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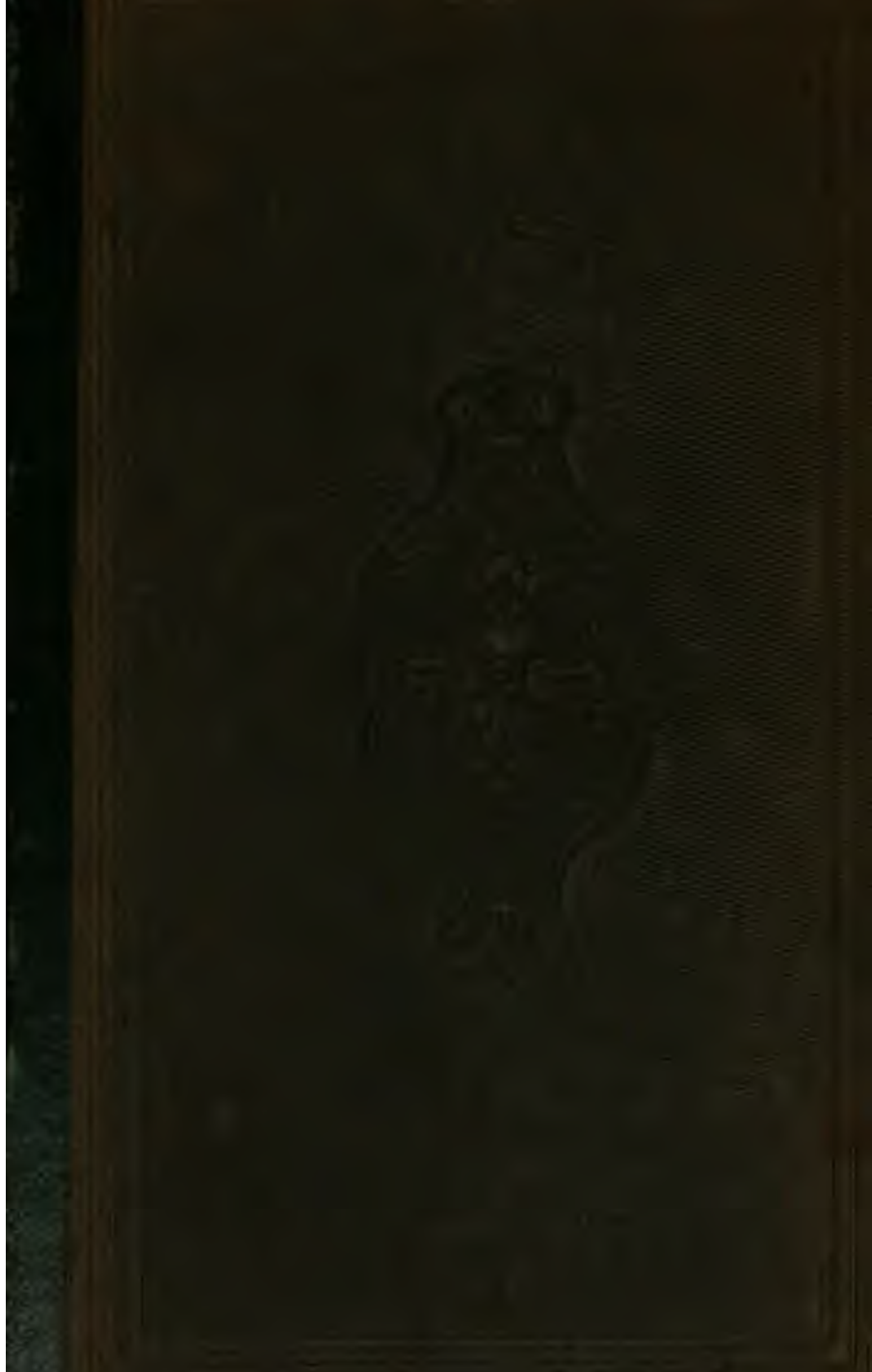
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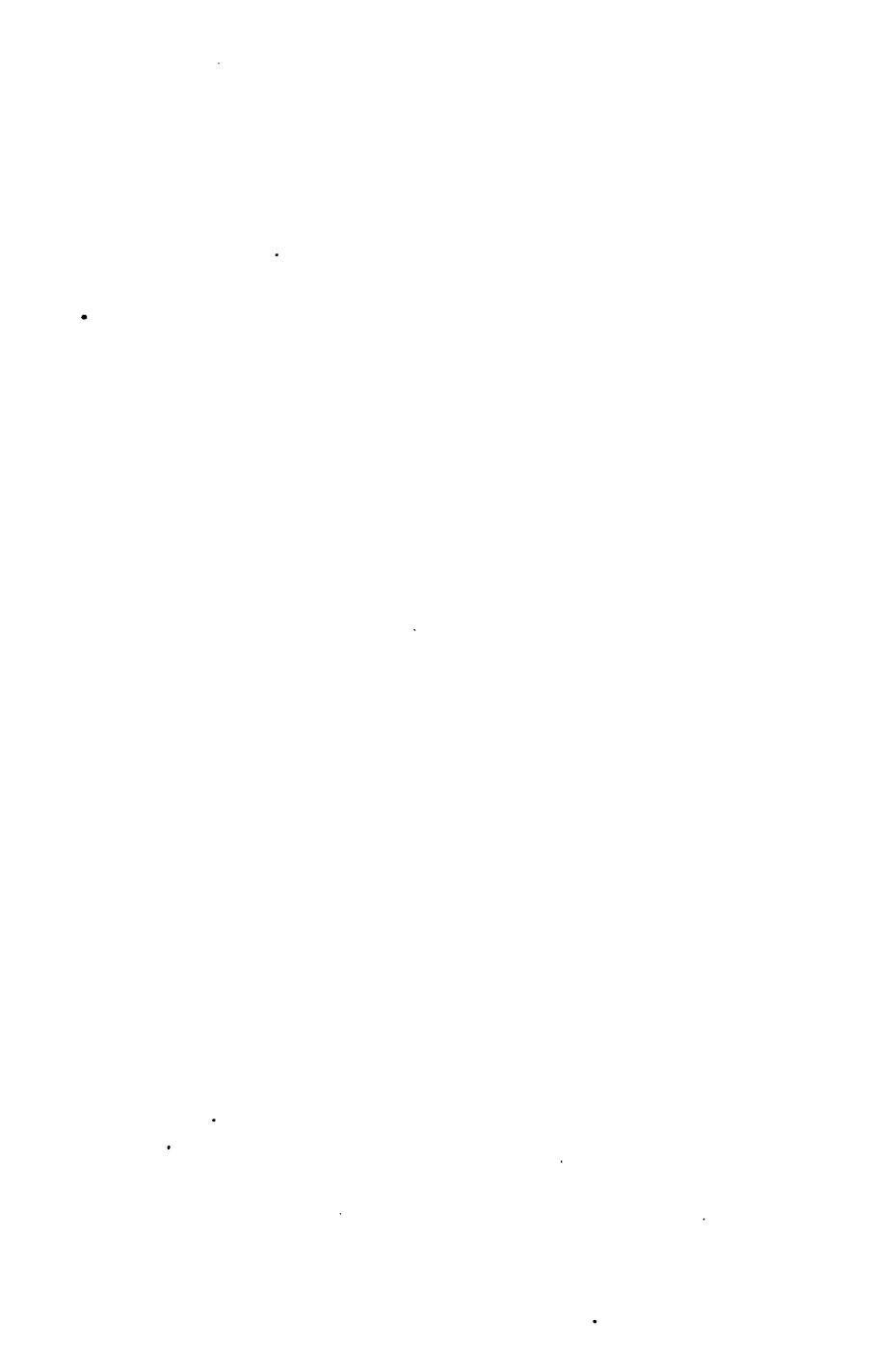




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Prof. F. Child
with the regards
of the author.

Boston, May 1858.





PRACTICAL GRAMMAR
OF THE
LATIN LANGUAGE;
WITH PERPETUAL EXERCISES IN
SPEAKING AND WRITING.

FOR THE
USE OF SCHOOLS, COLLEGES, AND PRIVATE LEARNERS.

BY

George

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THE CITY OF NEW YORK.

"Iter autem per experientiae et rerum particularium silvas perpetuo faciendum est."
FRANCISCUS DE VERULAMIO.

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"Atque hoc modo inter empiricam et rationalem facultatem (quarum morosa et inauspicata divortia et repudia omnia in humana familia turbavere) conjugium verum et legitimum in perpetuum nos firmasse existimamus."

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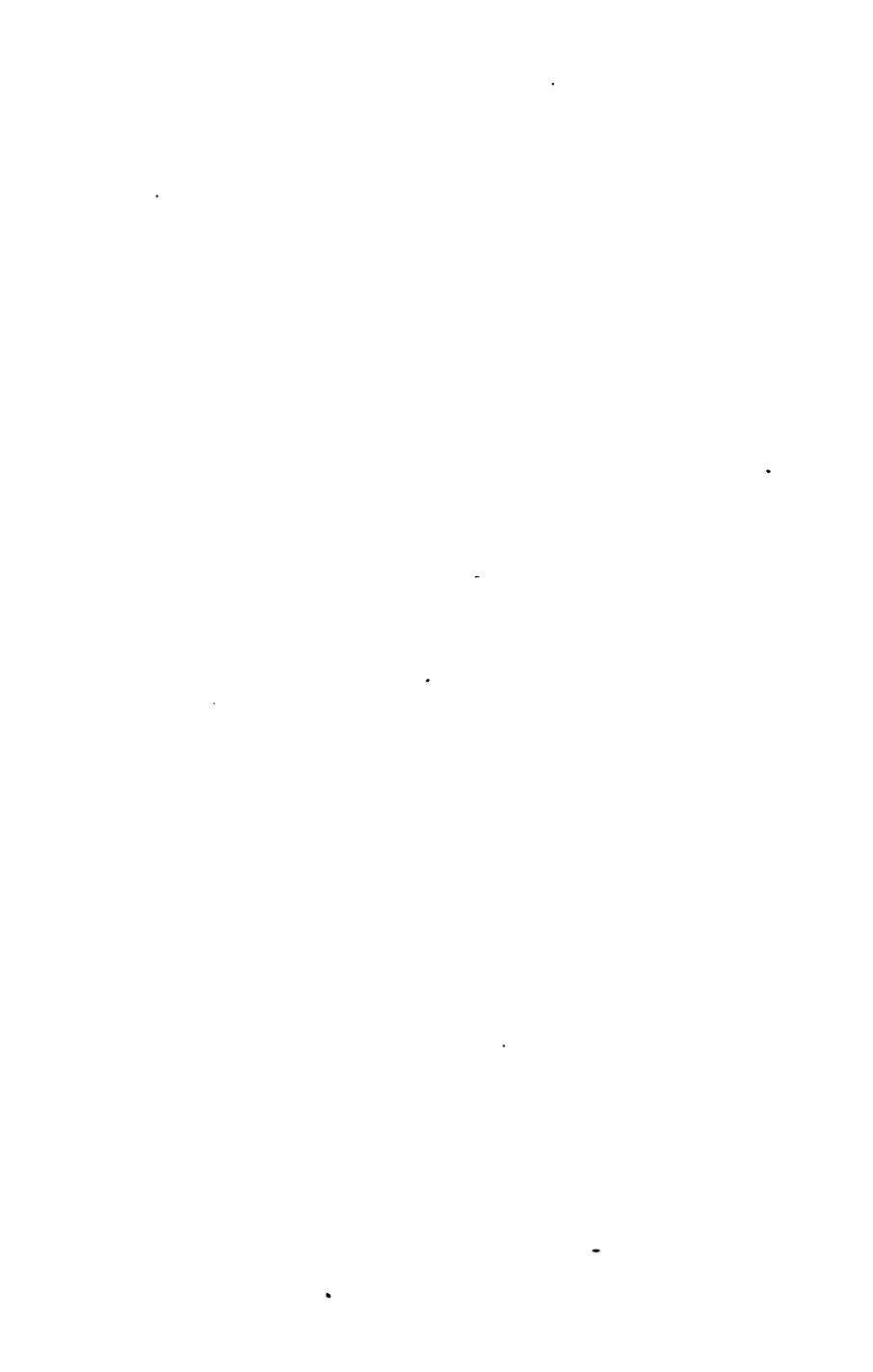
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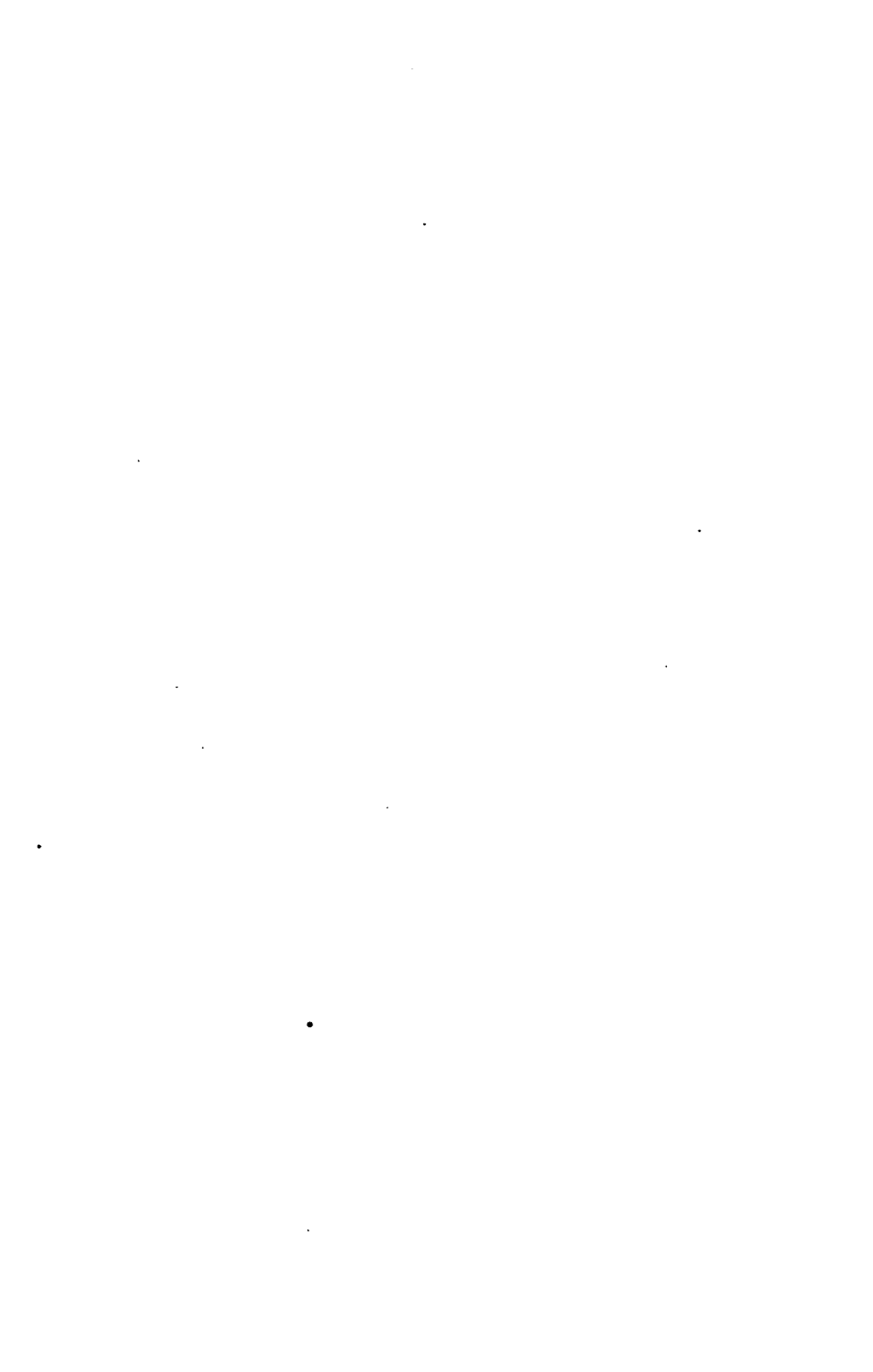
CYRUS MASON, D.D., LL.D.,

LATE PROFESSOR OF POLITICAL ECONOMY IN THE UNIVERSITY OF THE CITY OF NEW YORK,

IN ASSOCIATION WITH WHOM THE AUTHOR CHERISHES THE MEMORY
OF MANY A PLEASANT HOUR DEVOTED TO THE STUDY OF THE
CLASSICS, AND TO WHOSE KIND ENCOURAGEMENT HE IS
CHIEFLY INDEBTED FOR HIS FIRST SUCCESS AS AN
INSTRUCTOR IN THE CITY OF NEW YORK,

This Volume

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P R E F A C E .

THE preparation of a text-book for the study of the Latin, similar to that edited by me, some twelve years ago, on the German, has since that time been repeatedly suggested to me by various persons interested in the progress of education. Years however elapsed before I could even think of entering on such a task, partly on account of other time-absorbing occupations, partly because I felt, in common with many others, some hesitation to undertake the somewhat delicate part of treating a so-called dead language like a living organism, yet in vogue as an element of national existence. It was not until after I had completed what I considered myself bound to render, as professor of a modern language in the city of New York, that I could give the question a serious consideration; and in the winter of 1854, after my secession from the University of that city, some of my leisure hours were devoted to the collection and construction of exercises similar to those contained in my edition of Ollendorff's German Method.

These tentatives, which were commenced for recreation merely, and without any direct reference to publication, were some months after again suspended and postponed indefinitely. I had, however, proceeded far enough to convince myself perfectly of the feasibility of the plan, and felt assured, that, if the student in this practical pursuit of a new language would find a pleasure at all commensurate with the satisfaction I myself experienced in my attempts to explore and point out the road to him, my task would prove a promising and successful one.

It was under this conviction, that, in the spring of 1856, I again took up my papers, and resolved to begin the work in earnest. I accordingly revised and enlarged upon what I had already collected, until my materials amounted to ten fascicles of phrases and exercises, of

about the extent of those contained in my edition of Ollendorff's German Method. Soon after, I concluded an arrangement for the publication of a complete practical Grammar of the Latin upon the basis of these preliminary studies, and after many months of new researches both into the theory and practice of the language, the final result has been the volume now offered to the inspection of the public.

But although it was intended that the book should upon the whole pursue the course indicated by the methods on modern languages now almost exclusively in vogue, and to make constant repetition and the perpetual construction of connected sentences and phrases from English into the language to be acquired the chief exercise of the student, yet I could not make up my mind to surrender system to mere empirical practice to the extent to which this is done by Mr. Ollendorff. My aim was rather to sacrifice nothing of the theory, to leave no point of grammar unexplained or unconnected, but to make the student advance with equal pace from practice to theory, and from theory to practice, until he makes himself the master and conscious possessor of the entire structure of the language, as far at least as this can be effected by a Grammar.

I have therefore commenced with the simplest elements, and with exercises which a child even could comprehend and learn from repetition or dictation. As the course advances, and the rules of construction come gradually more and more into requisition, the syntax commences, of which I have prefixed connected portions to each lesson, to be committed either entirely or in part, as the student progresses with his exercises. I have thus succeeded in incorporating by degrees a complete syntax of the language, to the rules of which perpetual reference is made in subsequent parts of the book, and with which the student must become familiar before he can reach the end of the volume. In regard to the etymology, I have naturally treated the declension of substantives, adjectives, and pronouns in the first lessons. These, with the practice given, are soon completely in the power of the learner. But the doctrine of the gender of substantives, the declension of Greek nouns, the derivation of adjectives and adverbs, &c., which would only have embarrassed and retarded the student in the beginning, are deferred until nearly the close of the book. With the verbs I have proceeded in a similar manner. I first give only the present tense active, then in another lesson the passive, and in a third the present of deponent verbs. A general outline of the formation of tenses follows, in Lesson XXVIII., from which the

student is referred to the paradigms of conjugation on pages 664-665, which may be read and committed, as in ordinary Grammars; but in the regular order of the book, he learns and applies only one tense at a time, on which he practises until he is fit for another, and so on to the end.

I have retained the division into Lessons, as the most suitable arrangement for a book of this description. A strict separation of the etymology and syntax, and a connected scientific treatment of the principles of grammar, however desirable in themselves, would have destroyed the characteristic feature of the method, which begins with sentences instead of isolated vocables, and thus applies the simpler principles of construction at the very outset. It is however by no means intended that those divisions called Lessons should be the task invariably assigned to the student. The judgment of the teacher must in all cases determine the proper *pensum* of the learner, according to the capacity or proficiency of the latter, and that may sometimes be more, and perhaps oftener less, than the *pensum* of the book, which is not unfrequently considerably longer than the average lessons in similar manuals on modern languages.

In the use of the book care should be taken to keep the main design steadily in view, which is the writing and memorizing of the exercises appended to each lesson. In these the student applies directly the principles already acquired, and undergoes as it were a daily self-examination on what has gone before. Hence it is much more important that he should properly attend to those, than that he should be kept too long upon the mere mechanical committing of barren lists of words, or of rules which, without application, always remain a dead letter in the memory.

Much benefit can be derived from the guidance of the instructor, whose aid in reading over the advance lesson, in explaining and removing difficulties, in separating the essential points from those of minor importance, will not fail to contribute greatly to the encouragement and rapid progress of his *studiosi*. As in many lessons of the book the principles advanced are far from being exhausted in the exercises at the end, the teacher or scholar can easily expand them by adding others similar to those given, — a practice which cannot be too strongly recommended.

To insure a correct pronunciation, I give directions at the very beginning for the accentuation of Latin words, and in the examples preceding the exercises, as well as in those given under the principal rules,

the use of the accent is practically exhibited. To enable the student to accent according to the rules set forth in the first lesson, the quantity of all the words given in the vocabularies, as well as of those declined or conjugated, is indicated with almost lexicographical minuteness. In this respect I have rendered what I think is found in no other Grammar of the Latin, and am persuaded that this system, without which we can scarcely conceive of a correct pronunciation, will commend itself to the approbation of all competent to judge upon the subject.

As many of the exercises relate to the familiar talk of daily intercourse, it has sometimes become necessary to designate objects either entirely unknown to the Ancients, or known under a different form. The words employed for this purpose are either modern, as *coffea*, *tabacum*, *bibliopegus* (bookbinder), or else genuine Latin terms, but employed in a sense somewhat different from that in which they occur in classical Latinity, as, for example, *calceus* for our "shoe," *pileus* for our "hat," *speculum* for our "looking-glass," &c. To prevent misunderstanding or confusion on this subject, all the words of this description are marked, as modern or applied to objects of modern life, with an asterisk before them; e. g. **coffea*, **pileus*, &c.

I have one word to add with reference to the syntax. This important part of grammar has been treated much more comprehensively than one might suppose from its somewhat disjointed appearance. The subject of agreement, the syntax of the oblique cases, the use of the infinitive, the somewhat complicated doctrine of the subjunctive, and other equally important topics, are developed as fully as in many Grammars of larger size or greater pretensions, and it is hoped that on this point nothing of any moment will be found omitted. All the rules and remarks are illustrated by numerous examples carefully selected from the classical authors of antiquity. The examples under the rules are separated from the rest of the book by a different arrangement, the Latin on the right and the English on the left, while in the general oral exercises this order is inverted. The book is thus expected to carry its own authority in itself, and to justify the imitative combinations and constructions adopted in the exercises. The doctrine of questions is fully developed and elucidated in Lesson LXXXV.; the order or arrangement of words and sentences, in Lesson XCVII. Both these lessons the teacher will do well to consult before he sets his students to work.

In the elaboration of this volume, I have availed myself of the

best authorities which a long acquaintance with the philology of modern Germany had made familiar to me. On the etymology I have freely used Zumpt; on the syntax, the somewhat larger and completer manuals of Ramshorn and Krüger. On the orthography of words, and on the subject of quantity, I am chiefly indebted to the last edition of Dr. Georges' *Lateinisch-Deutsches Hand-Wörterbuch* (Leipsic, 1855). On the use of the particles I have, besides the authorities already mentioned, examined a number of other sources, especially the original treatise of Tursellinus. For correct Latin equivalents for the English terms and constructions employed in the book, I have diligently consulted the German-Latin Lexicons of Scheller, Kraft, and especially the more recent work of Georges. On doubtful or difficult points I have also had an opportunity to consult the more comprehensive works of Freund, Facciolati and Forcellini, and several others. From these authorities I have, however, adopted nothing but what I could justify by classical examples and analogies, and I have given no Latin equivalents for English terms or phrases, without testing them by comparing all the connections in which they are recorded as occurring in the classical writers. The subject of questions and answers I myself examined by a careful reading of the comedies of Terence, from which I had made numerous extracts before I was in possession of the sources from which I afterwards derived what I have advanced upon this point in Lesson LXXXV.

I have thus had rather a redundancy than a lack of materials on the majority of topics connected with the theory of grammar, while on the practical application of many principles, I was more than once forced to the reading of my Terence or my Cicero in order to obtain the desired light. — In this connection I have publicly to express my obligations to several gentlemen of Cambridge for their politeness in extending to me the privileges of their valuable University Library, to which I am indebted for several of my authorities.

I submit now the result of my somewhat protracted and by no means trivial labors to the candor and enlightened judgment of the classical scholars of America. As to the plan I have pursued, although it aims at nothing short of a radical change in the teaching of the language, I scarcely feel as if it needed an apology. The plan of learning a language by writing it, is not only the surest, but the only, road to its complete acquisition. Methods analogous to this, though unrecorded, must have been employed by those who have used, and who to some extent still use, the Latin as a medium of written com-

munication, and not unfrequently with an elegance that reminds us of the Ancients. Let the reader think of an Erasmus, of Ficinus, of the learned family Stephanus, of Calvin, and other luminaries of the age of the revival of letters and of the Reformation, of others who have since reflected light and strength from the manly literature of ancient Rome. I think experience will prove, that the labor of acquisition, if not easier, will at any rate be more attractive and remunerative, with the method here proposed, which makes the student assist as it were in the production of his Latin, instead of forcing him to lay up barren lists of words or unproductive rules.

I have in conclusion to add, however, that the course here pointed out does not by any means pretend to be the ultimate goal of the journey to be pursued. No method in the shape of grammar, or manual of any kind, can teach completely any language, ancient or modern. It can only be acquired by familiarity with those written monuments, which are at once the flowers and conservatories of the idioms, in which they breathe a life immortal. Of these the Romans have left us many of imperishable excellence, to which we must ever point as the most perfect exponents of their language, as the armories of the Roman mind. And these are yet to add wholesome vigor to the intellect of youth, and consolation to the failing strength of age.

G. J. ADLER.

Boston, February, 1858.

ABBREVIATIONS.

- Cf. *stands for confer, compare.*
Compos. " " *compositum, compounded, or composita, compounds.*
e. g. " " *exempli gratiâ, for example.*
i. e. " " *id est, that is to say.*

The asterisk (*) before a word shows it to be of modern origin, or applied to a modern object.

ADLER'S

NEW LATIN METHOD.

Lesson I. — PENSUM PRIMUM.

INTRODUCTION.

A. LATIN GRAMMAR, considered as a science, has for its object the investigation of the laws which govern the forms and the construction of the language. When destined for the practical purposes of instruction, it becomes the art of learning to read, write, and speak the Latin language with correctness.

OF THE ALPHABET.

B. The letters of the Latin alphabet are twenty-five:— A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, s; T, t; U, u; V, v; X, x; Y, y; Z, z.

Letters are divided into vowels (*litterae vocales*) and consonants (*litterae consonantes*).

The sound of vowels is complete in itself, whereas that of consonants becomes distinct only in conjunction with a vowel.

OF VOWELS AND DIPHTHONGS.

C. The simple vowels of the Latin alphabet are six: a, e, i, o, u, y. To these may be added the double vowels or diphthongs *ae* (æ), *ai*, *au*, *ei*, *eu*, *oe* (œ), *oi*, and *ui*.

1. The vowel *y* (*ypsilon*) is only found in words adopted from the Greek, as *Cyrus*, *tyrannus*, *syngraphus*.

2. The diphthongs *ei*, *oi*, and *ui* occur only in a few interjections,

such as *hei, eia, vici, hui*, and in *dein, proin, huic*, and *cui*, when these words are contracted into one syllable.

3. The diphthong *eu* is found in words originally Greek, and in the Latin *ceu, seu, heu, heus, neu*, and *neuter*.

4. Respecting the proper sounds of these vowels, there is at present no uniformity of usage, the common custom in vogue among the different nations of Europe being that of following the analogy of their respective vernacular idioms. This has given rise to a diversity of pronunciations, among which the English and the Continental are the most conspicuous. The following table exhibits the difference between the English and the German sounds of each of the vowels, both long (—) and short (˘) :—

ENGLISH SOUND.		GERMAN SOUND.
a	māter, mannā*	ā always āh, ă as in <i>am</i> .
e	dēlēo, fessus	ē like <i>a</i> in <i>fate</i> , ě as in <i>fre</i>
i, y,	finis, mirābilis	ī like <i>ee</i> in <i>keen</i> , ĩ as in <i>fin</i> .
o	corōnā, dōmīnus	ō as in <i>bōne</i> , ȳ as in <i>shone</i> .
u	ūsūs, dūmīvir	ū like <i>oo</i> in <i>moon</i> , ũ the same sound short.
ae	Caesar, caestus†	like ā in <i>fate</i> .
ai	Māia,‡ aio	broader, with the sound of both vowels.
au	aurum, causa	like <i>ou</i> in <i>house</i> .
ei	eia, omneis	like <i>i</i> in <i>shine</i> .
eu	Orpheus,§ neuter	nearly like <i>oi</i> in <i>foil</i> .
oo	poena, foedus	like the French <i>eu</i> in <i>feu</i> .
ui	huic, cui	like <i>ooi</i> rapidly sounded.

REMARK. — In the above examples, the learner is expected to sound the vowels as he would under similar circumstances in English words.

OF THE CONSONANTS.

D. The consonants are divided into *liquids*, *mutes*, and *double consonants*.

The liquids are *l, m, n, r*.

The mutes comprise the remaining simple consonants of the alphabet, with the exception of the sibilant *s*.

The mutes are again subdivided, with reference to the organ by which they are pronounced, into *labials* (*v, b, p, f*), *gutturals* (*g, c, k, qu*), and *linguals* (*d, t*).

* A final is generally sounded broad, like *ah*; but this is not prolonged unless the vowel is long, as *Musa* = *Musāh*, but *Musā* = *Musāh*.

† In the diphthongs *ae* and *oe* (which are also printed *æ, œ*) the sound of *e* (long) only is heard.

‡ But *ai* is also written *aj*, as *Achaja, Maja*, &c.

§ This may become, by diæresis, *Orphēus*, gen. *Orphēi*. The same is true of other vowels usually treated as diphthongs, as *Laius, Laërtes*, &c.

|| Pronounced in English *hike, ki*.

The double consonants are *x* and *z* (called *zeta*). The former combines the sounds *cs*, the latter *ds*.

E. The power of these consonants is upon the whole the same as that of the corresponding English letters. Nor are there as many international discrepancies of pronunciation as in the vowels. The following remarks will illustrate their force more particularly:—

1. *C* before *a*, *o*, *u*, or a consonant has the hard sound of *k*, as *caput*, *cultus*, *clavis*; and before *e*, *i*, *y*, *ae*, *ei*, *eu*, and *oe* the soft sound of *s*, as *Ceres*, *civis*, *caelebs*, *coelum*.*

2. *Ch* has the force of *k*, as *pulcher*, *machina*.

3. *G* before *a*, *o*, *u*, or another consonant is likewise hard, as in English, e. g. *garrulus*, *guttus*, *gleba*; but it is soft before *e*, *i*, *y*, or another *g*, e. g. *gener*, *gingiva*, *gypsum*, *agger*.†

4. *H* is a mere aspiration, and not regarded as a consonant. In some words it is either expressed or omitted, e. g. *have* or *ave*, *ahenum* or *aenum*, *mihi* or *mi*.

5. The ancient Romans made no distinction of form between the consonants *j*, *v* and the vowels *i*, *u*; but the same characters *I* and *V* had sometimes the power of vowels and sometimes of consonants.

6. *K* has now become a superfluous letter, and is only used in certain abbreviations, as *K*. for *Kaeso*; *Kal.* for *Calendae*.

7. *M* at the beginning or in the middle of a word is sounded as in English. But *m* final, when preceded by a vowel, was not so distinctly pronounced by the Ancients. Hence, when the following word commenced with a vowel, the *m* final was either entirely silent (in poetry always so) or regarded as a mere connecting link between the vowels.

8. *Q* occurs only in connection with *u* followed by another vowel, as *quum*, *qui*, *coquus*.

9. *S* has upon the whole the same power as in English. Among the older Latin writers, however, it seems to have had the stronger sound of *ss*, as they wrote *cassus*, *caussa*, *accusso*, &c., instead of the later *cassus*, *causa*, *accuso*.

10. *Ti* and *ci* short, when followed by another vowel, are generally sounded like *shee*, as in *Horatius*, *nuntius*, *justitia*; *Fabricius*, *novicius*, &c. But *ti* retains its proper sound, *a*) when the *i* is long, as in *istius*, *totius*; *b*) when the *t* is preceded by an *s*, *x*, or another *t*, as in *ostium*, *mixtio*, *Bruttii*; *c*) in words originally Greek, as *Miltiades*, *Aegyptius*; *d*) before the *er* of the infinitive passive, as *nutier*, *flectier*, &c.; *e*) at the beginning of a word, as in *tiara*.

* It is, however, probable that the Romans once sounded the letter *c* always like *k*, as the Greeks did. But the above distinction is too old and general to be disregarded.

† But in words of Greek origin it retains the hard sound of the original *γ*, as *gigas*, *gigno*, &c.

OF THE HIATUS.

F. The concurrence of two vowels, either in the middle of a word or at the close of one and the beginning of another, gives rise to what is called an *hiatus*.^{*} This the Romans avoided, especially in poetry, *a*) by the contraction of the two vowels into one long one, as in *audisti* for *audiisti*, *deprēdo* for *deprehen-do*,^{*} &c.; *b*) by *Synæresis*, i. e. by pronouncing the two vowels rapidly like a diphthong, as *dēinde*, *huic*, *omnīa*; and *c*), when the hiatus occurred between two words, by the *elision* (i. e. by the suppression in reading) of the final vowel of the first word, as in *atque ego*, *sapere aude*, which as thus elided read *atqu' ego*, *saper' aude*.

OF SYLLABLES.

G. A syllable may consist either of a single vowel or diphthong, or of the union of a vowel or diphthong with one or more consonants, e. g. *o-vum*, *du-o*, *i-ste*, *con-stans*.

1. The Latin language generally tolerates no more than two consonants at the end of a syllable or word; when there are three, the last is always an *s*, as in *stirps*.

2. Nor does a syllable commonly commence with more than two consonants, except where at the beginning of a word *sc*, *sp*, and *st* are followed by an *r*, or where in the middle of a word one of the letters *c*, *p*, or *s* is followed by a mute and liquid, as *scri-ptor*, *spre-tus*, *stri-ctim*; *do-ctrina*, *clau-strum*, *i-sthmus*, *magi-stri*, *corru-ptrix*.

3. The division of words into syllables may be regulated by the following laws:—

a) A consonant between two vowels belongs to the last, as *e-go*, *pa-ter*, *so-ror*.

b) The consonants which may begin a Greek or Latin word (according to Remark 2) belong together in the division of a word into its component syllables, as *pa-tris*, *i-gnis*, *a-ctus*, *o-mnis*, *i-psi*, *pa-stor*, *po-sco*, *fau-stus*, *sce-ptum*, *ca-strum*, &c.

c) Combinations of consonants which never occur at the beginning

^{*} The *h*, not being regarded as a consonant, does not prevent the hiatus. In verse this is equally true of *m* final, so that *multum ille et* is pronounced *mult' il' et*, &c. In a similar manner the older Latin poets elided the final *s* of the terminations *us* and *is*, but only before consonants, as *nuntius' mortis* for *nuntius mortis*, &c.

of a word are treated according to the analogy of the rest, e. g. *Daphne*, *rhy-~~th~~mus*, *smara-~~g~~lus*, &c.

d) Compounds are usually divided according to the parts of which they are composed, as *ab-est*, *abs-condo*, *inter-sum*, *ob-tuli*, *red-eo*, &c. But where the composition is uncertain or obscure, or when the first component has lost a part of its original termination, the division is effected as in simple words, e. g. *am-bages*, *ani-madverto* (contracted for *animus adverto*), *long-aevus*, *po-tes* (for *potis + es*), &c.

4. Words consisting of one syllable are called *monosyllables*; those of two, *dissyllables*; and those of more than two, *polysyllables*.

OF THE QUANTITY OF SYLLABLES.

H. The quantity of a syllable is the relative time occupied in its pronunciation. It is upon this principle that the entire fabric of Latin versification depends.

Every syllable is either *long* (—), or *short* (—),* or *common* (=), i. e. sometimes long and sometimes short, as *amāvi*, *lēgērē*, *volūcris*.

1. A syllable is long *by nature*, when its vowel is naturally long, as *causa*, *concido*; it is long *by position*, when its vowel is followed by two consonants or a double consonant, as *stirpis*, *sermo*, *discessit*.

2. All diphthongs and such simple vowels as have originated in a contraction are by nature long, as *caedo*, *proelium*, *audax*; *cūgo* (from *coāgo*), *būbus* (for *bovibus*).

3. A vowel before another vowel is commonly short, as *mēus*, *dēa*, *pīus*, *vēho*.

4. A vowel before a mute and liquid is common, as *lūcrum*, *tenēbra*, *tonitrus*.

5. The quantity of the simple vowels under other circumstances can only be determined by the authority of the poets, and is commonly given in the *Lexicon*. The rules respecting the quantity of final syllables, &c. belong to *Prosody*.

OF THE ACCENT.

I. Accent is the peculiar tone or emphasis with which a particular syllable of a word is uttered.

Every Latin word has one principal or leading accent, and only one.

The leading accent is either the *circumflex* (^) or the *acute* (').

* The short syllable being taken as the unit of measure, the pronunciation of a long syllable would occupy double the time of a short one.

There is also a subordinate accent called the *grave* ('). But this denotes rather the absence of the principal accent, and is scarcely used. In words of several syllables, the last syllable but one is called the *penult* or *penúltima* (sc. *syllāba*), and the last but two, the *antepenult* or *antepenúltima*.

The place of the accent is determined by the following laws:—

1. Monosyllables have the circumflex, when their vowel is long by nature, and the acute, when their vowel is short by nature or long by position, as *flūs*, *spēs*, *mōns*, *fōns*, but *árs*, *dúr*, *fár*, *párs*.

2. In words of two syllables the accent is always on the penult, and it is a) circumflex, when the penult is long by nature and the last syllable short, as *júrís*, *lúcē*, *músā*, *spinā*; but b) acute under all other circumstances,* as *fócūs*, *hómō*, *villā*, *áris*, *déus*, *músā*.

3. Words of three or more syllables are accented either on the penult or on the antepenult:—

a) When the penult is short, the antepenult has invariably the acute, as *accéndēre*, *caédēre*, *hómīnēs*.

b) When the penult is long by nature and the last syllable short, the former has the circumflex, as *humánūs*, *amássē*, *audiſſe*.

c) When the penult is long by position, or when the last syllable is likewise long, it has the acute, as *modéstūs*, *edúctus*, *humánūs*.

4. The antepenult is the limit of the accent, and polysyllables are all treated like words of three, e. g. *poëmátibus*, *Constantinópolis*, *solicítudinibus*.

5. Some words are entirely unaccented, as *ne*, *que*, *ve*, *ce*. But these never appear alone, being always appended to other words, of which they often change the place of the accent,† e. g. *musáque*, *musáque*, *habésne*, *pleráque*, &c.

6. The quantity of a word being given (as it commonly is in Lexicons), its accent can be easily determined according to one of the above rules. — The beginner should carefully distinguish between quantity and accent, which in Latin are not only distinct, but often apparently at variance. The former is the principle of versification, the latter the indispensable condition of a correct pronunciation and the very soul of living discourse.

OF THE PARTS OF SPEECH.

J. The words of the Latin language, arranged according to their signification, may be reduced to nine classes, usually called *parts of speech*, of which five are inflected, and four invariable.

* That is, 1) when both syllables are short (*fócūs*, *hómō*); 2) when the first is short and the second long (*déus*, *músā*); 3) when the first is long by position only (*áris*, *villā*); 4) when both are long (*músā*).

† This is generally thrown back upon the next syllable preceding them.

1. The declinable parts of speech are : *Substantives* or *Nouns*, *Adjectives*, *Pronouns*, *Verbs*, and *Participles*.
2. The indeclinable are : *Adverbs*, *Prepositions*, *Conjunctions*, and *Interjections*. All these are termed *Particulæ* or *Particles*.
3. To these classes may be added the *Gerunds* and *Supines*, two forms of verbal substantives peculiar to the Latin.

OF DECLENSION.

K. Nouns and adjectives are said to be *declined*, and their inflection is called *Declension*. Verbs are said to be *conjugated*, and their inflection is called *Conjugation*.

In the declension of substantives and adjectives, the relations of *Gender*, *Number*, and *Case* are indicated by certain changes of termination.

Latin nouns have three genders, the *Masculine*, *Feminine*, and *Neuter* ; and two numbers, the *Singular* and the *Plural*.

They have six cases : the *Nominative*, *Genitive*, *Dative*, *Accusative*, *Vocative*, and *Ablative*.

The *Nominative* is, as in English, employed as the subject of a finite verb.

The *Accusative* corresponds upon the whole to the English *Objective*.

The remaining cases serve to express various relations, which in English are usually denoted by such prepositions as *of*, *to*, *for*, *with*, *by*, &c.

There are five different modes of inflecting substantives, called the *first*, *second*, *third*, *fourth*, and *fifth declensions*. These are distinguished from each other by the termination of the genitive singular, which in the first declension is *ae*, in the second *i*, in the third *is*, in the fourth *ūs*, and in the fifth *ēi*.

Lesson II. — PENSUM ALTĒRUM.

OF THE FIRST DECLENSION.

A. The first declension comprises all substantives and adjectives which form their genitive in *ae*. The nominative of such of these words as are of purely Roman origin ends in *ā*, that of a few Greek words in *ē*, *ēs*, and *ās*. Those in *ā* and *ē* are mostly feminine, the rest are masculine. The singular of a noun

in *ā* in connection with *mĕa*, "my," and *tŭa*, "thy" or "your," is thus inflected:—

NOM. <i>my paper</i>	<i>mĕā chartā</i>
GEN. <i>of my paper</i>	<i>mĕac chartae</i>
DAT. <i>to or for my paper</i>	<i>mĕae chartae</i>
ACC. <i>my paper</i>	<i>mĕām chartām</i>
VOC. <i>O my paper</i>	<i>mĕā chartā</i>
ABL. <i>with or by my paper</i>	<i>mĕā chartā.</i>
NOM. <i>your table</i>	<i>tŭā mensā</i>
GEN. <i>of your table</i>	<i>tŭae mensae</i>
DAT. <i>to or for your table</i>	<i>tŭae mensae</i>
ACC. <i>your table</i>	<i>tŭām mensām</i>
VOC. <i>O your table</i>	<i>tŭā mensā</i>
ABL. <i>with, from, or by your table</i>	<i>tŭā mensā.</i>

So decline *taenā, fasciā, hōra, penna.*

REMARK.—The *a* of the ablative of the first declension is always long, and sometimes printed *ā*.—But in all other cases of words declined, the final *a* is generally short, as *chartā* (Nom.); *candelabrā*, candlesticks; *templā*, temples.

N. B.—In the vocabularies of this Grammar the quantity of every Latin word will be given, and the paradigms of inflection will show the quantity of the different case-terminations. From these data the student will accent according to the Rules of Lesson I., page 6. Examples of the application of these principles of accentuation are furnished in the phrases of each Lesson.

Have you?

{ *Habēsne* ? * *Num habēs* ?
{ *Ēstne tibi* ? *An habēs* ?

Yes, Sir, I have.

{ *Ita est*, † *dōmīne, habēo.*
{ *Sanē quidem, dōmīne, est.*

Have you the hat?

{ *Habēsne (tū) pilēum* ? ‡
{ *Ēstne tibi pilēus* ?

* In asking questions, the Romans usually employed certain signs of interrogation, of which the most common are the enclitic *ne* (always affixed either to the verb or to some other word of the sentence), the particles *nūm, an, ecquid, numquid, utrum, nonnē*, &c.—The enclitic *ne* and *ecquid* can be used in questions of every description, whether the expected answer be affirmative or negative; *num* and *numquid*, only when it is expected to be "no"; *nonnē*, only when it is to be "yes"; *an* and *utrum* chiefly in double questions.

† The most current Latin adverbs corresponding to our English "yes" are: *etiam* (= even, even so), *vērō* (indeed), *rectē* (you are right), *certē* (certainly), *itā, itā est, sic est* (it is so), *sanē* or *sanē quidem* (indeed, surely), *immo* or *immo vērō* (yes, yes). But the Romans frequently reply by a simple repetition of the verb or of the emphatic word of the inquiry, e. g. here with a simple *Habēo* and *Est*.—The ceremonious use of a word like our "Sir" was unknown to the ancients. To *dōmīne*, however, the vocative of *dominus* (master, lord), there can be no objection.

‡ The Romans have no article. Its place is in certain cases supplied by a

Yes, Sir, I have the hat. { Sic ést, dómíne, hábeo pílĕum.
Étíam, dómíne, ést míhi pílĕus.

B. Obs. The verb *hábeo*, being transitive, is followed by the accusative of the object, and the neuter verb *ést* by the nominative.

The pen.	*Penna, ae, f.
The ribbon.	Taenia, ae, f. ; fascia, ae, f.
The table.	Mensa, ae, f.
The paper.	*Charta, ae, f.
The hat.	{ *Pílĕus, i, m., Acc. pílĕum, or
	{ *Pílĕum, i, n. (Nom. & Acc.)
The sugar	Sacchārum, i, n. (Nom. & Acc.) .
The salt.	{ Sāl,* gen. sālís, m., acc. sálem.
	{ Sāl, gen. sālís, n., acc. sāl.

C. Obs. Words of the neuter gender have the nominative, accusative, and vocative, singular and plural, always alike.

		Masc.	Fem.	Neut.
My.	{	NOM. mĕŭs	mĕā	mĕŭm.
	{	ACC. mĕŭm	mĕām	mĕŭm.
		Masc.	Fem.	Neut.
Thy (your).	{	NOM. tŭŭs	tŭā	tŭŭm.
	{	ACC. tŭŭm	tŭām	tŭŭm.

D. RULE. Adjectives and adjective pronouns agree with their substantives in gender, number, and case. Thus:—

My sugar.	Méum sácchārum (Nom. & Acc.).
My hat.	{ NOM. pílĕus méus (m.), pílĕum méum (n.).
	{ ACC. pílĕum méum, or méum pílĕum.
My pen.	{ NOM. méa pénna, or pénna méa.
	{ ACC. méam pénnam, or pénnam méam.
Your salt.	{ NOM. sāl túum (or m. túus).
	{ ACC. sāl túum, or túum sāl.

Have you my hat? Habésne méum pílĕum?
Yes, Sir, I have your hat. { Véro, dómíne, pílĕum túum há-
bĕo.
Have you my ribbon? Habésne taéniam méam?
I have your ribbon. Hábeo túam taéniam.

demonstrative pronoun, by *unus*, one, *aliquis*, some one, &c. But ordinarily the distinctions expressed by our articles must be mentally supplied from the context. — The learner will also notice the omission of the pronouns *égô*, *tú*, which the Latin language employs only for the sake of emphasis or contrast.

* The substantives *pílĕus* and *sāl* have two forms, i. e. the masculine and neuter, without any difference of signification.

Have you the pen ?	{ <i>Ēstne tibi pēnnā ?</i>
	{ <i>Habēsne pēnnam ?</i>
I have the pen.	{ <i>Ēst mihi pēnnā.</i>
	{ <i>Hābēo pēnnam.</i>

EXERCISE 1.

Have you the table? — Yes, Sir, I have the table. — Have you my table? — I have your table. — Have you your pen? — I have my pen. — Have you the sugar? — I have the sugar. — Have you my sugar? — I have your sugar. — Have you the paper? — I have the paper. — Have you your paper? — I have my paper. — Have you the salt? — I have the salt. — Have you my salt? — I have your salt.

Lesson III. — PENSUM TERTIUM.

OF THE SECOND DECLENSION.

A. The second declension comprises all substantives and adjectives which form their genitive in *i*. The terminations of the nominative are *ūs* (generally masculine, sometimes feminine), *ēr*, *ir* (masculine),* and *um* (neuter). Examples: —

<i>Mēus dōmīnus, m., my master.</i>		<i>Liber tūus, m., your book.</i>	
NOM. <i>my master</i>	<i>mēus dōmīnūs</i>	<i>your book</i>	<i>libēr tūūs</i>
GEN. <i>of my master</i>	<i>mēi dōmīni</i>	<i>of your book</i>	<i>libri tui</i>
DAT. <i>to my master</i>	<i>mēō dōmīnō</i>	<i>to your book</i>	<i>librō tūō</i>
ACC. <i>my master</i>	<i>mēum dōmīnūm</i>	<i>your book</i>	<i>librūm tūūm</i>
VOC. <i>O my master</i>	<i>mī † dōmīnē</i>	<i>O your book</i>	<i>libēr tūe</i>
ABL. <i>with my master</i>	<i>mēō dōmīnō.</i>	<i>with your book</i>	<i>librō tūō.</i>

Sacchārum bōnum, n., good sugar.

NOM. <i>the good sugar</i>	<i>sacchārūm bōnūm</i>
GEN. <i>of the good sugar</i>	<i>sacchāri bōni</i>
DAT. <i>to the good sugar</i>	<i>sacchārō bōnō</i>
ACC. <i>the good sugar</i>	<i>sacchārūm bōnūm</i>
VOC. <i>O good sugar</i>	<i>sacchārūm bōnūm</i>
ABL. <i>with the good sugar</i>	<i>sacchārō bōnō.</i>

* To these must be added one adjective in *ur*, viz. *satūr*, *satūra*, *satūrum*, sated, satisfied.

† This vocative is sometimes *mēus* and sometimes *mī*, after the analogy of proper names in *ius*, which have always *i*, as, *Virgilius*, *Virgili*; *Horātius*, *Horāti*; so also *filius*, *fili*; *genius*, *gēni*.

Like *dominus* decline *pīlūs*, *pannus*, *ēquus*, *calcēus*, and all nouns and adjectives of this declension which end in *ūs*. After the manner of *liber*, decline *āger*, *culler*, *fūber*, *māgister*, &c.; * like *sacchārum*, all neuters in *ūm*, as *aurum*, *cōrium*, *lignum*, *plumbum*, &c. (Cf. Lesson IV.)

REMARK 1. The final *i* of the genitive of this declension, and of Latin words generally, is long; except in *mīhi*, *tibi*, *sibi*, where it is common (*i*).

2. The final *o* of the dative and ablative singular of this declension is always long. But in Latin words generally it is common, as *sermō*, *amō*, *hābēō*.

	Masc.	Fem.	Neut.
Which (of many) ?	{ NOM. Qui(s), quae, quōd or quid.		
	{ ACC. Quēm, quām, quōd or quid.		
Which (of two) ?	{ NOM. Ūtēr, utrā, utrūm.		
	{ ACC. Ūtrūm, utrām, utrūm.		
Good.	{ NOM. Bōnus, ā, ūm.		
	{ ACC. Bōnūm, ām, ūm.		
Great, large, big.	{ NOM. Magnūs, ā, ūm.		
	{ ACC. Magnūm, ām, ūm.		
Bad.	{ NOM. Mālus, ā, ūm.		
	{ ACC. Mālūm, ām, ūm.		
Bad, i. e. worthless.	{ NOM. Vilis, vilis, vilē.		
	{ ACC. Vilēm, vilēm, vilē.		
	{ Or: — Nēquām (indeclinable).†		
Beautiful, fine.	{ NOM. Pulchēr, pulchrā, pulchrūm.		
	{ ACC. Pulchrūm, pulchrām, pulchrūm.		
	{ Also: — Formōsus, ā, ūm		
Ugly.	{ NOM. Turpis, turpis, turpē,		
	{ ACC. Turpēm, turpēm, turpē.		
My good sugar.	Sācchārum mēum bōnūm (Nom. & Acc.)		
Your bad sugar.	Sāccharum tūum vilē (nēquam).		
The fine table (paper, ribbon).	{ NOM. Mēnsa (chārta, taēnta) pūlchra.		
	{ ACC. Mēnsam (chārtam, taēntam) pūlchram.		
The ugly hat (book, salt).	{ NOM. Pīlēus (liber, sāl) tūrpis.		
	{ ACC. Pīlēum (lībrum, sālem) tūrpem.		
Which hat? Which paper?	{ NOM. Quis pīlēus? Quāc† chārta?		
	{ ACC. Quēm pīlēum? Quām chārtam?		
Which sugar?	{ Quōd sācchārum? (Nom. & Acc.)		
	{ Quid sācchāri? (Nom. & Acc.)		

* Some nouns (and adjectives) in *er* retain the *e* in the genitive, and have *ēri* instead of *ri*, as *gēner*, *gēneri*, a son-in-law; *pūer*, *ēri*, a boy; *liber*, *ēri*, free, &c. — *Vir*, a man, has *viri*, and so its compounds, as *decemvir*, *-viri*; *kātr*, *-viri*.

† *Mālus* is said of persons, and is morally bad; *vilis* chiefly of things worthless; *nēquam* of persons and things both.

‡ Diphthongs receive the accent upon the second vowel.

B. Obs. The interrogative *quod* is always used adjectively, and agrees with its noun in gender, number, and case; *quid* is more like the English *what?* and is either used independently or has its noun in the genitive. — The masculine *quid?* is more commonly *qui* than *quis* when a substantive is expressed with it.

Have you good sugar?	Estne tibi sacccharum bonum?
Yes, Sir, I have good sugar.	{ Sane, domine, est mihi sacccharum bonum.
Have you the fine ribbon?	Habesne taeniam pulchram?
I have the fine ribbon.	Habeo taeniam pulchram.
Which hat have you?	{ Qui est tibi pileus?
I have my ugly hat.	{ Quem pileum habes?
Which ribbon have you?	Pileum meum turpem habeo.
I have your fine ribbon.	{ Quae est tibi taenia?
	{ Quam habes taeniam?
	Taeniam tuam pulchram * habeo.

EXERCISE 2.

Have you the fine hat? — Yes, Sir, I have the fine hat. — Have you my bad hat? — I have your bad hat. — Have you the bad salt? — I have the bad salt. — Have you your good salt? — I have my good salt. — Which salt have you? — I have your good salt. — Which sugar have you? — I have my good sugar. — Have you my good sugar? — I have your good sugar. — Which table have you? — I have the fine table. — Have you my fine table? — I have your fine table. — Which paper have you? — I have the bad paper. — Have you my ugly paper? — I have your ugly paper. — Which bad hat have you? — I have my bad hat. — Which fine ribbon have you? — I have your fine ribbon. — Have you my fine pen? — I have your fine pen.

Lesson IV. — PENSUM QUARTUM.

OF THE THIRD DECLENSION.

A. Substantives and adjectives of the third declension have their genitive in *is*. The terminations of the nominative are numerous, some ending in one of the vowels *a, e, i, o, y*, and others in one of the consonants *c, (d), l, n, r, s, t, x*. This declension comprises nouns of every gender.

* In writing his exercises, the learner should be careful to select the proper case and gender of the adjectives, which must always correspond with that of the nouns with which they are to be connected. In this and the following lessons, the nominative and accusative are the only cases used.

Nouns ending in *a, e, i, y, c, l,** and *t* are neuter.

Nouns in *o, or, os*, and *eus* are generally masculine, but sometimes of other genders.

Those in *as, aus, es, is, ys, bs, ns*, and *ps* are generally feminine, sometimes masculine.

Those in *er* and *n* are masculine and neuter.

Lāpis, m., a stone.			Vestis, f., a garment.		
NOM.	a stone	lāpis	the garment	vestis	
GEN.	of a stone	lāpīdis	of the garment	vestis	
DAT.	to a stone	lāpīdī	to the garment	vestī	
ACC.	a stone	lāpīdēm	the garment	vestēm	
VOC.	O stone	lāpis	O the garment	vestis	
ABL.	with a stone	lāpīdē.	with the garment	vestē.	

Cānis, m. & f.,† the dog.			*Tibialē, n., the stocking.		
NOM.	the dog	cānis	the stocking	tibialē	
GEN.	of the dog	cānis	of the stocking	tibialīs	
DAT.	to the dog	cānī	to the stocking	tibialī	
ACC.	the dog	cānēm	the stocking	tibialē	
VOC.	O dog	cānis	O stocking	tibialē	
ABL.	with the dog	cānē.	with the stocking	tibialī.†	

Sartōr, m., the tailor.			Cāpūt, n., the head.		
NOM.	the tailor	sartōr	the head	cāpūt	
GEN.	of the tailor	sartōrīs	of the head	cāpūtīs	
DAT.	to the tailor	sartōrī	to the head	cāpūtī	
ACC.	the tailor	sartōrēm	the head	cāpūt	
VOC.	O tailor	sartōr	O the head	cāpūt	
ABL.	with the tailor	sartōrē.	with the head	cāpūtē.	

Frāter, m., the brother.			Sāl, m. & n., the salt.		
NOM.	the brother	frāter	the salt	sāl	neut.
GEN.	of the brother	frātrīs	of the salt	sālīs	
DAT.	to the brother	frātrī	to the salt	sālī	
ACC.	the brother	frātrēm	the salt	sālēm, sāl	
VOC.	O brother	frāter	O salt	sāl	
ABL.	with the brother	frātrē.	with the salt	sālē or -ī	

* Nouns in *l* are generally neuter, but sometimes masculine.

† Nouns which are sometimes masculine and sometimes feminine, according to the context, are said to be of the *common gender*. So *adolescens* and *juvenis*, m. & f., a young man or woman; *conjug*, m. & f., a husband or a wife; *infans*, m. & f., an infant; and a number of others. Nouns of which the gender is unsettled are said to be of the *doubtful gender*; as *dies*, m. & f., a day; *penus*, m., f., & n., provisions.

‡ Neuters ending in *ē, al*, and *ar* have *i* in the ablative instead of *ē*; as

REMARK. The final *e* of the ablative of the third declension is always short, and the final *i* long.

		Masc.	Fem.	Neut.
	{ NOM.	<i>Is</i>	<i>Ēa</i>	<i>Id.</i>
<i>It.</i>	{ ACC.	<i>Eūn</i>	<i>Ēam</i>	<i>Id.</i>

B. Obs. The pronoun *is, ea, id* must be put in the same case and gender as the substantive for which it stands.

<i>Not; no.</i>	<i>Nōn; nōn vērō, mīnīmē.</i>
I have not.	<i>Nōn hābēo.</i>
No, Sir.	<i>Nōn (mīnīme) vēro, dōmīne.</i>
Have you the table?	<i>Habēsne mēnsam?</i>
No, Sir, I have it not.	{ <i>Mīnīme, dōmīne; (ēam) nōn hābēo.</i>
	{ <i>Nōn hābēo, dōmīne, nōn.</i>
Have you the hat?	<i>An hābēs pīlēum?</i>
No, Sir, I have it not.	<i>Mīnīme, dōmīne; (ēum) nōn hābēo.</i>
Have you the sugar?	<i>Num hābēs saccārum?</i>
I have it not.	<i>Nōn hābēo.</i>

D. Obs. The English idiom requires here *id non habeo*. In Latin, however, the pronoun *is, ea, id* is frequently omitted, when it would have to stand in the same case as the noun to which it relates.

The coat.	* <i>Tōga, ae, f.</i>
The cloth.	<i>Pannus, i, m.</i>
The horse.	<i>Equus, i, m.</i>
The shoe.	* <i>Calcēus, i, m.</i>
The thread.	<i>Filum, i, n.</i>
The candlestick.	<i>Candēlābrum, i, n.</i>
The wood.	<i>Lignum, i, n.</i>
The leather.	<i>Cōrium, i, n.</i>
The lead.	<i>Plumbum, i, n.</i>
The gold.	<i>Aurum, i, n.</i>
<i>Of.</i>	<i>E, ex.</i>

E. Obs. The preposition *e* or *ex* is followed by the ablative. *E* can be put before consonants only, *ex* before vowels and consonants both.

Of gold.	<i>Ex aurō, aurēus, a, um.</i>
Of cloth.	<i>E pānnō.</i>

māre, mārī; animāl, animālī; calcār, calcārī. Except *sāl, fūr, baccār, jūdār,* *hīpār,* and *nectār,* which retain the *ē*.

F. Obs. The material of which anything is made may either be expressed by the ablative of a substantive with *e* or *ex*, or by means of an adjective in *ĕus*. Thus:—

Wooden — of wood.	Lignĕus, a, um.
Paper — of paper.	Chartĕcĕus, a, um.
Leather — of leather.	Scortĕus, a, um, <i>or e cōrio</i> .
Leaden — of lead.	Plumbĕus, a, um, <i>or e plumbo</i> .
Linen — of linen.	Lintĕus, a, um.
Stone — of stone.	{ Lapidĕus, a, um.
	{ Saxĕus, a, um.
	{ Bellus, a, um.
	{ Venustus, a, um.
Pretty.	
The paper hat.	{ Nom. Pīlĕus chartĕcĕus.
	{ Acc. Pīlĕum chartĕcĕum.
The wooden table.	{ Nom. Mĕnsa lignĕa.
	{ Acc. Mĕnsam lignĕam.
The linen (thread) stocking.	Nom. & Acc. Tibiāle lintĕum.
The golden candlestick.	Nom. & Acc. Candĕlābrum aūrĕ- um <i>or ex aūro</i> .
The horse of stone.	{ Nom. Ēquus lapidĕus.
	{ Acc. Ēquum lapidĕum.
The golden ribbon.	{ Nom. Taénla aūrĕa.
	{ Acc. Taénlam aūrĕam.
The cloth coat.	{ Nom. Tóga e* pánno.
	{ Acc. Tógam e pánno.
Have you the paper hat?	Núm hábĕs pīlĕum chartĕcĕum?
No, Sir, I have it not.	{ Éum nōn hábĕo, dómīne, nōn.
	{ Nōn, dómīne; éum nōn hábĕo.
Have you the stone table?	An hábĕs mĕnsam lapidĕam?
I have it not.	(Éam) nōn hábĕo.

OF THE GENITIVE OF THE THIRD DECLENSION.

G. From the paradigms of this lesson it will be perceived, that substantives of this declension vary considerably as to the manner, in which they assume the characteristic termination of the genitive. The following rules are intended to give the learner some insight into the extent of this variation.†

1. Nouns in *a* change *a* into *ĕis*, as *pōĕma*, *pōĕmĕtis*, n., a poem.
2. Nouns in *e* change *e* into *ĕis*, as *cūbūĕ*, *cūbūĕis*, n., a couch.

* Prepositions before their cases are not accented.

† These rules, though not directly connected with the exercises of this lesson, are yet recommended to the careful attention of the student.

3. Those in *i** are generally indeclinable, but sometimes have *uos*, as *hydromēli*, *hydromēlitos*, n., mead.

4. Those in *y* add *ūs*, as *misŷ*, *misŷos*, n., vitriol.

5. *O* commonly becomes *ōnis*, as *sermo*, *sermōnis*, m., speech. But *do* and *go* become *dīnis* and *gīnis*, as *grando*, *grandīnis*, f., hail; *origo*, *originis*, f., origin.†

6. Nouns in *c*, *d*, *l*, *n* simply add *is*, as *hālēc*, *hālēcis*, n. & f., a sort of pickle; *David*, *Davidis*, m., a man's name; *cūbūal*, *cūbūālis*, n., a cushion; *ren*, *rēnis*, m., the reins.‡

7. Those in *ar*, *er*, *or*, and *ur* commonly add likewise *is*, as *nectar*, *nectāris*, n., nectar; *ansēr*, *ansēris*, m., a goose; *lector*, *lectōris*, m., a reader; *sulphūr*, *sulphūris*, n., sulphur.§

8. Those in *as* generally change *as* into *ālīs*, as *vērūtas*, *vērūālīs*, f., truth.||

9. The only nouns in *aes* are *aes*, n., brass, and *praes*, m., bondsman, which have *aeris* and *praedis*.

10. Nouns in *aus* have *audis*, as *laus*, *laudis*, f., praise; *fraus*, *fraudis*, f., fraud.

11. Those in *es* generally change *es* into *īs*, as *fūmes*, *fūnīs*, f., hunger; *rūpes*, *rūpis*, f., a rock; but sometimes into *ēlis*, *ūlis*, or *eris*, as *haeres*, *haerēdis*, m., an heir; *miles*, *millis*, m., a soldier; *Cēres*, *Cērēris*, f., the goddess Ceres.

12. Nouns in *is* have commonly *is*, as *apis*, *is*, f., a bee; *ovis*, *is*, f., a sheep; but sometimes also *ēris*, *inis*, *ūis*, or *ūlis*, as *pulvis*, *pulvēris*, m., dust; *sanguis*, *sanguinis*, m., blood; *lapis*, *lāpidis*, m., a stone; *Quiris*, *Quiritis*, m., a Roman. — *Sēmis*, m., one half, has *sēmissis*.

13. Those in *os* change *os* into *ōtis*, as *sācerdos*, *-ōtis*, m., a priest; *nēpos*, *-ōtis*, m., a grandson; but also into *ōdis*, *ōis*, and *ōris*, as *custos*, *-ōdis*, m., a keeper; *hēros*, *-ōis*, m., a hero; *rūs*, *rūris*, m., dew.¶

14. The termination *us* becomes *ōris*, *ēris*, *ūris*, *ūdis* (*ūlis*), or *ōdis*, as *corpus*, *-ōris*, n., a body; *opus*, *-ēris*, n., a work; *crūs*, *crūris*, n.,

* Nouns in *i* and *y* are Greek, and so are their genitives *itos* and *yos*.

† A number of other nouns in *o* have likewise *inis*, as *hōmo*, a man; *nēmo*, nobody; *Apollo*, &c. — *Cūro*, flesh, f., has *carnis*, and *Anio*, m., the name of a river, *Aniēnis*.

‡ But *lac*, n., milk, has *lactis*, and those in *men* have *mintis*, as *nūmēn*, *nūminis*, n., the deity. Greek nouns in *on* have *ontis* and *onitis*, as *icōn*, *icōnis*, f., an image; *Achērōn*, *-ontis*, m., name of a river.

§ But those in *ber* and *ter* have *bris* and *tris*, as *Octōber*, *Octōbris*; *pāter*, *patris*, m., a father. Some in *ur* have *ōris*, as *ebur*, *ebōris*, n., ivory, &c. — *Jēcur*, n., the liver, has *jēcūris* or *jēcīnōris*, and *hēpar*, n., the liver, *hēpātis* or *hēpātis*; *cōr*, n., the heart, has *cordis*; *iter*, n., a journey, *itinēris*, and *Jūptēr*, m., *Jōvis*.

|| Greek nouns in *as* have *antis* and *adis* (or *ados*), as *gigas*, *gigantis*, m., a giant; *lampas*, *lampadis* or *lampados*, f., a lamp. Other exceptions are: *ās*, *assis*, m., a coin; *mās*, *māris*, m., a male; *vās*, *vadis*, m., a surety, and *vās*, *vasis*, m., a vessel.

¶ *Ūs*, n., the mouth, has *ōris*, but *ōs*, n., a bone, has *ossis*. The genitive of *bōs*, m. & f., an ox or cow, is *bōris*.

the leg; *incus*, -*ūdis*, f., an anvil; *sālus*, -*ūtis*, f., safety; *trīpūs*, -*ōdis*, m., a tripod.

15. Greek nouns in *eus* have *ēos*, as *Orpheus*, *Orphēos*, &c

16. Nouns in *ls*, *ns*, and *rs* change *s* into *tis* or *dis*, as *puls*, -*tis*, f., a sort of pap; *pars*, -*tis*, f., a part; *glans*, -*dis*, f., any kernel-fruit; *serpens*, -*tis*, f., a serpent

17. Those in *bs*, *ps*, and *ms* have *bis*, *pis*, and *mis*, as *urbs*, -*bis*, f., a city; *stirps*, -*pis*, m. & f., offspring; *hiems*, *hiēmis*, f, winter.*

18. The only nouns in *t* are *cāput*, *cāpitis*, m., the head, and its compounds, *occīput*, -*itis*, &c.

19. Nouns in *x* change this letter into *cis* or *gis*, as *vox*, *vōcis*, f., the voice; *cālix*, *cālicis*, m., a cup; *rex*, *rēgis*, m., a king; *codex*, *codicis*, m., a book.— But *nix*, f., snow, has *nivis*; *nox*, f., night, *noctis*; *sēnex*, adj, old, *sēnis* or *sēnīcis*; and *sūpelles*, f., furniture, *sūpellectilis*.

EXERCISE 3.

Have you the wooden table? — No, Sir, I have it not. — Which table have you? — I have the stone table. — Have you my golden candlestick? — I have it not. — Which stocking have you? — I have the thread stocking. — Have you my thread stocking? — I have not your thread stocking. — Which coat have you? — I have my cloth coat. — Which horse have you? — I have the wooden horse. — Have you my leathern shoe? — I have it not. — Have you the leaden horse? — I have it not. — Have you your good wooden horse? — I have it not. — Which wood have you? — I have your good wood. — Have you my good gold? — I have it not. — Which gold have you? — I have the good gold. — Which stone have you? — I have your fine stone. — Which ribbon have you? — I have your golden ribbon. — Have you my fine dog? — I have it. — Have you my ugly horse? — I have it not.

Lesson V. — PENSUM QUINTUM.

OF THE DECLENSION OF ADJECTIVES.

A. Adjectives are inflected like substantives of the first, second, and third declensions. Those in *ūs*, *ā*, *ūm* and *ēr*, *ā*, *ūm* belong to the first and second declension; those in *ēr*, *īs*, *ē*, those in *īs*, *īs*, *ē*, and all the adjectives of one termination, to the third.

* But the adjective *caelebs*, single, has *caelibis*, and the compounds of *ceps* have *ipas*, as *princeps*, -*ipis*, the foremost. The genitive of *anceps*, doubtful, is *ancipitis*.

B. Some adjectives have a special termination for each of the three genders (e. g. *bōnūs*, ā, ūm, ācēr, ācrīs, ācrē), some have one common form for the masculine and feminine (e. g. *vīlīs*, m. & f., *vīlē*, n.), and others have but one ending (in the nominative singular) for every gender (e. g. *fēlīx*, *divēs*, &c.). The following paradigms exhibit the declension of *bonus*, *pulcher*, and *turpis*, in the singular.

Bōnus, bōnā, bōnūm, good.

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>the good</i>	bōnūs	bōnā	bōnūm
GEN.	<i>of the good</i>	bōnī	bōnae	bōnī
DAT.	<i>to the good</i>	bōnō	bōnae	bōnō
ACC.	<i>the good</i>	bōnūm	bōnām	bōnūm
VOC.	<i>O the good</i>	bōnē	bōnā	bōnūm
ABL.	<i>with the good</i>	bōnō	bōnā	bōnō.

Pulchēr, pulchrā, pulchrūm, beautiful.*

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>the beautiful</i>	pulchēr	pulchrā	pulchrūm
GEN.	<i>of the beautiful</i>	pulchrī	pulchrae	pulchrī
DAT.	<i>to the beautiful</i>	pulchrō	pulchrae	pulchrō
ACC.	<i>the beautiful</i>	pulchrūm	pulchrām	pulchrūm
VOC.	<i>O the beautiful</i>	pulchēr	pulchrā	pulchrūm
ABL.	<i>by the beautiful</i>	pulchrō	pulchrā	pulchrō.

Turpīs, turpīs, turpē, ugly.

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>the ugly</i>	turpīs	turpīs	turpē
GEN.	<i>of the ugly</i>	turpīs	turpīs	turpīs
DAT.	<i>to the ugly</i>	turpī	turpī	turpī
ACC.	<i>the ugly</i>	turpēm	turpēm	turpē
VOC.	<i>O the ugly</i>	turpīs	turpīs	turpē
ABL.	<i>with the ugly.</i>	turpī †	turpī	turpī.

Like *bōnūs* decline *mālūs*, ā, ūm; *mēūs*, ā, ūm; *formōsūs*, ā, ūm, &c.
— Like *pulchēr*: *aegēr*, sick; *intēgēr*, entire; *nīgēr*, black; *pīgēr*, slow, &c. — Like *turpīs*: *brēvis*, short; *dēformīs*, deformed; *dulcīs*, sweet; *omnīs*, all; *ūtilīs*, useful, &c.

* Some adjectives of this declension retain the *e* of the root-termination, e. g. *tēnēr*, *tēnēra*, *tēnērūm*; *miser*, *miserā*, *miserūm*. But the majority reject it.

† Adjectives of the third declension have *e* or *i* in the ablative singular, but those whose neuter ends in *e* have *i* only.

The trunk.
The button.
The money.
The cheese.
The silver.
Of silver.
The baker.
The neighbor.

*Riscus, i, m., arca, ae, f.
*Orbiculus fibulatōrius, i, m.
Pēcūnia, ae, f.
Cāsēus, i, m.
Argentum, i, n.
Argentēus, a, um (Adj.).
Pistōr, ōris, m.
{ Vicinus, i, m.
{ Proximus, i, m

Anything, something.
Nothing.

Ālquid, quidquā, nonnihil.
Nihil (indecl.), nihilum, i, n.

Have you anything?

{ Estne tibi ālquid?
{ Habēsne (tū) ālquid?

I have something.

{ Est mihi nonnihil.
{ Hābēo ālquid.

Have you anything?

{ Nūm quidquam * hābēs?
{ Nūm est tibi quidquam?

I have nothing.

{ Est mihi nihil.
{ Nihil rei hābēo.

Hungry.

Esūriens, tis.

Thirsty.

Sitlens,† tis. (Vide Lesson VI. B.)

Sleepy.

{ Somniculōsus, ā, ūm.

Tired.

{ Cupidūs (ā, ūm) somnī.

Fessus (defessus), ā, ūm.

Are you hungry?

Esūrisne?

I am hungry.

(Ēgo vérō) ēsūrio.

Are you thirsty?

Sitlīsne?

I am thirsty.

(Ēgo vérō) sitlio.

I am not thirsty.

Nōn sitio.

Are you sleepy?

{ Esne tū somniculōsus?

I am sleepy.

{ An es cupidus somnī?

I am not sleepy.

Sūm cupidus somnī.

{ Nōn sūm cupidus somnī.

{ Ēgo somniculōsus uōn sūm.

Are you tired?

{ Esne tū fessus?

I am tired.

{ Nūm es fessus?

I am not tired.

Sūm fessus.

Nōn sūm fessus.

C. Rule. When a substantive expresses the relation of property or possession, it is put in the genitive; as,

* *Quidquam* is generally put, when the sentence contains a *negation* (either expressed or implied), a condition, comparison, &c., and also in connection with the particles *vix*, scarcely, and *sine*, without. (Compare Lesson VI. C.)

† *Esuriens* and *sitiens*, properly the present participles of the verbs *ēsurio*, I am hungry, and *sitio*, I am thirsty. When *hungry* and *thirsty* are in the predicate of the sentence, it is necessary to use the verbs, and not the participles.

The dog of the baker.	Cánis pistôris (<i>Nom.</i>).
The baker's dog.	Pistôris cánem (<i>Acc.</i>)*.
The coat of the tailor.	Tógam sartôris (<i>Acc.</i>).
The tailor's coat.	Sartôris tóga (<i>Nom.</i>).
My brother's paper.	{ Chárta méi frâtris† (<i>Nom.</i>).
	{ Frâtris méi chártam (<i>Acc.</i>).
My neighbor's good salt.	{ Méi vicíni sál bónum.
	{ Sál bónum vicíni méi.
The old bread.	{ <i>NOM.</i> Pânis vétûlus.
	{ <i>ACC.</i> Pânem vétûlum.
The pretty dog.	Cánem béllum (<i>venústum</i>).
The silver ribbon.	Taéniam argéntëam (<i>Acc.</i>).

D. Rule. Adjectives (and the adjective pronouns *meus, tuus, &c.*) may stand either before or after their substantives; but when the substantive is a monosyllable, the adjective comes always last.

Have you the neighbor's good salt?	Núm hábēs sál bónum vicíni?
I have it not.	Nôn hábëo.
Have you my brother's silver candlestick?	Án hábēs frâtris méi candēlábрум argéntëum?

EXERCISE 4.

Have you the leathern trunk? — I have not the leathern trunk?
 — Have you my pretty trunk? — I have not your pretty trunk.
 — Which trunk have you? — I have the wooden trunk. — Have you my old button? — I have it not. — Which money have you? — I have the good money. — Which cheese have you? — I have the old cheese. — Have you anything? — I have something. — Have you my large dog? — I have it not. — Have you your good gold? — I have it. — Which dog have you? — I have the tailor's dog? — Have you the neighbor's large dog? — I have it not. — Have you the dog's golden ribbon? — No, Sir, I have it not. — Which coat have you? — I have the tailor's good coat. — Have you the neighbor's good bread? — I have it not. — Have you my tailor's golden ribbon? — I have it. — Have you my pretty dog's ribbon? — I have it not. — Have you the good baker's good horse? — I have it. — Have you the good tailor's horse? — I have it not. — Are you hungry? — I am hungry. — Are you sleepy? — I am not sleepy. — Which candlestick have you? — I have the golden candlestick of my good baker.

* The common rule is that the *genitive* (and in general every word governed) should be put *before* the word governing it. This, however, is by no means invariable, and the learner may safely use either of the formulas in the sense of their English equivalents.

† Instead of the possessive genitive, the Romans sometimes employ an adjective; as, *dómus paterná* for *dómus patris*, the father's house; *hómo ingéniús* for *hómo ingéni*, a man of talent, &c.

Lesson VI. — PENSUM SEXTUM

A. The adjectives in *ěr*, *is*, *ě* are but few in number. The nominative masculine has sometimes *is* instead of *ěr*.

Ācěr or *ācris*, *ācris*, *ācrě*, *sharp*.

	Masc.	Fem.	Neut.
NOM.	<i>ācěr</i> or <i>ācris</i>	<i>ācris</i>	<i>ācrě</i>
GEN.	<i>ācris</i>	<i>ācris</i>	<i>ācris</i>
DAT.	<i>ācrī</i>	<i>ācrī</i>	<i>ācrī</i>
ACC.	<i>ācrēm</i>	<i>ācrēm</i>	<i>ācrě</i>
VOC.	<i>ācěr</i> or <i>ācris</i>	<i>ācris</i>	<i>ācrě</i>
ABL.	<i>ācrī</i>	<i>ācrī</i>	<i>ācrī</i>

So decline *alācěr* or *alacris*, cheerful; *cělēber* or *cělēbrīs*, famous; *cělēr* or *cělērīs*, swift; *sālūbēr* or *sālūbrīs*, wholesome.

ADJECTIVES OF ONE TERMINATION.

B. Adjectives of one termination do not differ essentially from other words of the third declension, except that they may have either *ě* or *ī* in the ablative. The present participle in *ns* is included in this class. Examples:—

<i>Divēs</i> , - <i>vītīs</i> , <i>rich</i> .			<i>Větūs</i> , - <i>těrīs</i> , <i>old</i> .			<i>Sitīens</i> , - <i>ntīs</i> , <i>thirsty</i> .		
	Masc. & Fem.	Neut.		Masc. & Fem.	Neut.		Masc. & Fem.	Neut.
NOM.	<i>divēs</i>			<i>větūs</i>			<i>sitīens</i>	
GEN.	<i>divītīs</i>			<i>větěrīs</i>			<i>sitīentīs</i>	
DAT.	<i>divītī</i>			<i>větěrī</i>			<i>sitīentī</i>	
ACC.	<i>divītēm</i>	<i>divēs</i>		<i>větěrēm</i>	<i>větūs</i>		<i>sitīentēm</i>	<i>sitīens</i>
VOC.	<i>divēs</i>			<i>větūs</i>			<i>sitīens</i>	
ABL.	<i>divītě</i> .*			<i>větěrě</i> or <i>ī</i>			<i>sitīentě</i> or <i>ī</i>	

So decline *fēliz*, *felicis*, happy; *paupěr*, *paupěrīs*, poor; *anceps*, *ancipītīs*, doubtful; *sollers*, *sollertīs*, clever; *prūdēns*, *prūdēntīs*, wise; *āmāns*, *āmāntīs*, loving, &c.

REMARKS ON THE ABLATIVE.

1. Participles in *ans* or *ens* have always *ě* in the ablative, when they are used as participles proper or as substantives; as, *sole oriente*, when the sun rises; *infāns*, abl. *infantě*, the infant. But when used as adjectives, they have rather *ī* than *ě*.

* See Remark 5.

2. Comparatives have rather *ē* than *i*, as *mājōr*, *mājōrē*, greater, &c.
 3. *Praesens*, present, when said of things, has *i*; when said of persons, *ē*.
 4. Proper names derived from adjectives have always *ē*, as *Clēmens*, *Clēmētē*.
 5. Those that have *ē* exclusively are *paupēr*, *sēnex*, *princeps*, and the majority of those in *es*, as *dives*, *sospes*, *dēses*, *pūbēs*, *impūbēs*, and *superstes*.

Anything or something good.	{ <i>Āliquid</i> (<i>quidquā</i> m, <i>nonnihil</i>) <i>bōnū</i> m.
	{ <i>Aliquid</i> (<i>quidquā</i> m, <i>nonnihil</i>) <i>bōnī</i> .
Nothing or not anything good.	{ <i>Nihil</i> <i>bōnū</i> m.
	{ <i>Nihil</i> <i>bōnī</i> .
Something bad (worthless).	<i>Āliquid</i> <i>vilē</i> (<i>nēquā</i> m).
Nothing bad (worthless).	<i>Nihil</i> <i>vilē</i> (<i>nēquā</i> m).

C. *Obs.* The partitive genitive of neuter adjectives after *āliquid*, *nihil*, &c. can only be used when the adjective is of the second declension. . Thus we can only say *āliquid vilē*, *tūrpē*, &c., and not *āliquid tūrpīs*; but indifferently either *āliquid bōnū*m or *āliquid bōnī*.

Have you anything good?	{ <i>Ēstne</i> <i>tibi</i> <i>āliquid</i> <i>bōnī</i> ?
	{ <i>Habēsne</i> <i>āliquid</i> <i>bōnū</i> m?
I have nothing bad.	{ <i>Nōn</i> <i>ēst</i> <i>mihī</i> <i>quidquā</i> m <i>vilē</i> .
	{ <i>Nihil</i> <i>nēquā</i> m <i>hābeo</i> .
Have you anything ugly?	{ <i>Nūn</i> <i>ēst</i> <i>tibi</i> <i>quidquā</i> m <i>tūrpē</i> ?
	{ <i>Ān</i> <i>hābēs</i> <i>āliquid</i> <i>tūrpē</i> ?
I have nothing ugly.	{ <i>Nōn</i> <i>ēst</i> <i>mihī</i> <i>quidquā</i> m <i>tūrpē</i> .
	{ <i>Nihil</i> <i>tūrpē</i> <i>hābeo</i> .

What?

Quid?

What have you?	{ <i>Quid</i> <i>tibi</i> <i>ēst</i> ?
	{ <i>Quid</i> <i>hābēs</i> ?
What have you good?	{ <i>Quid</i> <i>ēst</i> <i>tibi</i> <i>bōnī</i> ?
	{ <i>Quid</i> <i>hābēs</i> <i>bōnū</i> m?
I have the good bread.	{ <i>Hābeo</i> <i>bōnū</i> m <i>pānem</i> .
	{ <i>Bōnū</i> m <i>pānem</i> <i>hābeo</i> .

	Masc.	Fem.	Neut.
That or the one.	{ Nom. <i>illē</i>	<i>illā</i>	<i>illū</i> l.
	{ Acc. <i>illū</i> m	<i>illā</i> m	<i>illū</i> d.

D. *Obs.* The English *that*, or *the one*, is, among the later Latin authors, expressed by the demonstrative *illē*, *illā*, *illū*d. By the earlier classical writers, however, the noun is either itself repeated or to be supplied from the context.

Which book have you ?

Quém librum hábēs ?

I have that of the baker.

{ Hábeo illum pistōris.
{ Pistōris librum hábēo.

Which sugar have you ?

{ Quód sáčchārum hábēs ?
{ Quid ést tibi sáčchari ?

I have that of my brother.

{ Hábeo illud méi frātris.
{ Ést mīhi sáčchārum frātris.

Or.

Ān.

E. Obs. In double questions, the first member is introduced by *utrum* (whether) or by the enclitic *-nē*, and the second member by *an* (or). Thus:—

Are you tired or sleepy ?

{ Ūtrum és fēssus án somniculōsus ?
{ Éne tū fēssus án somniculōsus ?

I am sleepy.

Somniculōsus sūm.

Have you my book or that of the neighbor ?

{ Éstne tibi liber méus án vicīni ?
{ Ūtrum hábēs librum méum án vicīni ?

I have that of the neighbor.

Ést mīhi liber vicīni.

Hábeo illum vicīni.

Have you your hat or the baker's ?

{ Ūtrum tibi ést liber tūus án pistōris ?

Are you hungry or thirsty ?

{ Tuúmne librum hábēs án pistōris ?
{ Ūtrum ésuris án sítis ?

I am hungry.

{ Esurisne án sítis ?
Esúrio.

EXERCISE 5.

Have you my book ? — I have it not. — Which book have you ? — I have my good book. — Have you anything ugly ? — I have nothing ugly ? — I have something pretty. — Which table have you ? — I have the baker's. — Have you the baker's dog or the neighbor's ? — I have the neighbor's. — What have you ? — I have nothing. — Have you the good or bad sugar ? — I have the good. — Have you the neighbor's good or bad horse ? — I have the good (one).* — Have you the golden or the silver candlestick ? — I have the silver candlestick. — Have you my neighbor's paper, or that of my tailor ? — I have that of your tailor. — Are you hungry or thirsty ? — I am hungry. — Are you sleepy or tired ? — I am tired. — What have you pretty ? — I have nothing pretty. — Have you anything ugly ? — I have nothing ugly. — Have you the leather shoe ? — I have it not. — What have you good ? — I have the good sugar.

* The words included in parentheses are not to be translated in these exercises.

LESSON VII. — PENSUM SEPTIMUM.

OF THE FOURTH DECLENSION.

A. The fourth declension comprises all substantives which form their genitive in *ūs*. The nominative singular has two terminations, viz. *ūs* for masculine and feminine nouns, and *ū* for neuters. Examples: —

Fructūs, m., the fruit.	Cornū, n., the horn.	Dōmūs, f., the house.
NOM. fructūs	cornū	dōmūs
GEN. fructūs	cornūs	dōmūs or domī *
DAT. fructūi	cornū (cornūi)	dōmūi or domō
ACC. fructūm	cornū	dōmūm
VOC. fructūs	cornū	dōmūs
ABL. fructū.	cornū.	dōmō.

Like *fructus* decline *adūs*, access; *cantūs*, a song; *currūs*, a chariot; *ictūs*, a stroke; *mōtūs*, motion; *risus*, laughter; *sēnātūs*, the senate; *sumptūs*, expense; *victūs*, living. Also the feminines *ācūs*, a needle; *mānūs*, a hand; *tribūs*, a tribe, &c. — Like *cornū* decline *gēlū*, ice; *gēnū*, the knee; *vērū*, a spear; *tōnitrū*, thunder.

REMARK. — The final *u* of Latin words generally is long.

Have you my coat or the tailor's? { *Ēstne tibi tōga mēa an sartōris?*
Ūtrum hābēs tōgam mēam an (il-
lam) sartōris?
 I have yours. { *Ēst mīhi tua.*
Tuam hābēo.

		Masc.	Fem.	Neut.
Mine.	{ NOM.	<i>mēūs</i>	<i>mēū</i>	<i>mēūm.</i>
	{ ACC.	<i>mēūm</i>	<i>mēdm</i>	<i>mēūm.</i>
Yours.	{ NOM.	<i>tūūs</i>	<i>tūū</i>	<i>tūūm.</i>
	{ ACC.	<i>tūūm</i>	<i>tūdm</i>	<i>tūūm.</i>

B. Obs. The possessive pronouns *mēūs*, *tūūs*, *sūūs*, &c. may either be joined to nouns in the sense of the conjunctive *my*, *your* (*thy*), *his*, &c., or they may stand absolutely, like the English *mine*, *yours* (*thine*), *his*, &c. They are inflected like *bōnus*, *a*, *um*. (Cf. Lesson V.)

		Masc.	Fem.	Neut.
This.	{ NOM.	<i>hīc</i>	<i>hāec</i>	<i>hīc.</i>
	{ ACC.	<i>hunc</i>	<i>hanc</i>	<i>hīc.</i>

* The genitive *domi* is only used in the sense of *at home*. The dative *domi* is the more usual form; but the ablative of this irregular noun is always *domo*.

Is this your hat ?	Ėstne híc pišlėus túus ?
No, Sir, it is not mine, but yours.	Mínime, dómíne, nòn ��t m��us, s��d túus.
Is this my ribbon ?	N��m ha��c ��st ta��nia m��a ?
No, it is not yours, but mine.	N��n ��st t��a, s��d m��a.
Is this your sugar ?	��n h��c ��st s��cch��rum t��um ?
It is not mine, but that of my brother.	N��n ��st m��um, s��d m��i fr��tris.

The man.	{ Vir,* gen. v��ri, m.
	{ H��mo, inis, m. & f.
The stick, cane.	{ B��c��lum, i, n.
	{ Sc��pto, ��nis, m.
My brother.	Fr��ter m��us, gen. fr��tris m��i.
The shoemaker.	S��tor, ��ris, m.
The merchant.	Merc��tor, ��ris, m.
	{ Amicus, i, m.
The friend.	{ F��mili��ris, is, m.
	{ N��c — n��c.
Ne��ther — nor.	{ N��que — n��que.
	{ N��que — n��c.

C. Obs. The disjunctive conjunctions *nec* and *n  que* are used in the same sense, except that the former more frequently stands before consonants and the latter before vowels.

Have you the merchant's stick or yours ?	T��n��sn��† b��c��lum merc��toris ��n t��um ?
I have neither the merchant's stick nor yours.	N��c merc��toris b��c��lum n��c t��um t��n��o.
Are you hungry or thirsty ?	{ ��trum ��s��ris ��n s��tis ?
	{ ��s��risne ��n s��tis ?
I am neither hungry nor thirsty.	��go n��que ��s��r��o n��c s��t��o.

EXERCISE 6.

Have you your cloth or mine ? — I have neither yours nor mine. — I have neither my bread nor the tailor's. — Have you my stick or yours ? — I have mine. — Have you the shoemaker's shoe or the merchant's ? — I have neither the shoemaker's nor the merchant's. — Have you my brother's coat ? — I have it not. — Which paper have you ? — I have your friend's. — Have you my dog or my friend's ? — I have your friend's. — Have you my thread stocking or

* *Vir* is used with reference to the sex, and *homo* with reference to the species.

† *T  n  o* is properly "I hold," and may be used in these exercises for variety, especially where "to have" may signify "to hold in one's hand," or "to retain, keep."

my brother's? — I have neither yours nor your brother's. — Have you my good baker's good bread or that of my friend? — I have neither your good baker's nor that of your friend. — Which bread have you? — I have mine. — Which ribbon have you? — I have yours. — Have you the good or the bad cheese? — I have neither the good nor the bad. — Have you anything? — I have nothing. — Have you my pretty or my ugly dog? — I have neither your pretty nor your ugly dog. — Have you my friend's stick? — I have it not. — Are you sleepy or hungry? — I am neither sleepy nor hungry. — Have you the good or the bad salt? — I have neither the good nor the bad. — Have you my horse or the man's? — I have neither yours nor the man's. — What have you? — I have nothing fine. — Are you tired? — I am not tired.

Lesson VIII. — PENSUM OCTAVUM.

OF THE FIFTH DECLENSION.

A. Nouns of the fifth declension have their genitive in *ei* and the nominative in *ēs*. The fifth declension differs but slightly from the third, and is a mere modification of it. *Dīēs*, *m.* & *f.*, the day, *rēs*, *f.*, a thing, and *spēcīēs*, *f.*, the appearance, are thus inflected: —

NOM.	dīēs	rēs	spēcīēs
GEN.	dīēi	rēi*	spēcīēi
DAT.	dīei	rēi	spēcīei
ACC.	dīēm	rēm	spēcīēm
VOC.	dīēs	rēs	spēcīēs
ABL.	dīē.	rē.	spēcīē.

So decline *āctēs*, *f.*, the edge or point; *fūciēs*, *f.*, the face; *effigēs*, *f.*, the image, effigy; *mēridiēs*, *m.*, midday, noon; *spēs*, *f.*, hope; *sēriēs*, *f.*, the series.

REMARK. — The *e* of the ablative of the fifth declension is always long.

B. *Obs.* Nouns of this declension are feminine, except *dīēs*, which in the singular is generally masculine and sometimes feminine,† but in the plural always masculine. Its compound, *mēridiēs*, is masculine, and used in the singular only.

* The *e* of the genitive and dative is long when a vowel precedes, but short after a consonant, e. g. *aciēi*, *faciēi*, &c., but *spēi*, *rēi*, *fidēi*, &c.

† It is feminine when it denotes, 1) *duration* of time, e. g. *diem perexiguam*, *integram*, (for) a very short day, an entire day; 2) an *appointed day*, e. g. *certā* (*constitutā*, *dictā*, &c.) *diē*, on the appointed day.

<i>The cork.</i>	* <i>Embōlus</i> , i, m.
The corkscrew.	* <i>Instrumentum</i> * (i, n.) <i>embōlis extrahendis</i> .
The umbrella.	* <i>Mūnimentum</i> (i, n.) <i>capitis pluviale</i> ; <i>umbrāculum</i> , † i, n.
The boy.	Puer, eri, m.
The Frenchman.	* <i>Francogallus</i> , i, m.
The carpenter.	Fāber (ri, m.) <i>ignārius</i> .
The hammer.	Mālleus, i, m.
The iron.	Ferrum, i, n.
Of iron, iron.	Ferrēus, a, um.
The nail.	Clāvus, i, m.
The pencil.	* <i>Stilus cerussātus</i> , i, m.
The thimble.	* <i>Mūnimentum</i> (i, n.) <i>digiti</i> .
The coffee.	* <i>Coffea</i> , ae, f.
The honey.	Mel, gen. mellis, n.
The (sea) biscuit.	Pānis nauticus (castrēnsis).
The sweet biscuit.	{ Pānis dulciārius, m.
	{ Buccellātum, i, n.
<i>Have I?</i>	{ <i>Habeōne?</i> <i>Ecquid ego habeo?</i>
	{ <i>An (ego) habeo?</i> <i>Estne mihi?</i>
You have.	Hābes. Tēnēs. Tibi est.
What have I?	{ <i>Quid (ego) habeo (tēno)?</i>
	{ <i>Quid est mihi?</i>
You have the carpenter's hammer.	{ <i>Mālleum fabri ignārii habes (tēnes).</i>
	{ <i>Est tibi malleus fabri ignārii.</i>
Have I the nail?	{ <i>Habeōne clāvum?</i>
	{ <i>Estne mihi clāvus?</i>
You have it.	Hābes. Est.
Have I (the) biscuit?	{ <i>An ego habeo pānem castrēnsē</i>
	{ <i>(nauticum)?</i>
	{ <i>Estne mihi pānis (ille) castrēnsis?</i>
You have it.	Hābes. Tibi est.
<i>I am right (correct).</i>	<i>Vērē (rectē) loquor.</i>
<i>I am wrong (incorrect).</i>	<i>Erro.</i>
You are correct, wrong.	<i>Recte loqueris, erras.</i>
<i>I am right (i. e. morally in doing so).</i>	<i>Est mihi fās.</i>
<i>I am wrong (morally in doing so).</i>	<i>Est mihi nefās. ‡</i>

* The Ancients having no term for such an instrument, it must be expressed by circumlocution. On the dative *embolis extrahendis*, "for extracting corks," compare Lesson XXV., *Obs.* — The same remark applies to *munimentum capitis pluviale* (where *pluviale* is an adjective in e), to *munimentum digiti*, and to a host of other names of modern objects. In all the cases, we can only approximate by description.

† The word *umbrāculum* (from *umbra*, shade) was used by the Ancients in the sense of our "parasol."

‡ The expressions *vērē* or *rectē loquor* and *erro* have reference to language or opinions simply; whereas *fās* and *nefās* involve the moral distinction of right and wrong in action or in speech. The latter phrases are often followed by an infinitive, as, *Estne mihi fās (or licetne mihi) hoc facere?* Is it right for

Am I right (i. e. correct) or wrong ?	Rectène lóquor án érro ?
You are neither right nor wrong.	Néque réctē lóquēris, néque érras.
Am I right (correct) ?	Loquórne récte ?
You are correct.	Vérē (réctē) lóquēris.
Am I right (correct) ?	Núm lóquor vérē ?
No, you are wrong.	Ímmo vérō * érras.
Am I right (morally) ? }	
Is it right for me ? }	Éstne mīhi fās ?
It is wrong.	Ést tibi nefās.
Which biscuit have I ?	Quód buccellátum hábéo ?
You have that of my brother.	Frátris méi buccellátum hábés.

EXERCISE 7.

Which dog have you ? — I have neither the baker's dog nor that of my friend. — Are you sleepy ? — I am not sleepy. — I am hungry. — You are not hungry. — Am I thirsty ? — You are not thirsty. — Have I the cork ? — No, sir, you have it not. — Have I the carpenter's wood ? — You have it not. — Have I the Frenchman's good umbrella ? — You have it. — Have I the carpenter's iron nails or yours ? — You have mine. — You have neither the carpenter's nor mine. — Which pencil have I ? — You have that of the Frenchman. — Have I your thimble or that of the tailor ? — You have neither mine nor that of the tailor. — Which umbrella have I ? — You have my good umbrella. — Have I the Frenchman's good honey ? — You have it not. — Which biscuit have I ? — You have that of my good neighbor. — Have you my coffee or that of my boy ? — I have that of your good boy. — Have you your cork or mine ? — I have neither yours nor mine. — What have you ? — I have my good brother's good pencil. — Am I right (correct) ? — You are right (correct). — Am I wrong (morally) ? — You are wrong. — You are not wrong. — Am I right or wrong ? — You are neither right nor wrong. — Am I hungry ? — You are hungry. — You are not sleepy. — You are neither hungry nor thirsty. — What have I good ? — You have neither the good coffee nor the good sugar. — What have I ? — You have nothing. — What have you ? — I have something beautiful.

Lesson IX. — PENSUM NONUM.

OF PRONOUNS.

A. The pronouns of the Latin language are divided into the following classes : — 1. PERSONAL : *egō, tū,*

me to do so ? Am I right in doing so ? *Illud dicere tibi nefas est*, It is wrong for you to say so, You are wrong in saying so. *Fas* and *nefas* are both indeclinable, like *nihil*.

* *Immo vero* corresponds to the English "nay, rather," "nay, on the contrary."

sui (and *ipse*). 2. DEMONSTRATIVES: *hic, iste, ille, is*. 3. RELATIVES: *qui, quae, quod*. 4. POSSESSIVES: *meus, tuus, suus, noster, vester*. 5. INTERROGATIVES: *quis? quid? quā, quae, quod?* 6. INDEFINITE: *aliquis, quis, quisquam*. 7. PATRIALS: *nostrās, vestrās, cūjās*.

B. The personal pronouns *egō, I, tū, thou, sui, of himself, of herself, of itself*, are thus inflected:—

NOM.	<i>I</i>	<i>egō</i>	<i>thou</i>	<i>tū</i>	—	—
GEN.	<i>of me</i>	<i>mēi</i>	<i>of thee</i>	<i>tūi</i>	<i>of himself, &c.</i>	<i>sui</i>
DAT.	<i>to me</i>	<i>mihī or mi</i>	<i>to thee</i>	<i>tibi</i>	<i>to himself, &c.</i>	<i>sibi</i>
ACC.	<i>me</i>	<i>mē</i>	<i>thee</i>	<i>tē</i>	<i>himself, &c.</i>	<i>sē</i>
VOC.	—	<i>egō</i>	<i>O thou</i>	<i>tū</i>	—	—
ABL.	<i>with me</i>	<i>mē</i>	<i>with thee</i>	<i>tē</i>	<i>with himself, &c.</i>	<i>sē</i>

REMARK.—The suffix *tē* is sometimes emphatically added to the nominative *tu*; as *tūtē*, *thou thyself*; and the suffix *mēt* in the same sense to all the cases of *ego, tu, and sui*; as *egōmēt, tūmēt, suimēt, I myself, &c.*—So also *mēmē, tētē, sēsē*, for *me, te, se*, in the accusative and ablative singular.

C. The Latin language has no pronoun of the third person corresponding in every respect to the English *he, she, it*, the termination of the verb being commonly deemed sufficient to indicate the relation of personality. But when perspicuity or emphasis requires a pronoun, one of the demonstratives *hic, iste, ille* (most commonly the latter) is used for the nominative, and the oblique cases of *is, eā, id* for the remaining cases. The pronoun of the third person would thus be something like the following:—

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>he, she, it</i>	<i>illē</i>	<i>illā</i>	<i>illūd</i>
GEN.	<i>of him, of her, of it</i>	<i>ejūs</i>	<i>ejūs</i>	<i>ejūs (rei)*</i>
DAT.	<i>to him, to her, to it</i>	<i>ei</i>	<i>ei</i>	<i>ei (rei)</i>
ACC.	<i>him, her, it</i>	<i>ejūm</i>	<i>ejām</i>	<i>id (illūd)</i>
VOC.	— — —	—	—	—
ABL.	<i>with him, with her, with it</i>	<i>ejō</i>	<i>ejā</i>	<i>ejō (eā re).</i>

D. The pronoun *ipsē, ipsā, ipsūm* may be joined to

* The Romans are fond of employing the word *res*, "thing," instead of the neuter of adjectives and pronouns. This becomes necessary in cases where ambiguity as to gender would otherwise arise, as here in the genitive, dative, and ablative. So also *cujus rei, cui rei, quā re*, for *cujus, &c.*

every case of *ego*, *tu*, and *sui*, with the force of the English *self* (*myself*, *thyself*, *himself*, &c.). Its singular is thus declined:—

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	ipsē	ipsā	ipsū
GEN.		ipsius *	
DAT.		ipsi	
ACC.	ipsū	ipsā	ipsū
VOC.	ipsē	ipsā	ipsū
ABL.	ipsō	ipsā	ipsō.

Thus: *ego ipse (ipsa)*, I myself; *tu ipse (ipsa)*, thou thyself; (*ille*) *ipse*, he himself; *mihi met ipsi*, to myself; *temet ipsum*, thyself; *sui ipsius*, of himself.

Have I the iron or the golden nail? Ferreūmne clāvum habēo, an aūrēum?

You have neither the iron nor the golden nail. Néque ferrēum habēs clāvum, néque aūrēum.

The sheep.

Ōvis, is, *f.*

The ram.

Vervēx, ēcis, *m.*

The hen.

Gallina, ae, *f.*

The chicken.

Pullus gallinācēus (*gen. i*), *m.*

The ship.

Nāvis, is, *f.*

The bag (sack).

Saccūs, i, *m.*

The painter.

Pictor, ōris, *m.*

The young man.

Jūvēnis, is, *m.*

The youth (lad).

{ Adōlescens, tis, *m.*
{ Adōlescentūlus, i, *m.*

E. The substantives *ōvis*, *nāvis*, and *jūvēnis* are thus inflected:—

NOM.	ōvis	nāvis	jūvēnis
GEN.	ōvis	nāvis	jūvēnis
DAT.	ōvi	nāvi	jūvēni
ACC.	ōvēm	nāvēm or nāvim	jūvēnē
VOC.	ōvis	nāvis	jūvēnis
ABL.	ōvē.	nāvi or nāvē.	jūvēnē.

F. Obs. The words *navis*, *messis*, and *clavis* have usually *em* in the accusative, sometimes *im*. The nouns *febris*, *pelvis*, *puppis*, *vestis*, *securis*, and *turris* have oftener *im* than *em*. Those which have regularly *im* are: a) the substantives *amussis*, *ravis*, *suis*, *tussis*, and *vis*;

* The genitive *ipsius* and the dative *ipsi* are here intended for all the genders. The same applies to all the subsequent paradigms.

b) a variety of nouns and proper names derived from the Greek, as *basis*, *poësis*, *paraphrasis*, *Osiris*, *Zeuzis*, *Charybdis*, &c.

Who ?	Quis ? Cui (with est) ?
Who has ?	{ Quis habet ? Cui est ?
Who has the trunk ?	{ Quis habet arcam ? Cui est riscus ?
The man has the trunk.	Vir riscum habet (tēnet).
The man has <i>not</i> the trunk.	Vir riscum <i>nōn</i> habet (tēnet).
Who has it ?	Quis eum habet ?
The youth has it.	Adolescens eum habet.
The youth has it <i>not</i> .	Adolescētulus eum <i>nōn</i> habet (tēnet).
He has.	{ Habet, tēnet (is, hic, ille). Est ei.
He has the knife.	Is (ille) cultrum habet.
He has <i>not</i> the knife.	Cultrum <i>nōn</i> habet.
Has the man ?	Habetne vir ? Ecquid habet homo ? An habet homo ?
Has the painter ?	{ Habetne pictor ? Num habet pictor ? Estne (an, num est) pictori ?
Has the friend ?	{ Habetne amicus ? An habet amicus ? Estne (ecquid, an est) amico ? (Cf. Lesson II. note *.)
Has the boy the carpenter's hammer ?	Tenetne puer malleum fabri tignarii ?
He has it.	Vero (eum) tenet.
Has the youth it ?	Eumne tenet adolescens ?
He has it <i>not</i> .	(Eum) <i>nōn</i> tenet.
Is he thirsty ?	Sititne ? An (ecquid) is sitit ?
He is thirsty.	Ita est, sitit.
Is he tired ?	{ Num (numquid) fessus est ? An est fessus ?
He is <i>not</i> tired ?	Nōn est fessus.
Is he right or wrong ?	{ Rectene loquitur, an errat ? Utrum vere loquitur, an errat ?
He is right (correct).	Vere loquitur.
He is <i>not</i> wrong.	Nōn errat.
Is he hungry ?	Euritne ? Num esurit ?
He is <i>not</i> hungry.	Nōn esurit.

EXERCISE 8.

Is he thirsty or hungry ? — He is neither thirsty nor hungry. —
Has the friend my hat ? — He has it. — He has it *not*. — Who has

* The pronoun of the third person, like that of the second and first, is commonly omitted, except where perspicuity requires it.

my sheep? — Your friend has it. — Who has my large sack? — The baker has it. — Has the youth my book? — He has it not. — What has he? — He has nothing. — Has he the hammer or the nail? — He has neither the hammer nor the nail. — Has he my umbrella or my stick? — He has neither your umbrella nor your stick. — Has he my coffee or my sugar? — He has neither your coffee nor your sugar; he has your honey. — Has he my brother's biscuit or that of the Frenchman? — He has neither your brother's nor that of the Frenchman; he has that of the good boy. — Which ship has he? — He has my good ship. — Has he the old sheep or the ram?

EXERCISE 9.

Has the young man my knife or that of the painter? — He has neither yours nor that of the painter. — Who has my brother's fine dog? — Your friend has it. — What has my friend? — He has the baker's good bread. — He has the good neighbor's good chicken. — What have you? — I have nothing. — Have you my bag or yours? — I have that of your friend. — Have I your good knife? — You have it. — You have it not. — Has the youth it? — He has it not. — What has he? — He has something good. — He has nothing bad. — Has he anything? — He has nothing. — Is he sleepy? — He is not sleepy. — He is hungry. — Who is hungry? — The young man is hungry. — Your friend is hungry. — Your brother's boy is hungry. — My shoemaker's brother is hungry. — My good tailor's boy is thirsty. — Which man has my book? — The big (*procērus*) man has it. — Which man has my horse? — Your friend has it. — He has your good cheese. — Has he it? — Yes, sir, he has it.

Lesson X. — PENSUM DECIMUM.

The husbandman.	<i>Agrīcōla</i> , ae, m.
The peasant, rustic.	<i>Rusticus</i> , i, m.; <i>homo agrestis</i> .
The ox.	{ <i>Bōs</i> , gen. <i>bōvis</i> , m. & f.
	{ <i>Taurus</i> , i, m. (a bull).
The cook.	<i>Cōquūs</i> , i, m.; <i>cōquā</i> , ae, f.
The servant.	{ <i>Minister</i> , ri, m.; <i>fāmulus</i> , i, m.
	{ <i>Ministra</i> , fāmūla, ae, f.
The bird.	{ <i>Āvis</i> , is, f.
	{ <i>Vōlūcris</i> , is, m. & f.
The broom.	<i>Scōpae</i> , ārum,* f. pl.
The eye.	<i>Ōculus</i> , i, m.
The foot.	<i>Pēs</i> , gen. <i>pēdis</i> , m.
The rice.	<i>Ōryza</i> , ae, f.

* Many nouns in Latin are never used in the singular, as *angustiae*, difficulties; *diuitiae*, riches; *feriae*, holidays; *liberi*, children, &c. Compare Lesson XVII. B.

His (conjunctive).

{ *Sūus, suū, suūm.*
 { *Ejus, illius.*

A. Obs. The possessive pronoun *sūus* is declined like *mēus* and *tūus*. It corresponds to the English "his" when, in the reflexive sense of "his own," the subject of the sentence is meant; but when another person is referred to, *ejus* (of him) or *illius* (of that man) must be employed. As:—

Has he his (own) hat?

Tenétne plēum sūum?

Have you his (the other man's) hat?

Tenésne tū plēum ejus (illius)?

Has the servant his broom?

Habetne minister scōpas suas? (Cf. Lesson XIII. B.)

He has his broom.

{ Habet scōpas suas.
 { Scōpas suas habet.

Has the cook his (own) chicken or that of the rustic?

Habetne cōquus gallinam suam, an (illam) rusticī?

He has his own.

{ Sūam habet.
 { Habet suam propriam.

His or *his own* (absolute).

{ *Sūus, suū, suūm.**
 { *Proprius, a, um.†*
 { *Ejus, illius (ipseus).*

B. Obs. The absolute possessive pronoun *suus* is declined like the conjunctive. Instead of it, *proprius* is sometimes used. There is here the same distinction between *sūus* (*proprius*) and *ejus* (*illius*) as in *Obs. A.*

Has the servant his (own) trunk, or mine?

{ Habetne famulus riscum suum (proprium), an meum?
 { Suūme riscum habet famulus, an meum?

He has his own.

{ Sūum proprium habet.
 { Habet suūmet.

Have you your (own) shoe, or his (that man's)?

{ Utrum tūum habes calcēum, an ejus (illius)?
 { Tuūme habes calcēum, an ejus (illius)?

* The suffix *met* is sometimes added to all the cases of *suus*, in the sense of the English "own," and commonly in connection with *ipse*, himself; e. g. *Suūmet librum ipse tenet*, He himself has his own book. To the ablative singular *suo, sua* (and also to *meo, mea, tuo, tua*, &c.) the syllable *ptē* may be annexed in the same sense; as *suptē manu*, with his own hand; *meoptē ingenio*, by my own genius; *nostraptē culpā*, by our own fault.

† Both these words are sometimes put together, in order to render the notion of possession still more prominent: *suus proprius*, precisely like the English "his own." C

I have his (that man's)	{ <i>Ējus</i> (hábĕo).
	{ <i>Hábeo</i> (cálĕum) <i>ĕjus</i> (illiŭs).
Somebody or anybody, some one or any one. (Indefinite Pronouns.)	{ <i>Ālĭquĭs</i> ; <i>quĭs</i> ; <i>quĭspĭam</i> .
	{ <i>Quisquam</i> , <i>ullus</i> ; <i>nōn nĕmo</i> .
	{ <i>Num quĭs</i> ? <i>Ecquĭs</i> ?

C. *Obs.* The indefinite pronouns *ālĭquĭs*, *quĭs*, and *quĭspĭam* are always *positive*, and differ but little from each other, except that *quĭspĭam* is more general (= "some one or another"). *Quisquam* (like *quidquam* of Lesson VI., q. v.) and *nullus*, on the other hand, are only used where the sentence contains a *negation*, either expressed or implied. *Quis* may stand for *ālĭquĭs*, but only after particles like *si* (if), *nĭsi* (unless), *num* (whether), and *ne* (lest). *Ecquĭs* ? and *num quĭs* ? are interrogative.

Has any one ? (Yes.)	{ <i>Habĕtne ālĭquĭs</i> (<i>quĭspĭam</i>) ?
	{ <i>Ēquĭs</i> <i>habet</i> ?
Has any one ? (No.)	{ <i>Nŭm quĭs</i> (<i>quĭsquam</i>) <i>habet</i> ?
	{ <i>Habĕtne quisquam</i> (<i>ullus</i>) ?
Some one has.	{ <i>Ālĭquĭs</i> (<i>quĭspĭam</i>) <i>habet</i> .
	{ <i>Nōn nĕmo</i> <i>habet</i> .
Nor has any one.	<i>Nĕque quisquam</i> <i>habet</i> .
If (unless, whether) any one has.	<i>Sĭ</i> (<i>nĭsi</i> , <i>nŭm</i>) <i>quĭs</i> or <i>ālĭquĭs</i> <i>habet</i> .

D. The indefinite *quĭs*, and its compounds *ālĭquĭs*, *ecquĭs*, *quisquam*, and *quĭspĭam* are thus inflected : —

NOM.	<i>quĭs</i>	<i>ālĭquĭs</i>	<i>ecquĭs</i>	<i>quisquam</i>	<i>quĭspĭam</i>
GEN.	<i>cŭjus</i>	<i>ālicŭjus</i>	<i>eccŭjus</i>	<i>cŭjusquam</i>	<i>cŭjuspiam</i>
DAT.	<i>cui</i>	<i>ālicui</i>	<i>eccui</i>	<i>cuiquam</i>	<i>cuipiam</i>
ACC.	<i>quem</i>	<i>āliquem</i>	<i>ecquem</i>	<i>quemquam</i>	<i>quempiam</i>
VOC.	—	—	—	—	—
ABL.	<i>quō.</i>	<i>āliquō.</i>	<i>ecquō.</i>	<i>quōquam.</i>	<i>quōpiam.</i>

Has any one my hat ?	{ <i>Habĕtne ālĭquĭs</i> <i>mĕum</i> <i>pĭleum</i> ?
	{ <i>Ēquĭs</i> <i>habet</i> <i>pĭleum</i> <i>mĕum</i> ?
Somebody has it.	{ <i>Nŭm quĭs</i> <i>habet</i> <i>pĭleum</i> <i>mĕum</i> ?
	{ <i>Habet</i> <i>ĕum ālĭquĭs</i> (<i>quĭspĭam</i> , <i>nōn nĕmo</i>).
Who has my stick ?	{ <i>Quĭs</i> <i>tĕnet</i> <i>ſcipiōnem</i> <i>mĕum</i> ?
	{ <i>Cui</i> <i>ĕst</i> <i>bācŭlum</i> <i>mĕum</i> ?
Nobody has it.	{ <i>Nĕmo</i> (<i>nŭllus</i>) <i>ĕum</i> <i>tĕnet</i> .
	{ <i>Nĕmĭnĭ</i> (<i>nŭlli</i>) <i>ĕst</i> .
	{ <i>Nĕmo</i> , <i>nullus</i> .
No one, nobody, or not anybody.	{ <i>Nĕmo</i> <i>hōmo</i> , <i>nullus</i> <i>homo</i> .
	{ <i>Nec quisquam</i> , <i>neque ullus</i> .*

* The Romans frequently employ *quisquam* or *ullus* in connection with *nec* or

E. Obs. The indefinite *nēmo* is seldom used in the genitive, *nullus* being employed in its stead. The word *homo* is sometimes added to *nēmo* as well as to *nullus*. These words are thus inflected:—

NOM.	nēmo	ullūs	nullūs
GEN.	nēmīnis	ullūs	nullūs *
DAT.	nēmīnī	ulli	nullī
ACC.	nēmīnem	ullum	nullum
VOC.	nēmo	—	—
ABL.	nēmīnē.	ullō.	nullō.

Who has my ribbon ?

Nobody has it.

Who is right ?

No one is right.

Is any one hungry ?

No one is hungry.

Nor is any one hungry.

{ Quis hábet taéniam méam ?

{ Cui ést taénia méa ?

{ Nēmo (nullus) éam hábet.

{ (Ea) nēmini (nulli) ést.

{ Cui ést fās ?

{ Quis lóquitur vére ?

{ Fās ést nēmini (nulli).

{ Nēmo vére lóquitur.

{ Esuritne áliquis ? Núm quis ésurit ? Écquis ésurit ? An quisquam ésurit ?

{ Nēmo ésurit.

{ Ésurit nullus.

{ Néc quisquam (néque ullus) hómo ésurit.

EXERCISE 10.

Have you the ox of the peasant or that of the cook ? — I have neither that of the peasant nor that of the cook. — Has the peasant his rice ? — He has it. — Have you it ? — I have it not. — Has his boy the servant's broom ? — He has it. — Who has the boy's pencil ? — Nobody has it. — Has your brother's boy my stick or that of the painter ? — He has neither yours nor that of the painter ; he has his own. — Has he the good or bad money ? — He has neither the good nor the bad. — Has he the wooden or the leaden horse ? — He has neither the wooden nor the leaden horse. — What has he good ? — He has my good honey. — Has my neighbor's boy my book ? — He has it not. — Which book has he ? — He has his fine book. — Has he my book or his own ? — He has his own ? — Who has my gold button ? — Nobody has it. — Has anybody my thread stocking ? — Nobody has it.

numquam, instead of *nemo*, as in English we likewise say, "nor was there ever any one," instead of "no one ever was," &c.

* *Ullus* and *nullus* are properly adjectives in *us, a, um*. But they deviate from the inflection of adjectives by having their genitive in *tus* (instead of *i, ae, i*) for every gender, and their dative in *i* (instead of *o, ae, o*). Compare *unus* of Lesson XVIII.

EXERCISE 11.

Which ship has the merchant? — He has his own? — Which horse has my friend? — He has mine. — Has he his dog? — He has it not. — Who has his dog? — Nobody has it. — Who has my brother's umbrella? — Somebody has it. — Which (*quas*) broom has the servant? — He has his own. — Is anybody hungry? — Nobody is hungry. — Is anybody sleepy? — Nobody is sleepy. — Is any one tired? — No one is tired. — Who is right? — Nobody is right. — Have I his biscuit? — You have it not. — Have I his good brother's ox? — You have it not. — Which chicken have I? — You have his. — Is anybody wrong? — Nobody is wrong.

Lesson XI. — PENSUM UNDECIMUM.

OF DEMONSTRATIVE PRONOUNS.

A. The Latin language has three demonstrative pronouns, with special reference to each of the three persons, viz.: *hic*, *haec*, *hōc*, this (of mine); *istē*, *istā*, *istūd*, that (of yours); *illē*, *illā*, *illūd*, that (of his). To these must be added the determinative *is*, *ēa*, *id*, which sometimes has the demonstrative force of *this* or *that*. These words are thus inflected:—

Hic, <i>this</i> (of mine).				Ille, <i>that</i> (of his).			
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	
NOM.	hic	haec	hōc	illē	illā	illūd	
GEN.		hūjus			illūus		
DAT.		huic			illi		
ACC.	hunc	hanc	hōc	illūm	illām	illūd	
VOC.	hic	haec	hōc	illē	illā	illūd	
ABL.	hōc	hāc	hōc.	illō	illā	illō.	

Iste, <i>that</i> (of yours).				Is, <i>that, this</i> .			
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	
NOM.	istē	istā	istūd	is	ēa	id	
GEN.		istūus			ējūs		
DAT.		isti			ēi		
ACC.	istūm	istām	istūd	ēūm	ēām	id	
VOC.	istē	istā	istūd	is	ēā	id	
ABL.	istō	istā	istō.	ēō	ēā	ēō.	

REMARKS.

1. The demonstrative force of *hic*, &c. is often increased by the addition of the syllable *ce*, as *hicce*, *haecce*, *hocce*, *hujusce*, &c. — With the interrogative particle *ne*, the pronouns become *hiccine* (or with one *c*, *hicine*)? *haeccine*? *hoccine*? &c.

2. In composition with *ecce* and *en* (= lo! see! here!), these pronouns have given rise to the following forms, frequently used in common discourse: *eccum*, *eccam* (pl. *eccos*, *eccas*); *eccillum* or *ellum*, *ellam* (pl. *ellos*, *ellas*), and *eccistam*, "there he (she) is," "there they come," "see there," &c. — *Ea*, in connection with *re* and the affix *pse*, gives rise to *reapse*, "indeed."

3. *Hic* implies *proximity*, either of space or of time, to the person speaking. *Ille*, on the other hand, refers to something *remote*, and also to something *well known*, *already mentioned*, or *distinguished*. When directly opposed to each other, *ille* signifies "the former," and *hic*, "the latter."

4. *Iste* has always reference to the person spoken to, and is hence called the pronoun of the second person; as *iste liber*, *istud saccharum*, this book, that sugar (of yours or mentioned by you). It sometimes conveys the notion of disapprobation or contempt, as *ille* does that of honor; as *iste homo*, this fellow; *ille Socrates*, the well-known (illustrious) Socrates.

5. *Is*, when used as a demonstrative, points to a person or thing already mentioned, in the sense of the English "this man," "that thing" (of which I am speaking or have just spoken), or of an emphatic "he, she, it"; e.g. *Is est, an non est?* Is it he (is this the man) or not? In the oblique cases it is the pronoun of the third person (*his*, *him*, *hers*, *her*, &c.). See Lesson IX. C.

6. The pronoun *hic*, in connection with *ille* and *iste*, gives rise to the compounds *istic* (or *isthic*), *istaec*, *istoc* or *istuc*, and *illic*, *illaec*, *illoc* or *illuc*, both of which are declined like *hic*, *haec*, *hoc*.

The sailor.	{ <i>Hōmo nauticus</i> .
	{ <i>Nauta</i> , ae, m.
The chair.	<i>Sella</i> , ae, f.
The seat (of honor).	<i>Sōlum</i> , i, n.; <i>sēdēs</i> , is, f.
The looking-glass.	* <i>Spēcūlum</i> , i, n.
The light.	<i>Lux</i> , lūcis, f.; <i>lūmēn</i> , īnis, n.
The light, candle.	<i>Lūmēn</i> , īnis, n.; <i>candēla</i> , ae, f.
The lamp.	<i>Lūcerna</i> , ae, f.; <i>lampās</i> , ādis, f.*
The tree.	<i>Arbōr</i> , or <i>arbōs</i> , ōris, f.
The garden.	<i>Hortus</i> , i, m.
The foreigner.	<i>Pēgrinus</i> , i, m.; <i>advēna</i> , ae, m.
	(just arrived).
The stranger (guest).	<i>Hospēs</i> , itis, m.

* *Lampas* is a word of Greek origin, and sometimes retains its original inflection. Thus: N. *lampas*, G. *lampadis* or *-ados*, D. *lampádi*, Acc. *lampādem* or *-āda*, V. *lampas*, Abl. *lampāde*.

The glove.	*Digitabŭlum, i, n.
The ass.	Asinus, i, m.
The hay.	Fœnum, i, n.
The grain (seed).	Grānum, i, n.
The corn (grain generally).	Frumentum, i, n.; annōna, æ, f. (one year's produce).
The letter.	Epistōla, æ, f.; littērae, ārum, f. pl. (Cf. Lesson XIII.)
The note (billet).	Schēdŭla or scidŭla, æ, f.
The horse-shoe.	*Sōlēa ferrēa (æ, f.) ēqui.
<i>This book — that book.</i>	{ NOM. hīc liber — ille liber. ACC. hūc librum — illum librum.
<i>This note — that note.</i>	{ NOM. hæc scidŭla — illa scidŭla. ACC. hāc scidŭlam — illam scidŭlam.
<i>This hay — that hay.</i>	Hōc fœnum — illud fœnum.
<i>This (that) hay (of yours).</i>	Īstud fœnum.
<i>That worthless man.</i>	Hōmo iste nēquam.
<i>That great man.</i>	Vīr ille māgnus.
<i>Is he (this) the man?</i>	Ān ēst is hōmo?
<i>That is the cause.</i>	Ēā ēst caŭsa.
<i>Have you this hat or that one?</i>	Habēsne hūc pŭlcrum ān illum?
<i>I have not this, but that one.</i>	{ Nōn hūc, sēd illum habēo. Nōn hūc habeo, sēd illum.

But.

Sēd, vērum; autēm.

B. Obs. The adversative conjunctions *sed* and *verum** are nearly synonymous, and are always placed at the beginning of the clause introduced by them. *Autem*, like the English "however," generally stands after the first, second, or third word. Examples:—

<i>Not I, but you.</i>	Nōn ego, sēd (vērum) tū.
<i>You are neither right nor wrong, but (however) your brother is wrong.</i>	Tū nēque rectē loquēris, nēque erras, errat autēm frāter tuus.
<i>Has the youth this book or that one?</i>	Tenētne adolescētŭlus hūc librum ān illum?
<i>He has this, but not that one.</i>	Hūc quīdem tenet, illum autēm nōn.
<i>He has not this, but that one.</i>	Tenet nōn hūc, sēd (vērum) illum.
<i>Have you this looking-glass or that one?</i>	{ Ūtrum hōc spēcŭlum habēs ān illud? Hocŭne spēcŭlum habēs, ān illud?

* *Verum* gives preponderance to the second member of the sentence, and may be rendered by "but rather," "but in reality."

I have neither this nor that one.	{ Néque hoc hábeo néque illud. Hábeo néque hoc néque illud.
Have you this man's light or that one's?	Tenēsne lūmen hūjus hómínis án illiūs?
I have neither this man's nor that one's.	Téneo néque lūmen hūjus hómínis néque illius.
I have not this man's, but that one's.	Égo nōn hūjus víri lūmen téneo, séd (vērūm) illius.

EXERCISE 12.

Which hay has the foreigner? — He has that of the peasant. — Has the sailor my looking-glass? — He has it not. — Have you this candle or that one? — I have this one. — Have you the hay of my garden, or that of yours? — I have neither that of your garden nor that of mine, but that of the foreigner. — Which glove have you? — I have his glove. — Which chair has the foreigner? — He has his own. — Who has my good candle? — This man has it. — Who has that looking-glass? — That foreigner has it. — What has your servant? — He has the tree of this garden. — Has he that man's book? — He has not the book of that man, but that of this boy. — Which ox has this peasant? — He has that of your neighbor. — Have I your letter or his? — You have neither mine nor his, but that of your friend. — Have you this horse's hay? — I have not its hay, but its shoe. — Has your brother my note or his own? — He has that of the sailor. — Has this foreigner my glove or his own? — He has neither yours nor his own, but that of his friend. — Are you hungry or thirsty? — I am neither hungry nor thirsty, but sleepy. — Is he sleepy or hungry? — He is neither sleepy nor hungry, but tired. — Am I right or wrong? — You are neither right nor wrong, but your good boy is wrong. — Have I the good or the bad knife? — You have neither the good nor the bad, but the ugly (one). — What have I? — You have nothing good, but something bad. — Who has my ass? — The peasant has it.

Lesson XII. — PENSUM DUODECIMUM.

OF INTERROGATIVE PRONOUNS.

A. There are three interrogative pronouns in Latin, viz.: 1) the substantive *quīs?* (masc. & fem.) "who?" *quīd?* "what?" 2) the adjective *quī, quae, quōd?* "which?" and 3) *ūter, utrā, utrūm?* "which of the two?" They are thus inflected:—

Quis? quid? *Who? what?*

NOM.	<i>who? what?</i>	quis?	quid?
GEN.	<i>whose? of what?</i>	cujus?	cujus rei?*
DAT.	<i>to whom? to what?</i>	cui?	cui rei?
ACC.	<i>whom? what?</i>	quem?	quid?
VOC.	_____	_____	_____
ABL.	<i>with whom? with what?</i>	quō?	quā rē?

Quī, quae, quod? *Which? what?*

NOM.	<i>which? what?</i>	quī	quae	quōd?
GEN.	<i>of which or what?</i>		cujus?	
DAT.	<i>to which or what?</i>		cui?	
ACC.	<i>which? what?</i>	quem	quam	quōd?
VOC.	_____	_____	_____	_____
ABL.	<i>with which or what?</i>	quō	quā	quō?†

Utēr, utrā, utrūm? *Which of the two?*

NOM.	ūt	utrā	utrūm?
GEN.		utrius?‡	
DAT.		utri?	
ACC.	utrūm	utrūm	utrūm?
VOC.	_____	_____	_____
ABL.	utrō	utrā	utrō?

REMARKS.

1. The emphatic *nām* affixed to either of these pronouns gives animation to the inquiry; as *quisnām?* who, pray? *quidnām?* what then? *quidnām, quāenām, quodnām?* which, pray?

2. The general rule is that *quis* should stand substantively for both genders, and *qui, quae* adjectively; as, *quis?* who? *qui vir?* which (or what) man? *quae femina?* what woman? But this distinction is frequently disregarded, especially for the sake of euphony; e. g. *qui* (for *quis*) *sis considera*, consider who you are; *quis* (for *qui*) *iste tantus casus?* what is this great calamity of yours?

3. Instead of *quod* in the same case with its substantive, we may

* On this use of *rei*, see note, page 29.

† There is an obsolete ablative *qui* for every gender, yet in use in forms like *quicum* (= *quocum* or *quicum*, with whom, with which), and adverbially in the sense of *how?* e. g. *Qui fit?* How comes it? *Qui tibi id facere licuit?* How could that have been lawful for you?

‡ The following nine adjectives are pronominals, and their compounds form the genitive in *tus*, and the dative in *i*: *unus, solus, totus, ullus; alter, neuter, aliter, nullus*, and *alius*. Of these, *alter* alone has *alterius*, the rest have *tus* in prose and sometimes *tus* in poetry.

use *quid* partitively with the genitive; as *quod saccharum?* or *quid sacchari?*

4. Instead of the genitive *cujus*, “whose” (both interrogative and relative), the adjective *cujus*, *a*, *um* is sometimes employed; as *cujus liber?* *cuja mensa?* *cujum foenum?* whose book, &c. But this mode of expression is antiquated, and scarcely used except in law.

5. To *quis?* correspond in the answer the pronominal adjectives *alius*, another (one); *ullus*, any one; and *nullus*, no one. To *uter?* we reply with *alter*, the one of two, the other; *neuter*, neither of (the) two; *alteruter*, the one or the other; *utervis* and *uterlibet*, each of the two; and the compound relative *utercunque*, whichever of the two.

6. These pronouns are used precisely in the same manner when the question becomes *indirect*, in which case, however, the verb must be in the subjunctive; e. g. *Quis est?* who is it? *nescio quis sit*, I do not know who it is (may be); *dic mihi, uter habeat*, tell me who has; *uter habeat, nescio*, I know not who has (lit. may have). (Vide Lesson XXX. C.)

OF RELATIVE PRONOUNS.

B. The relative *qui*, *quae*, *quod*, “who,” “that or which,” is inflected like the interrogative of the same form. Relatives always agree with their antecedents in gender and number:—

The man, who, whose, to whom, *Vir, qui, cujus, cui, quem, quod.*
whom, by whom.

The woman, who, whose, to whom, whom, by whom. *Femina, quae, cujus, cui, quam, quod.*

The affair, which, of which, to which, which, with which. *Negotium, quod, cujus, cui, quod, quod.*

Have you the hat which my brother has? *Habēsne tū pileum, quem frater meus habet?*

I have not the hat which your brother has. { *Nōn habeo pileum, quem frater tuus habet.*
*Quem habet frater tuus pileum nōn habeo.**

Have you the gold which I have? { *Ān habēs aurum, quod ego habeo?*
Habeo aurum, quod tū habes.

I have the gold which you have. { *Quod tū aurum habes, id et ego habeo.**

C. Obs. Of the relative *qui*, *quae*, *quod* there are two compounds, *quicunque* and *quisquis*, “whoever,” “every one who,” of which the

* The general rule is that the Relative should be placed after its antecedent, and as near as possible to it. The clauses, however, are frequently inverted; as, *Terra, quod accepit, (id) nunquam sine usurā reddit*, The earth never returns without usury what it has received.

former is declined like the simple pronoun (with the syllable *cunque* affixed to each case); as, *quicunque*, *quaecunque*, *quodcunque*, *gen. cujuscunque*, &c. — The latter has a double inflection: *quisquis* (masc. & fem.), *quidquid* or *quicquid* (neut.). E. g. *Quisquis ille est*, "whoever he is (may be)." *Quicunque is est*, *ei me profiteor inimicum*, "Whoever he may be, I profess myself an enemy to him."

OF DETERMINATIVE PRONOUNS.

D. Determinative pronouns are such as serve to point out the antecedent of a relative. They are in Latin: *is*, *ea*, *id*, "he, she, or it," "that or the one"; the demonstrative *ille*, *illa*, *illud*, "the," "that or the one"; and the compound *idem*, *eadem*, *idem*, "the same." They are thus inflected:—

Is, *ille* — *qui*, &c., *that or the one, which.*

	Masculine.	Feminine.	Neuter.
NOM.	<i>Is</i> , <i>illē</i> — <i>quī</i>	<i>Ēā</i> , <i>illā</i> — <i>quae</i>	<i>Id</i> , <i>illū</i> — <i>quōd</i>
GEN.	<i>Ējus</i> , <i>illiūs</i> — <i>cūjūs</i>	<i>Ējūs</i> , <i>illiūs</i> — <i>cūjūs</i>	<i>Ējūs</i> , <i>illiūs</i> — <i>cūjūs</i>
DAT.	<i>Ēi</i> , <i>illi</i> — <i>cui</i>	<i>Ēi</i> , <i>illi</i> — <i>cui</i>	<i>Ēi</i> , <i>illi</i> — <i>cui</i>
ACC.	<i>Ēum</i> , <i>illām</i> — <i>quēm</i>	<i>Ēām</i> , <i>illām</i> — <i>quām</i>	<i>Id</i> , <i>illū</i> — <i>quōd</i>
VOC.	—	—	—
ABL.	<i>Ēō</i> , <i>illō</i> — <i>quō</i>	<i>Ēā</i> , <i>illā</i> — <i>quā</i>	<i>Ēō</i> , <i>illō</i> — <i>quō</i>

I have that or the one which you have (<i>masc. & fem.</i>).	{ <i>Hábeo eum</i> or <i>illum</i> (<i>eam</i> or <i>illam</i>), <i>quēm</i> (<i>quām</i>) <i>tū hábes</i> . <i>Ēst mīhi is</i> or <i>ille</i> (<i>ea</i> or <i>illa</i>), <i>qui</i> (<i>quae</i>) <i>tibi est</i> .
I have that or the one which you have (<i>neut.</i>).	{ <i>Hábeo id</i> (<i>illud</i>), <i>quōd tū hábes</i> . <i>Ēst mīhi id</i> (<i>illud</i>), <i>quōd tibi est</i> .
Which horse have you?	{ <i>Quēm équum hábes?</i> <i>Quis est tibi équus?</i>
I have that which your friend has.	<i>Hábeo eum</i> (<i>illum</i>), <i>quēm amicus túus hábet</i> .
Have you not the light which I have?	<i>Nōne hábes lūmen</i> , <i>quōd égo hábeo?</i>
I have that (the one) which you have.	<i>Hábeo id</i> (<i>illud</i>), <i>quōd tū hábes</i> .

E. The determinative *idem*, *eadē*, *idēm*, "the same," "the very one," is a compound of *is*, *ea*, *id* and the syllable *dem*. It is thus inflected:—

Idem, *eadē*, *idēm*, *the same* — *quī*, *which*.

NOM.	<i>the same</i>	<i>idēm</i> , <i>ēādēm</i> , <i>idēm</i> — <i>quī</i> , <i>quae</i> , <i>quōd</i>
GEN.	<i>of the same</i>	<i>Ējusedēm</i> — <i>cūjūs</i>
DAT.	<i>to the same</i>	<i>Ēidēm</i> — <i>cui</i>
ACC.	<i>the same</i>	<i>Ēundēm</i> , <i>ēandēm</i> , <i>idēm</i> — <i>quēm</i> , <i>quām</i> , <i>quōd</i>
VOC.	<i>O the same</i>	<i>idēm</i> , <i>ēādēm</i> , <i>idēm</i> — <i>quī</i> , <i>quae</i> , <i>quōd</i>
ABL.	<i>with the same</i>	<i>eōdēm</i> , <i>ēādēm</i> , <i>eōdēm</i> — <i>quō</i> , <i>quā</i> , <i>quō</i>

Have you the same horse which I have ?	{ Habēsne tū eundem equum, quem ego habeo ? Estne tibi idem equus, qui mihi (est) ?
I have the same.	{ Habeo eundem. Est mihi idem.
Which coat has the man ?	{ Quam togam habet vir ille ? Quaē est viri illi toga ?
He has the same which you have.	{ Eandem habet, quam tū (hābes). Est ei eundem ac tibi.

F. Obs. The pronoun *idem* serves to express the identity of two things, and is followed either by the relative *qui*, *quae*, *quod*, or by one of the particles *ac*, *atque*, *ut*, *quam* (= the English "as"), *cum* (= "with"), *quasi* (= "as if"), &c.

Has he the same corn which you have ? Has he the same corn as you (with you) ?	{ Habētne ille <i>idem</i> frumentum, quod tū habes ? Estne ei <i>idem</i> frumentum <i>ac</i> (or <i>atque</i> , <i>quam</i>) tibi (or <i>tecum</i> *) ?
He has not the same which I have. He has not the same as I (with me).	{ Nōn <i>idem</i> habet, quod ego habeo. Ei nōn est <i>idem</i> atque mihi (<i>mecum</i>).
The carriage.	Currūs, ūs, <i>m.</i> ; pilentum, i, <i>n.</i>
The house.	{ Dōmūs, ūs, <i>f.</i> ; aedēs, ium, <i>pl. f.</i> (Vide Lesson XVII. D.)
Which carriage have you ?	{ Quē hābes currum ? Quod est tibi pilentum ?
I have that which your friend has.	{ Eum habeo, quem amicus tuus habet. Mihi est id, quod est amico tuo.
Has he the same house which I have ?	Nūm habet ille eandem domum, quam et ego habeo ?
He has not the same.	(Eandem) nōn habet.

EXERCISE 13.

Have you the garden which I have ? — I have not the one that you have. — Which looking-glass have you ? — I have the one which your brother has. — Has he the book that your friend has ? — He has not the one which my friend has. — Which candle has he ? — He has that of his neighbor. — He has the one that I have. — Has he this tree or that one ? — He has neither this nor that, but the one which I have. — Which ass has the man ? — He has the

* The preposition *cum*, "with," generally stands *before* the case governed by it; but it is suffixed to the pronominal ablatives *me*, *te*, *nobis*, *vobis*, which are always *mecum*, *tecum*, *nobiscum*, *vobiscum*.

one that his boy has. — Has the stranger your chair or mine? — He has neither yours nor mine; but he has his friend's good chair. — Have you the glove which I have, or the one that my tailor has? — I have neither the one which you have, nor the one which your tailor has, but my own. — Has your shoemaker my fine shoe, or that of his boy? — He has neither yours nor that of his boy, but that of the good stranger. — Which house has the baker? — He has neither yours nor mine, but that of his good brother. — Which carriage have I? — Have I mine or that of the peasant? — You have neither yours nor that of the peasant; you have the one which I have. — Have you my fine carriage? — I have it not; but the Frenchman has it? — What has the Frenchman? — He has nothing. — What has the shoemaker? — He has something fine. — What has he fine? — He has his fine shoe. — Is the shoemaker right? — He is not wrong; but this neighbor, the baker, is right. — Is your horse hungry? — It is not hungry, but thirsty. — Have you my ass's hay, or yours? — I have that which my brother has. — Has your friend the same horse that my brother has? — He has not the same horse, but the same coat. — Has he my umbrella? — He has it not.

Lesson XIII. — PENSUM TERTIUM DECIMUM.

OF THE PLURAL OF SUBSTANTIVES AND ADJECTIVES.

A. The nominative plural of the five declensions is characterized by the following terminations:—

1. Substantives and adjectives of the first declension have the nominative in *ae*, and the genitive in *arum*; as *mensae*, *mensarum*; *bōnae*, *bōnarum*.

2. Masculines (and feminines) of the second declension form their plural in *i*, neuters in *ā*. The genitive of both is *orum*. E. g. *dōminī*, *dōminōrum*; *pūcēri*, *pūcērōrum*; *filī*, *filōrum*; *bōnī*, neut. *bōnū*, *bōnōrum*.

3. Masculines and feminines of the third declension change the *is* of the genitive singular into *ēs*, neuters, into *ā* or *iū*. The genitive of this declension is *um* or *iūm*. E. g. *līpīdīs*, pl. *līpīdēs*, *līpīdūm*; *vestīs*, pl. *vestēs*, *vestiūm*; *pistōrīs*, pl. *pistōrēs*, *pistōrum*; *cāpitīs*, pl. *cāpitā*, *cāpitūm*; *turpīs*, pl. *turpēs*, neut. *turpīū*, gen. *turpīūm*.

4. Masculines and feminines of the fourth declension retain the *ūs* of the genitive singular, and neuters (in *ū*) assume the termination *ūa*. The genitive plural of this declension is uniformly *ūum*. E. g. *fructūs*, *fructūum*; *cornūa*, *cornūum*.

5. Nouns of the fifth declension form their plural in *ēs*, and their genitive in *ērūm*; as *rīs*, *rērūm*; *diēs*, *dierūm*.

The following list exhibits the nominative and genitive plural of the majority of substantives thus far used in this book, according to their respective declensions:—

FIRST DECLENSION.

<i>The husbandmen.</i>	<i>Agrīcōlæ,</i>	<i>ārūm.</i>
<i>The candles.</i>	<i>Candēlæ,</i>	"
<i>The letters.</i>	<i>Epistōlæ,</i>	"
<i>The hens.</i>	<i>Gallinæ,</i>	"
<i>The lamps.</i>	<i>Lūcernæ,</i>	"
<i>The grains.</i>	<i>Micæ,</i>	"
<i>The pens.</i>	* <i>Pennæ,</i>	"
<i>The notes.</i>	<i>Schēdūlæ,</i>	"
<i>The brooms.</i>	<i>Scōpæ,</i>	"
<i>The chairs.</i>	<i>Sellæ,</i>	"
<i>The horse-shoes.</i>	* <i>Sōlææ ferrēæ,</i>	"

SECOND DECLENSION.

<i>The friends.</i>	<i>Amīci,</i>	<i>ōrūm.</i>
<i>The asses.</i>	<i>Asīni,</i>	"
<i>The cheeses.</i>	<i>Cāsēi,</i>	"
<i>The nails.</i>	<i>Clāvī,</i>	"
<i>The cooks.</i>	<i>Cōqui,</i>	"
<i>The knives.</i>	<i>Cultri,</i>	"
<i>The corks.</i>	* <i>Embōli,</i>	"
<i>The carpenters.</i>	<i>Fābri tignārti,</i>	"
<i>The servants.</i>	{ <i>Fāmūli,</i>	"
	{ <i>Mīnistri,</i>	"
<i>The Frenchmen.</i>	<i>Francogalli,</i>	"
<i>The gardens.</i>	<i>Hortī,</i>	"
<i>The books.</i>	<i>Libri,</i>	"
<i>The hammers.</i>	<i>Mallēi,</i>	"
<i>The eyes.</i>	<i>Ōcūli,</i>	"
<i>The buttons.</i>	* <i>Orbicūli fibulatōrti,</i>	"
<i>The strangers.</i>	<i>Peregrīni,</i>	"
<i>The hats.</i>	* <i>Pilēi, m.</i>	"
<i>The chickens.</i>	<i>Pullī gallinācēi,</i>	"
<i>The bags.</i>	<i>Sacci,</i>	"
<i>The pencils.</i>	* <i>Stīli cerussāti,</i>	"
<i>The men.</i>	<i>Viri,</i>	"
<i>The neighbors.</i>	<i>Vicini,</i>	"
<i>The canes.</i>	<i>Bacūla,</i>	"
<i>The gloves.</i>	<i>Digitabūla,</i>	"
<i>The threads.</i>	<i>Fīla,</i>	"
<i>The grains.</i>	<i>Grāna,</i>	"
<i>The carriages.</i>	<i>Pilenta,</i>	"
<i>The knives.</i>	<i>Scalpra,</i>	"

The looking-glasses.
The umbrellas.

*Spēcūla, ōrum.
 *Umbrācūla, "

THIRD DECLENSION.

<i>The youths.</i>	Adōlescentes, ūm, m.
<i>The trees.</i>	Arbōres, ūm, f.
<i>The birds.</i>	Āves, ūm, f.
<i>The oxen.</i>	Bōves, būm, m. & f.
<i>The dogs.</i>	Cānes, ūm, m. & f.
<i>The brothers.</i>	Frātres, ūm, m.
<i>The men.</i>	Hōmīnes, ūm, m.
<i>The strangers.</i>	Hospītes, ūm, m.
<i>The young men.</i>	Jūvēnes, ūm, m.
<i>The lamps.</i>	Lampādes,* ūm, f.
<i>The merchants.</i>	Mercātōres, ūm, m.
<i>The ships.</i>	Nāves, ūm, f.
<i>The sheep.</i>	Ōves, ūm, f.
<i>The (different sorts of) bread.</i>	Pānes, ūm, m.
<i>The feet.</i>	Pēdes, ūm, m.
<i>The bakers.</i>	Pistōres, ūm, m.
<i>The (different sorts of) salt</i>	{ Sāles, ūm, m. Sālīa, " n.
<i>The tailors.</i>	
<i>The canes.</i>	Sartōres, ūm, m.
<i>The shoemakers.</i>	Sciplōnes, ūm, m.
<i>The rams.</i>	Sūtōres, ūm, m.
<i>The garments.</i>	Vervēces, ūm, m.
<i>The birds.</i>	Vestes, ūm, f.
<i>The heads.</i>	Volucres, ūm, m. & f.
<i>The lights.</i>	Cāpīta, ūm, n.
<i>The stockings.</i>	Lūmīna, ūm, n.
	*Tibiālīa, ūm, n.

FOURTH DECLENSION.

<i>The carriages.</i>	Currus, ūm, m.
<i>The houses.</i>	Dōmus, ūm, f.

B. The following paradigms may serve as examples of the declension of the plural number.

1. PLURAL OF THE FIRST DECLENSION.

Mensae, tables; filiae, the daughters; nautae, sailors.

NOM.	mensae	filiae	nautae
GEN.	mensārum	filīarum	nautārum
DAT.	mensīs	filīābūs	nautīs
ACC.	mensās	filīās	nautās
VOC.	mensae	filiae	nautae
ABL.	mensīs.	filīābūs.†	nautīs.

* The plural of this noun is likewise partly Greek: N. *lampādes*, G. *-ādum*, D. *-ādibus*, Acc. *-ādes* or *-ādas*, V. *-ādes*, Abl. *-ādibus*.

† This form of the dative and ablative is the best for *dea* and *filia*, in order

LESSON 13.] PLURAL OF SUBSTANTIVES AND ADJECTIVES. 47

REMARK. — In the plural of every declension the nominative and vocative, and the dative and ablative, end always alike.

2. PLURAL OF THE SECOND DECLENSION.

Equi, *the horses* ; libri, *the books* ; candelabrā, *the candlesticks*.

NOM.	equi	libri	candelabrā
GEN.	equorūn	librorūm	candelābrorūm
DAT.	equis	libris	candelābris
ACC.	equos	libros	candelabrā
VOC.	equi	libri	candelabrā
ABL.	equis.	libris.	candelābris.

The *pl.* libērī, *children*, and the plural of dēus, *a god*, are thus declined : —

NOM.	libērī	dēi, dñi or di
GEN.	liberōrum or liberum *	dēorum or dēum *
DAT.	libērīs	dēis, dñis or dis,
ACC.	libērōs	dēos
VOC.	libērī	dēi, dñi or di
ABL.	libērīs.	dēis, dñis or dis.

3. PLURAL OF THE THIRD DECLENSION.

Hōmīnēs, *men* ; pistōrēs, *bakers* ; vestēs, *garments* ; nāvēs, *the ships*.

NOM.	hōmīnēs	pistōrēs	vestēs	nāvēs
GEN.	hōmīnūm	pistōrum	vestīūm	nāvīūm
DAT.	hōmīnībūs	pistōribūs	vestībūs	nāvībūs
ACC.	hōmīnēs	pistōrēs	vestēs	nāvēs
VOC.	hōmīnēs	pistōrēs	vestēs	nāvēs
ABL.	hōmīnībūs.	pistōribūs.	vestībūs.	nāvībūs.

Lūmīnā, *lights* ; tībīālīā, *stockings* ; poēmāta, *n., poems*.

NOM.	lūmīnā	tībīālīā	poēmātā
GEN.	lūmīnūm	tībīālīūm	poēmātūm
DAT.	lūmīnībūs	tībīālībūs	poēmātīs
ACC.	lūmīnā	tībīālīā	poēmātā
VOC.	lūmīnā	tībīālīā	poēmātā
ABL.	lūmīnībūs.	tībīālībūs.	poēmātīs.

to distinguish them from the same cases of *dēus* and *filius* of the second declension. So the words *anima*, the soul ; *liberta*, a freed-woman ; *nāta*, daughter ; *mula*, a she-mule ; *ēqua*, a mare ; *asīna*, a she-ass. — may have *abus* instead of *is*, and for the same reason. The numerals *duō*, two, and *ambō*, both, have *duābus* and *ambābus* regularly.

* So also *fabrum*, *socium*, *decemvirum*, instead of *fabrorum*, &c. This con-

Adolescentēs, *young men* ; cānēs, *dogs* ; bōvēs, *oxen*.

NOM.	ādōlescentēs	cānēs	bōvēs
GEN.	ādōlescentīum	cānūm	bōūm
DAT.	ādōlescentībūs	cānībūs	būbūs or bōbūs
ACC.	ādōlescentēs	cānēs	bōvēs
VOC.	ādōlescentēs	cānēs	bōvēs
ABL.	ādōlescentībūs.	cānībūs.	būbūs or bōbūs.

REMARKS.

1. The normal termination for the Nom., Acc., and Voc. *pl.* of neuters is *ā*. Some, however, have always *īā*. They are: 1.) Those ending in *e*, *al*, *ar*, as *māria*, *sālīa*, *calcārīa*, from *māre*, the sea, *sāl*, salt, and *calcār*, a spur; 2.) All participles in *ns* and such adjectives as have either *i* or else *ē* or *i* in the ablative singular, comparatives excepted, as *āmantīa*, *ēsūrīentīa*, *pārīa*, *fācīlīa*, *turpīa*, from *āmans*, *ēsūrīens*, *pār*, *fācīle*, *turpe*. But we say *mājōra*, *doctōra*, from the comp. *mājor*, greater, *doctōr*, more learned.

2. The general termination of the genitive plural is *ūm*; but the following have *īum*:—

a) All those which have *īa* in the nominative plural, as *mārtium*, *calcārīum*, *āmantīum*, *fācīlīum*, *turpīum*.

b) Words in *ēs* and *īs* which do not increase in the genitive singular (i. e. which receive no additional syllable), as *nāvis*, *nārtium*; *vestis*, *vestīum*; *nūbēs*, *nūbtium*; except *vātēs*, *strīes*, *cānis*, *pānis*, and *jūvēnis*, which have *vātium*, *strīum*, *cānum*, &c.

c) Of nouns in *er* some have *īum*, as *imber*, *imbrīum*; *linter*, *linterīum*; *venter*, *ventrīum*; *ūtēr*, *ūtīum*; others again have *ūm*, as *patrum*, *matrum*, *fratrum*, *accipitrum*, from *pāter*, *māter*, &c. — *Cāro* has *carnīum*, and *sēnex*, *sēnum*.

d) Many monosyllables, especially those ending in *s* and *x* with a consonant preceding; as *dens*, *dentīum*; *mons*, *montīum*; *merx*, *merctium*; *lis*, *litūm*; *ōs*, *ossūm*; *nox*, *noctūm*; *vis*, *virūm*, &c.

e) Dissyllables and polysyllables in *ns* and *rs* have generally *ium* and sometimes *um*; as *cōhors*, *cōhortūm*; *clīens*, *clīentūm*; *ādōlescens*, *ādōlescentūm*; *sapīens*, *sapientūm*; but *parentes*, *parentum*.

3. In the dative and ablative plural, Greek nouns in *ma* have usually *īa*, sometimes however *ībūs*; as *poēma*, *poēmāīa* or *poēmāībūs*; *diploma*, *diplomāīa* or *diplomāībūs*, &c.

4. The accusative plural of those words which have *ium* in the genitive is among some writers *is* or *eis*, instead of *ēs*; as *artis*, *civīs*, *omnīs*, instead of *artēs*, *civēs*, &c.

tracted genitive (commonly but incorrectly printed *ām*) is the common form of names of measures, weights, and coins, as *nummum*, *sestertium*, *denarium*, *cadum*, *medimnum*, *modium*, *jugerum*, *talentum*, the regular genitive plural of *nummus*, *sestertius*, &c. The poets extend this form to names of nations, and say *Argicum*, *Danaum*, &c., in lieu of *Argicōrum*, &c.

4. PLURAL OF THE FOURTH AND FIFTH DECLENSIONS.

Fructūs, *m.*, *fruits*; cornū, *n.*, *horns*; dōmūs, *f.*, *houses*; diēs, *m.*, *days*; rēs, *f.*, *things*.

NOM.	fructūs	cornū	dōmūs	diēs	rēs
GEN.	fructū	cornū	dōmū	diē	rē
DAT.	fructibūs	cornibūs	dōmibūs	diēbūs	rēbūs
ACC.	fructūs	cornū	dōmōs	diēs	rēs
VOC.	fructūs	cornū	dōmūs	diēs	rē
ABL.	fructibūs.	cornibūs.	dōmibūs.	diēbūs.	rēbūs.

REM. 1. Some nouns of the fourth declension have *ūs* instead of *ibūs* in the dat. and abl. *pl.*; as *arcūs*, *arcūbūs*; *vērū*, *verūbūs*, &c.

2. The plural of the fifth declension is regular throughout.

5. THE PLURAL OF ADJECTIVES.

The plural of adjectives is subject to the same laws as that of substantives. Those in *us*, *a*, *um*, and *er*, *ra*, *rum*, follow the inflection of the first and second declensions, and the rest that of the third. Examples:—

1. Bōnī, bōnae, bōnā, *the good*; pulchrī, pulchrae, pulchrā, *the beautiful*.

	Masc.	Fem.	Neut.
NOM.	bōnī	bōnae	bōnā
GEN.	bōnōrum	bōnārū	bōnōrū
DAT.	bōnīs	bōnīs	bōnīs
ACC.	bōnōs	bōnās	bōnā
VOC.	bōnī	bōnae	bōnā
ABL.	bōnīs	bōnīs	bōnīs
NOM.	pulchrī	pulchrae	pulchrā
GEN.	pulchrōrum	pulchrārū	pulchrōrū
DAT.	pulchrīs	pulchrīs	pulchrīs
ACC.	pulchrōs	pulchrās	pulchrā
VOC.	pulchrī	pulchrae	pulchrā
ABL.	pulchrīs	pulchrīs	pulchrīs

Like *bōnī*, *ae*, *a*, decline *mēī*, *mēae*, *mēā*, *my*, *mine*; *tūī*, *tūae*, *tūā*, *thy* (*your*), *thine* (*yours*), &c. Like *pulchrī*, *rae*, *ra*: *miserī*, *miserāe*, *miserā*, *the miserable*, &c.

2. Dēformēs, dēformīa, *the ugly*; ācrēs, ācrīa, *the fierce*.

	Masc. & Fem.	Neut.	Masc. & Fem.	Neut.
NOM.	dēformēs	dēformīa	ācrēs	ācrīa
GEN.	dēformīū	dēformīū	ācrīū	ācrīū
DAT.	dēformībūs	dēformībūs	ācrībūs	ācrībūs

ACC.	deformēs	deformiā	ācrēs	ācriā
VOC.	deformēs	deformiā	ācrēs	ācriā
ABL.	deformībūs	deformībūs.	ācribūs	ācribūs.

REMARK. — The general rule is that all adjectives of the third declension have *ta* in the neuter plural and *tum* in the genitive. — Like *deformes* are inflected *vīlēs*, *turpēs*, and all adjectives in *is*, *e*; like *ācrēs*, all those ending in *er*, *riā*, *re*.

3. *Fēlicēs*, *fēliciā*, *happy*; *vētērēs*, *vētērā*, *old*; *sapientēs*, *sapientia*, *wise*.

NOM.	fēlicēs	fēliciā	vētērēs	vētērā	sapientēs	-tia
GEN.	fēliciūm	fēlicium	vētērūm	vētērūm	sapientīūm	or -um
DAT.	fēlicībūs	fēlicībūs	vētērībūs	vētērībūs	sapientībūs	
ACC.	fēlicēs	fēliciā	vētērēs	vētērā	sapientēs	-tia
VOC.	fēlicēs	fēliciā	vētērēs	vētērā	sapientēs	-tia
ABL.	fēlicībūs	fēlicībūs.	vētērībūs	vētērībūs.	sapientībūs.	

REMARK. — Adjectives of one termination, including participles in *ns*, generally have *tā* in the neuter plural and *tum* in the genitive. Some, however, have *ā* instead of *tā* in the nominative and accusative, as *vētērā*, *plūra*, and comparatives generally; e. g. *fēliciōrā*, *majōrā*, &c. — Exceptions to the genitive in *ium* are: 1) such as have *e* only in the abl. sing., as *paup̄erum*, *superstūm*; 2) compounds of *facio* and *cipio*, or of such nouns as have *um* in the gen. pl., as *ancipitum*, *inopum*, *quadrupēdum*, &c.; 3) the following adjectives have likewise *um*: *caelebs*, *cēlēr*, *cicūr*, *compōs*, *impōs*, *divēs*, *mēmōr*, *immēmōr*, *supplex*, *ubēr*, *vētūs*, and *vīgīl*; 4) participles in *ns* sometimes have *um* among the poets.

C. The following table exhibits the terminations of the five declensions through all the cases, singular and plural.

1. TERMINATIONS OF THE SINGULAR.

	I.	II.	III.	IV.	V.
		<i>Neut.</i>		<i>Neut.</i>	
NOM.	ā (ē, ās, ēs)*	ūs, ēr, ūm (os, on)	a, e, o, c, l, n, r, s, t, x	ūs, ū	ēs
GEN.	ae† (ēs)	ī	īs	ūs	ēī
DAT.	ae	ō	ī	ūī	ēī
ACC.	ām (ēn)	ūm	ēm, im	ūm, ū	ēm
VOC.	ā (ē)	ē, ēr, ūm	Like Nom.	ūs, ū	ēs
ABL.	ā (ē).*	ō.	ē (ī).	ū.	ē.

* Of the nouns in *e*, *as*, *es* of this declension no examples have as yet been given. They are mostly of Greek origin, and will be considered hereafter.

† Of this there is also an ancient form in *āī*, as *aulāī*, for *aulae*, from *aula* a hall. But this is not used except in poetry.

2. TERMINATIONS OF THE PLURAL.

	I.	II.	III.	IV.	V.
		<i>Neut.</i>	<i>Neut.</i>	<i>Neut.</i>	
NOM. ae	ī,	ā	ēs, ā (īā)	ūs, ūā	ēs
GEN. ārūm	ōrūm		ūm (iūm)	ūūrūn	ērūm
DAT. īs (ābūs)	īs		ībūs	ībūs	ēbūs
ACC. ās	ōs,	ā	ēs, ā (īā)	ūs, ūā	ēs
VOC. ae	ī,	ā	ēs, ā (īā)	ūs, ūā	ēs
ABL. īs (ābūs).	īs.		ībūs.	ībūs.	ēbūs.

REMARK. — With respect to the quantity of the terminations of the plural number, the following rules may serve to guide the learner: —

1. *I* final is always long, and *a* final always short, as *dóminī, librī, bonā, filiā*.

2. The *is* of the dative and ablative plural of the first and second declensions is long, as *taénīs, dómīnīs, candelábrīs*.

3. The terminations *es* and *os* are long, as *cánēs, lapídēs, dómīnōs, librōs*.

4. The vowel before the *m* final in all Latin words is generally considered short, as *lapídēm, cánēm, pánēm, dōmīnōrūm*.

5. The *us* of the plural of the fourth declension is long, but in *abus, ebūs, ibūs* it is short; as *fructūs, mánūs; fructībūs, diēbūs, homínībūs*.

EXAMPLES.

The good boys.	{ NOM. Púeri bonī. ACC. Púērōs bonōs.
The fine tables.	{ NOM. Ménsae púlchrae. ACC. Ménsās púlchrās.
The bad boys.	{ NOM. Púeri nēquām. ACC. Púērōs nēquām.
The pretty dogs.	{ NOM. Cánēs venústī. ACC. Cánēs venústōs.
The ugly dogs.	NOM. & ACC. Cánēs defórmēs.
The old stockings.	NOM. & ACC. Tibiálīā vétērā.
My silver candlesticks.	NOM. & ACC. Candelábrā meā ar- -géntēā.
Your good books.	{ NOM. Líbri tui bonī. ACC. Líbrōs tuos bonōs.
Have you those fine tables?	Núm hábes ménsas íllas púlchras?
I have them not.	Nōn hábeo.
Have you pretty dogs?	{ Écquid tibi súnť * cánēs venústī? Hábēsne cánēs venústos?

* When the noun is in the plural, *sunt*, "there are," must take the place of the singular *est*.

I have pretty dogs.	{ Sũnt mĩhĩ cánes venũsti.
Have you my good books ?	{ Ilábeo (cánes venũstos).
I have your good books.	Tenẽsne tú lĩbros mĩcos bĩnos ?
Have you my silver candlesticks ?	Téneo (lĩbros túos bĩnos).
I have them not.	Habẽsne candelũbra mĩa argẽntĩa ?
Have I them ?	Nĩn hábio.
You have them not.	Án ẽgo hábio ?
	Nĩn hábẽs.

EXERCISE 14.

Have you the tables ? — Yes, sir, I have the tables ? — Have you my tables ? — No, sir, I have not your tables. — Have I your buttons ? — You have my buttons. — Have I your fine houses ? — You have my fine houses ? — Has the tailor the buttons ? — He has not the buttons, but the threads. — Has your tailor my good buttons ? — My tailor has your good gold buttons. — What has the boy ? — He has the gold threads. — Has he my gold or my silver threads ? — He has neither your gold nor your silver threads. — Has the Frenchman the fine houses or the good notes ? — He has neither the fine houses nor the good notes. — What has he ? — He has his good friends. — Has this man my fine umbrellas ? — He has not your fine umbrellas, but your good coats. — Has any one my good letters ? — No one has your good letters. — Has the tailor's son my good knives or my good thimbles ? — He has neither your good knives nor your good thimbles, but the ugly coats of the stranger. — Have I your friend's good ribbons ? — You have not my friend's good ribbons, but my neighbor's fine carriage. — Has your friend the shoemaker's pretty sticks, or my good tailor's pretty dogs ? — My friend has my good shoemaker's fine books ; but he has neither the shoemaker's pretty sticks nor your good tailor's pretty dogs. — Is your neighbor right or wrong ? — He is neither right nor wrong. — Is he thirsty or hungry ? — He is neither thirsty nor hungry. — Is he tired or sleepy ? — He is sleepy. — Am I sleepy ? — You are not sleepy. — What have I ? — You have my fine notes. — You have the chairs of my neighbor. — Have you the knives of my friend ? — I have not the knives of your friend, but the dogs of my neighbor.

Lesson XIV. — PENSUM QUARTUM DECIMUM.

OF THE PLURAL OF PRONOUNS.

A. The plural of the personal pronouns *ego* and *tu* is *nĩs*, "we," and *vĩs*, "you." The remaining cases are : —

	Masc. & Fem.			Masc. & Fem.	
NOM. <i>we</i>	nōs		<i>ye or you</i>	vōs	
GEN. <i>of us</i>	nostrum or nostrī		<i>of you</i>	vestrum or vestrī	
DAT. <i>to us</i>	nōbīs		<i>to you</i>	vōbīs	
ACC. <i>us</i>	nōs		<i>you</i>	vōs	
VOC. —	nōs		<i>O ye or you</i>	vōs	
ABL. <i>with us</i>	nōbīs.		<i>with you</i>	vōbīs.	

REMARK. — The difference between *nostrī*, *vestrī* and *nostrum*, *vestrum* consists in this: that the latter are chiefly used as partitive genitives after interrogatives, numerals, comparatives, and superlatives, and the former after other words; e. g. *uter nostrum?* which of us two? *nemo vestrum*, no one of you; *vestrum primus*, the first of you; but *miserēre nostrī*, pity us; *amor nostrī*, love of (towards) us; *vestrī similes*, your like (those like you).

B. The pronoun of the third person is *illī*, *illae*, *illā*, "they," of which the remaining cases are: —

		Masc.	Fem.	Neut.
NOM.	<i>they</i>	illī	illae	illā
GEN.	<i>of them</i>	ēōrūm	ēārūm	ēōrūm
DAT.	<i>to them</i>		illis or illis	
ACC.	<i>them</i>	ēos	ēas	ēā
VOC.	—	illī	illae	illā
ABL.	<i>by them.</i>		illis or illis.	

C. The reflexive *sui* is the same in the plural as in the singular. The intensive *ipse* has *ipsī*, *ipsae*, *ipsā*. Thus: —

<i>Sui, of themselves.</i>			<i>Ipsī, ipsae, ipsā, ourselves, yourselves, themselves.</i>		
		For every gender.	Masc.	Fem.	Neut.
NOM.	—	—	ipsī	ipsae	ipsā
GEN.	<i>of themselves</i>	sui	ipsōrūm	ipsārūm	ipsōrūm
DAT.	<i>to themselves</i>	sibi		ipsis	
ACC.	<i>themselves</i>	sē	ipsōs	ipsās	ipsā
VOC.	—	—	ipsī	ipsae	ipsā
ABL.	<i>by themselves</i>	sē.		ipsis.	

REMARK. — We thus say, as in the singular, *nos ipsi* (or fem. *ipsae*), we ourselves; *vos ipsi* (or fem. *ipsae*), you yourselves; and *illi ipsi* (or fem. *illae ipsae*) or simply *ipsi*, they themselves; *ea ipsa*, these things themselves, &c.

D. The plurals of the demonstrative pronouns *hic*, *ille*, *iste*, and *is*, are *hī*, *illī*, *istī*, and *ī*. The remaining genders and cases are as follows:—

Hī, hae, haec, <i>these</i> .				Illī, illae, illā, <i>those (of his)</i> .			
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	hī	hae	haec	illī	illae	illā	
GEN.	hōrūm	hārūm	hōrūm	illōrūm	illārūm	illōrūm	
DAT.		hīs			illis		
ACC.	hōs	hās	haec	illōs	illās	illā	
VOC.	hī	hae	haec	illī	illae	illā	
ABL.		hīs.			illis.		

Istī, istae, istā, <i>these (of yours)</i> .				Iī, ēae, ēā, <i>these, those</i> .			
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	istī	istae	istā	īī (ēī)	ēae	ēā	
GEN.	istōrūm,	istārūm,	istōrūm	ēōrum	ēārum	ēōrūm	
DAT.		istīs			īīs or ēīs		
ACC.	istōs	istūs	istā	ēōs	ēās	ēā	
VOC.	istī	istae	istā	īī (ēī)	ēae	ēā	
ABL.		istīs.			īīs or ēīs.		

E. The relative *quī*, *quae*, *quōd* (and also the interrogatives of the same form) makes its plural in *quī*, *quae*, *quae*, “who, which, or that,” or interrogatively “which? what?” Thus:—

Quī, quae, quae, which, that; which? what?

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>which</i>	quī	quae	quae
GEN.	<i>of which</i>	quōrūm	quārūm	quōrūm
DAT.	<i>to which</i>		quībūs	
ACC.	<i>which</i>	quōs	quās	quae
VOC.	_____	_____	_____	_____
ABL.	<i>by which.</i>		quībūs.	

REMARK.—For *quībūs*, in the relative sense, there is an antiquated form *quīs* or *quēis*, which is not unfrequently employed by prose-writers of a later period.

F. The plural of the determinative *is*, *ea*, *id* is the same as that of the demonstrative; that of *idem* is as follows:—

Iidem, caedem, eādem, the same.

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>the same</i>	īdēm	ēadēm	ēādēm
GEN.	<i>of the same</i>	ēōrundēm	ēārundēm	ēōrundēm
DAT.	<i>to the same</i>		īisdēm or ēisdēm	
ACC.	<i>the same</i>	ēosdēm	ēasdēm	ēādēm
VOC.	<i>O the same</i>	īdēm	ēadēm	ēādēm
ABL.	<i>by the same.</i>		īisdēm or ēisdēm.	

REMARK.—The form *iisdēm* is more common than *eisdēm*. The same is true of *iis*, *ii*, *eis*, and *ei*.

G. The plural of the relative in connection with the determinative *is*, *ea*, *id* (vide Lesson XII. D.) is as follows:—

Ii, eae, ea — qui, quae, quae, those which.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
NOM.	īi — quī	ēae — quae	ēā — quae
GEN.	ēōrūm — quōrūm	ēārūm — quārūm	ēōrūm — quōrūm
DAT.	īis — quībūs	īis — quībūs	īis — quībūs
ACC.	ēōs — quōs	ēās — quās	ēū — quae
VOC.	_____	_____	_____
ABL.	īis — quībūs	īis — quībūs	īis — quībūs.

In the same manner decline *illi* — *quī*, *illae* — *quae*, *illū* — *quae*, “those which”; and *iīdēm* — *quī*, *ēadēm* — *quae*, *ēādēm* — *quae*, “the same which.”

I have those which you have. (Masc.)	{	Hābēo ēōs (īlūs, &c.), quōs tū hābēs. Sūnt mīhī īi (īli, &c.), quī tībī sūnt.
I have those which you have. (Fem.)	{	Hābēo ēās (īlās, &c.), quās tū hābēs. Sūnt mīhī ēac (īlae, &c.), quae tībī sūnt.
I have those (things) which you have. (Neut.)	{	Hābēo ēa (īlla, &c.), quae tū hābēs. Sūnt mīhī ēū, quae tībī sūnt.

The Roman.

The German.

The Turk.

The Italian.

The Spaniard.

Large (tall, big).

Tall, high.

Rōmānus, i, m.

Germānus, Theodiscus, i, m.

*Turca, ae, m.

Itālus, i, m.

Hispanus, i, m.

Hispanlensis, is, m.

Grandis, is, e.

Procērus, a, um.

Altus, a, um.

Small, little.	{ Parvus, a, um. Parvulus, a, um. Pusillus, a, um.
Long.	Longus, a, um.
The small books.	Libri parvi, libelli.*
The large horses.	Equi grandes (or procēni).
They have.	{ Habent Sunt ūs.
Have the English the fine horses of the French?	Habéntne Angli pulchrōs Franco-gallōrum equōs?
They have not those of the French, but those of the Romans.	Nōn Francogallōrum sēd Romanōrum equōs habent.
Have you the books which the men have?	Habēsne tū (illos libros), quōs lí-mēn habent? †
<p><i>G. Obs.</i> The antecedent of the relative is sometimes repeated in connection with the pronoun of the second clause. Sometimes it is expressed with the relative only, and sometimes (though rarely) it is entirely omitted.</p>	
I have not the books which the men have, but those which you have.	Nōn habeo (illos libros), quōs (lí-bros) hómīnes habent, eos autē-m habeo, quōs tū habēs.
Have you not the same books which I have?	Nōne tū eōs-dem librōs habēs, quōs ego habeo?
I have the same.	{ Eōs-dem (habeo). Égo véro eōs-dem habeo.
Which books have you?	{ Quōs librōs habēs? Quíd librōrum habēs?
I have those of the Romans.	Libros Romanōrum habeo. (<i>Vide Less. VI. C</i>)
Have you these books or those?	{ Ūtrum hōs librōs habēs án illōs? Hoscīne librōs habēs án illōs? (<i>Vide Less. XI. A. Rem. 1.</i>)
I have neither these nor those.	{ Habēo néque hōs néque illōs. (Égo) néque hōs néque illōs habēo.
I have neither those of the Spaniards nor those of the Turks.	{ Néque Hispanōrum nec Turcārum librōs habēo. (<i>Cf. Less. VI. C.</i>)
Have you <i>what</i> I have?	ÁN habēs (íd), quód ego habēo?

* From the diminutive *libellus*, í, m., a little book, a pamphlet. (Compare Lesson XX. E. 7.)

† The question, "Have you the books which the men have?" may thus be expressed in several ways: 1) *Habēsne tu illos libros, quos homines habent?* 2) *Habēsne tu illos libros, quos libros homines habent?* 3) *Habēsne tu quos libros homines habent?* The first of these is the most general. The antecedent is entirely suppressed in: 4) *Sunt qui* (or *quos*), for *Sunt homines qui* (or *quos*), "There are those who," "There are men whom."

H. RULE. Adjectives and pronouns of the neuter gender, both singular and plural, are frequently employed substantively, as *hoc*, "this (thing)," *illud*, "that (thing,)" *haec*, "these things," *illa*, "those things," *triste*, "a sad thing," *multa*, "many things," *omnia*, "all things," *summum bonum*, "the chief good."

I have not what you have.	Nôn habëo (íd), <i>quód</i> tú hábës.
Have the men those things which you have?	Hábëntne hómínes <i>ëä</i> , <i>quæ</i> tú hábés?
They have the same things which I myself have (the same things with myself).	<i>Ëädem</i> hábent, <i>quæ</i> égo ípse hábëo. <i>Ëädem</i> hábent <i>äique</i> égo ípse. (Cf. Less. XII. F.)

EXERCISE 15.

Have you these horses or those? — I have not these, but those. — Have you the coats of the French or those of the English? — I have not those of the French, but those of the English. — Have you the pretty sheep of the Turks or those of the Spaniards? — I have neither those of the Turks nor those of the Spaniards, but those of my brother. — Has your brother the fine asses of the Spaniards or those of the Italians? — He has neither those of the Spaniards nor those of the Italians, but he has the fine asses of the French. — Which oxen has your brother? — He has those of the Germans. — Has your friend my large letters or those of the Germans? — He has neither the one nor the other (*neque has neque illas*, or *neque illas neque alteras*). — Which letters has he? — He has the small letters which you have. — Have I these houses or those? — You have neither these nor those. — Which houses have I? — You have those of the English. — Has any one the tall tailor's gold buttons? — Nobody has the tailor's gold buttons, but somebody has those of your friend.

EXERCISE 16.

Have I the notes of the foreigners or those of my boy. — You have neither those of the foreigners nor those of your boy, but those of the great Turks. — Has the Turk my fine horse? — He has it not. — Which horse has he? — He has his own. — Has your neighbor my chicken or my sheep? — My neighbor has neither your chicken nor your sheep. — What has he? — He has nothing good. — Have you nothing fine? — I have nothing fine. — Are you tired? — I am not tired. — Which rice has your friend? — He has that of his merchant. — Which sugar has he? — He has that which I have. — Has he your merchant's good coffee or that of mine? — He has neither that of yours nor that of mine; he has his own. — Which ships has the Frenchman? — He has the ships of the English. — Which houses has the Spaniard? — He has the same which you have. — Has he my good knives? — He has your good knives. —

Has he the linen stockings which I have? — He has not the same that you have, but those of his brother. — Which books have you? — I have those of the Romans. — Are those men hungry? — They are not hungry, but thirsty. — They are neither tired nor sleepy.

Lesson XV. — PENSUM QUINTUM DECIMUM.

The glass.	{ Vās (<i>gen. vāsis</i>)* vitrēum, <i>n.</i>
The goblet.	{ Scýphus, <i>i, m.</i> (wine-glass).
	Poculum, <i>i, n.</i>
The comb.	{ Pectēn, <i>inis, m.</i>
	Pectunculus, <i>i, m.</i> (small comb).
Have you my small combs?	Habēsne meōs pectunculōs?
I have them.	(Ēōs) hábeo.
I have them not.	(Ēōs) nōn hábeo.
Them (<i>those</i>).	{ Nom. <i>ī, ēae, ēā.</i>
	{ Acc. <i>ēos, ēās, ēā.</i>

A. *Obs.* The pronoun *them* is commonly not put in Latin, when it would have to stand in the same case as the substantive to which it relates. (Cf. page 14, D.)

My or mine (<i>plural</i>).	Mēi, mēae, mēā.
Your (<i>thy</i>) or yours.	Tui, tuae, tuā.
His (<i>own</i>).	Sui, suae, suā.
His (<i>another man's</i>).	Ējūs, illiūs (<i>gen. sing.</i>).
Their (<i>own</i>) or theirs.	{ SING. Suiūs, suā, suūm.
	{ PLUR. Sui, suae, suā.†
Their or theirs (<i>of a third person</i>).	{ MASC. Ēōrūm, illōrūm (<i>gen. pl.</i>).
	{ FEM. Ēārūm, illārūm “

B. The plural of the possessive pronouns *mēus, tuus, suus* is inflected like that of the adjective *bonus*. Thus: —

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>my or mine</i>	mēi	mēae	mēā
GEN.	<i>of my or mine</i>	mēōrūm	mēārūm	mēōrūm
DAT.	<i>to my or mine</i>		mēis	
ACC.	<i>my or mine</i>	mēōs	mēās	mēā
VOC.	<i>O my or mine</i>	mēi	mēae	mēā
ABL.	<i>with my or mine.</i>		mēis.	

* The plural of *vās* is *vāsa*, from another singular, *vāsum*. (See Lesson XIX. D. 2.)

† The reflexive adjective pronoun *suius* is equivalent to the English “his,”

Have you my fine glass ?	Ecquid habēs vās vitrēum meum pūlchrum ?
Has he my fine glasses ?	Ān ille habet vāsa vitrēa mēa pūl- chra ?
He has them.	Habet.
He has them not.	(Eā) nōn habet.
Those men have them.	Viri illi eā habent.
Have those men them ?	Nūquid eā viri illi habent ?
They have them not.	Eā nōn habent.
Have you my books or his (i. e. that man's) ?	Habēsne librōs meōs ān ejus (ill- us) ?
I have neither yours nor his (books).	Ēgo nēque tuōs nēque illius librōs habeo.
Has he his (own) book, his (own) books ?	Habētne librum suūm, librōs suōs ?
He has them.	(Eōs) habet.
Have they their (own) house, their (own) houses ?	Habētne dōmum suām, dōmōs su- ās ?
They have them not.	(Eās) nōn habent.
Have you yourself their (i. e. those people's) good comb, good combs ?	Ān tū ipse habēs pectīnem eōrum bōnum, pectīnēs illōrum bōnōs ?
I have myself their good little combs.	Ēgo ipse pectūnculōs eōrum bōnōs habeo.
Which carriages have you ?	{ Quōs habēs cūrrus ? { Quae pilētā habēs ? { Habeo meōs propriōs, { Mēā propriā habeo.
I have my own.	
They (those).	illi, illae, illi.

C. Obs. The pronoun *they* is in Latin commonly omitted with the verb. But when the verb *sum* is employed to denote possession, the dative *iis* or *illis* must be put. E. g. :—

They have.	{ Habent (<i>with the Acc.</i>). { Est iis (illis) (<i>with the Nom. Sing.</i>). { Sunt iis (illis) (<i>with the Nom. Pl.</i>).
Have they the good book ?	{ Habētne (illi) librum bōnum ? { Estne fīs (illis) līber bōnus ?
They have the good book.	{ Habent librum bōnum. { Est fīs līber bōnus.
Are they hungry ? thirsty ?	Esuriūtne ? Sitiūtne ?
They are not hungry (thirsty).	Nōn esuriunt (sitiunt).

when the subject of the sentence is in the *singular*, and to "*their*" when it is in the plural. E. g. Has *he* his book, *his* books ? *Habetne librum suum, libros suos* ?—Have *they* their book, *their* books ? *Habentne librum suum, libros suos* ?

Are they tired, sleepy?	Súntne fessi (<i>fem. fessae</i>), somni- cúlósi (<i>fem. ae</i>)?
They are sleepy.	Cúpidi (<i>fem. ae</i>) sómni súnt.
Are they right? wrong?	Loquuntúrne récte? Errántne?
They are neither right nor wrong.	Néque récte loquúntur néque ér- rant.
Are they right (morally)?	Éstne íis fás? Licétne íis?

OF COMPOUND SUBSTANTIVES.

D. The compound or double substantives of the Latin language are comparatively few,* and of these even, many are most commonly treated as separate words. With respect to their declension, they are divided into two classes.

1. Those of which the last component alone is inflected, as *jurisdictio* (= *jūris* + *dictio*), *ōnis*, *f.*, the administration of justice; *jūrisconsultus*, or *jūrēconsultus*, *i. m.*, a lawyer; *plēbiscitum*, *i. n.*, a vote of the people; *sēnātusconsultum*, *i. n.*, a decree of the senate.

2. Those of which both components are inflected, either separately or combined. Such are:—

a) *Jusjūrandūm*, *n.*, an oath.

	SINGULAR.	PLURAL.
NOM.	jusjūrandūm	jūrajurandā
GEN.	jūrisjūrandi	jūrumjūrandōrūm
DAT.	jūrijūrandō	jūribusjūrandis.
ACC.	jusjūrandūm	jūrajūrandā
VOC.	jusjūrandūm	jūrajūrandā
ABL.	jūrejūrandō	jūribusjūrandis.†

b) *Pāter fāmiliās*, or *fāmiliāe*, *m.*, the master of a family.

	SINGULAR.		PLURAL.	
NOM.	pāter fāmilīās	or -ae	patrēs fāmilīās	or -ārūm
GEN.	patris fāmilīās	" "	patrūm fāmilīās	" "
DAT.	patri fāmilīās	" "	patribūs fāmilīās	" "
ACC.	patrem fāmilīās	" "	patrēs fāmilīās	" "
VOC.	pāter fāmilīās	" "	patrēs fāmilīās	" "
ABL.	patrē fāmilīās	" "	patribūs fāmilīās	" "

In the same manner decline *māter fāmiliās*, *f.*, the mistress of a family; *filius fāmiliās*, *m.*, and *filia fāmiliās*, *f.*, the son, the daughter, of a family or house.

* This remark applies only to such compounds as are formed by the union of a noun with another or with an adjective. Compounds with particles (*i. e.* prepositions and adverbs) are quite numerous.

† The Genitive, Dative, and Ablative plural do not occur.

c) *Rēs publica, f., a commonwealth.*

	SINGULAR.	PLURAL.
NOM.	rēs publica	rēs publicae
GEN.	rēi publicae	rērū publicārū
DAT.	rēi publicae	rēbūs publicis
ACC.	rēm publicam	rēs publicās
VOC.	rēs publicā	rēs publicae
ABL.	rē publicā	rēbūs publicis.

OF IRREGULAR NOUNS.*

E. The irregular nouns of the Latin language may be divided into three general classes:— the *Indeclinable*, the *Defective*, and the *Redundant*.

Those which do not admit of any inflection, i. e. are altogether *indeclinable*, are:—

1. Greek and Latin names of the letters of the alphabet, as *alphā*, *bētā*, *gammā*, *deliā*, &c.

2. A number of substantives adopted from foreign languages, as *mannā*, *paschā*, *gummi*, &c.

3. Greek neuters in *ōs* and plurals in *ē*, as *Argōs*, *chāōs*, *cētōs* or *cētē*, a sea-monster, *Tempē*, &c.

4. Many Hebrew proper names, as *Bethlehem*, *Gabriel*, *Jerusalem*, *Ruth*, &c. — *Jēsūs* has *Jēsum* in the Acc. and *Jēsū* in the remaining cases.

5. The following Latin neuters: *fūs*, right; *nēfūs*, wrong; *instar*, likeness; *mānē*, morning; *nihil*, nothing; *pārum*, too little; *pondū*, a pound (or pounds); *sēcūs*, sex; *sēmis*, half. These are generally used in the Nom. and Acc. only, except *mānē*, which occurs also in the ablative.

6. Infinitives, adverbs, and other particles, used substantively, as *SCIRE tūum*, your knowing (knowledge); *ultimum VALE*, the last farewell; *hoc ipsum DIU*, the very word "a long time"; *istud CRAS*, that to-morrow of yours, &c.

7 To these may be added the indeclinable *adjectives*: *frūgi* (the obsolete dative of *frux*, which is not used), useful, fit, honest; *nēqudm*, bad; *præstō*, present, ready; *pōtis* or *pōtē* (obsolete, and only with *esse*, to be), able, capable; *sēmis*, and a half; and *damnus* (only in law), guilty.

F. Nouns are *defective* in case or in number. Those defective in case are:—

1. Those which want the nominative, as *dāpis*, of food; *diciōnis*,

* This examination of the irregular nouns in this and the following lessons has no necessary connection with the exercises, but is nevertheless recommended to the attention of the learner.

of dominion; *femīnā*, of the thigh; *frūgtis*, of fruit; *internēctōnis*, of carnage; *ōpis*, of power; *pollinis*, of meal-dust; *vīcis*, of alternation; *verberis*, of a lash (stripe). Many of these genitives occur in the remaining cases of both numbers.

2. A number of monosyllables which want the *genitive plural*, as *ōs*, *ōris*, the mouth; *vās*, *vādis*, bail; *glūs*, *glōris*, the husband's sister; *pax*, *pācis*, a treaty, &c.

3. Those which occur in the *Nom.* and *Acc. only*, as the indeclinable *fās*, *nēfūs*, &c., to which may be added the plurals *colla*, the neck; *flāmīna*, breezes; *grātēs*, thanks; *murmūra*, murmurs, &c.

4. A number of substantives, which occur only in certain cases, as *astūs*, cunning, Abl. *astū*, Nom. & Acc. Pl. *astūs*; *fors*, chance, Abl. *forte*, by chance; *lūēs*, disease, Acc. *lūēm*, Abl. *lūē*; *prēces*, pl., prayers, Abl. Sing. *prēce*; *sātīās* for *sātīelās*, satiety, occurs only in the Nom. Sing. — *Vīs*, might, power, wants the dative; in the remaining cases it has G. *vis*, A. *vim*, V. *vis*, A. *vi*; Pl. N. *vires*, G. *virium*, &c.

5. A number of words used in certain connections are always in a particular case, as:—

a) The Genitives *dicis* and *nauci* in *dicis causā*, for form's sake; *non nauci facere*, not to value a straw.

b) Certain Datives with the verb *esse*, to be, as *despicātui*, *dīrisui*, *ostentui*, *dūci esse*, to be an object of contempt, to serve for display, for display, as a guide, &c.

c) The Accusatives *infūtas* with *ire*, to deny; *suppēllas* with *ferre*, to bring help; *rēnum* with *ire* (or *dāre*), to be offered for sale (to offer for sale).

d) The Ablatives *nātū* (by birth) in connection with *māior*, *mīnor*, *maximus*, &c., the elder, younger, oldest, &c. (by birth); *sponte*, with *mēū*, *tūū*, *sūū*, of my, thy, his own accord; in *promptu* and in *procinctu* with *esse* and *stāre*, to be ready, to stand prepared.

e) Verbal substantives in Abl. Sing. with one of the possessives *mēū*, *tūū*, *sūū*, &c., as *admonitū*, *concessu* or *permissu*, *mandatū*, *jussu* (and *injussu*, &c.) *meo*, *tuo*, *suo*, at my, thy, his own request, with my, thy, his own permission, command, order, &c.

f) The Abl. Pl. *grātis* (from *grātūs*), without reward, *gratis*; *in-grātūs*, against one's will; *fōris*, out of doors (to the question *where?*), which to the question *whither?* becomes *fōrās*, Acc.

6. Many nouns do not admit of the *Vocative* from the nature of their signification.

7. The *adjectives* defective in case are:—

a) Those which do not occur in the nominative; as (*sons*) *sontis*, "hurtful"; (*sēminex*) *sēminicis*, "half dead"; and a few other similar compounds. To these add (*ceterus*), *a*, *um* and *ludicrus*, *a*, *um*, of which the Nom. Masc. does not occur.

b) The genitive *primōris*, "the fore," "first," which wants the Nom. and neuter forms, and the plural *plērique*, "most," which borrows the genitive of *plurimi*.

c) *Necesse* and the obsolete *necessum*, "necessary," which are used only in the neuter and in connection with *est*, *erat*, or some other verb; and the obsolete *volupe*, "agreeable," likewise used only with *est*, &c.

d) The vocatives *macte*, pl. *macti*, which occur as the only forms of an obsolete *mactus*, a, um, and commonly with an imperative of *esse*, in the sense of "honored," "praised," "prosperous."

EXERCISE 17.

Have you my good combs? — I have them. — Have you the good horses of the English? — I have them not. — Which brooms have you? — I have those of the foreigners. — Have you my coats or those of my friends? — I have neither yours nor those (*illas*) of your friends. — Have you mine or his? — I have his. — Has the Italian the good cheeses which you have? — He has not those which I have, but those which you have. — Has your boy my good pencils? — He has them. — Has he the carpenter's nails? — He has them not. — What has he? — He has his iron nails. — Has anybody the thimbles of the tailors? — Nobody has them. — Who has the ships of the Spaniards? — The English have them. — Have the English these ships or those? — The English have their ships. — Have your brothers my knives or theirs. — My brothers have neither your knives nor theirs. — Have I your chickens or those of your cooks? — You have neither mine nor those of my cooks. — Which chickens have I? — You have those of the good peasant. — Who has my oxen? — Your servants have them. — Have the Germans them? — The Germans have them not, but the Turks have them. — Who has my wooden table? — Your boys have it. — Who has my good bread? — Your friends have it. — Have those Italians my good letters? — They have not your good letters, but your good books. — Are they hungry or thirsty? — They are neither hungry nor thirsty, but (they are) sleepy. — Are they right or wrong? — They are wrong. — They are neither right nor wrong. — Have they your knives or those (*illos*) of the English? — They have neither mine nor those of the English. — Have I his looking-glasses or those (*illa*) of his cook? — You have neither the one nor the other (neither these nor those).*

Lesson XVI. — PENSUM SEXTUM DECIMUM.

Some, any (some one, any one).	{	<i>Āliquis, -quā, -quōd</i> or <i>-quid</i> .
		<i>Quidā, quaedā, quoddā</i> or <i>quiddā</i> .
		<i>Ullūs, ā, ūm</i> .
		<i>Nonnullūs, ā, ūm</i> .
		<i>Āliquō</i> (pl. indeclinable).

* The English "the former — the latter" is *ille — hic*, and "the one — the other," *alter* (or *unus*) — *alter* (or *ille*). See page 103, note †.

Does any? Whether any?

If any (if any one).

Lest any (= that no).

Ecquis, ecquae, ecquod or ecquid?

Si quis, si quā, si quod or quid.

Nē quis, nē quā, nē quod or quid.

A. The indefinite pronouns *āliquis*, *quidam*, *ullus*, *nonnullus*, *sī quis*, *nē quis*, and *ecquis*? are used either as substantives in the sense of *some one*, *any one*, *something*, *anything*, or as adjectives in the sense of *some* or *any*. They are thus inflected:—

Āliquis, *-quā*, *-quod* or *-quid*, *some*, *any* (generally).

SINGULAR.				PLURAL.		
NOM.	<i>āliquis</i>	<i>āliquā</i>	{ <i>āliquod</i> <i>āliquid</i> }	<i>āliqui</i>	<i>āliquae</i>	<i>āliquā</i>
GEN.		<i>ālicujūs</i>		<i>āliquōrūm</i>	<i>-ārūm</i>	<i>-ōrūm</i>
DAT.		<i>ālicui</i>			<i>āliquibūs</i>	
ACC.	<i>āliquēm</i>	<i>āliquām</i>	{ <i>āliquod</i> <i>āliquid</i> }	<i>āliquōs</i>	<i>āliquās</i>	<i>āliquā</i>
VOC.	Like Nom.			Like Nom.		
ABL.	<i>āliquō</i>	<i>āliquā</i>	<i>āliquō</i>	<i>āliquibūs</i> .		

Quidam, *quaedam*, *quoddam* or *quiddam*, *a certain one*.

SINGULAR.

NOM.	<i>quidām</i>	<i>quaedām</i>	{ <i>quoddām</i> <i>quiddām</i> }
GEN.		<i>cujusdām</i>	
DAT.		<i>cuidām</i>	
ACC.	<i>quendām</i> *	<i>quandām</i>	{ <i>quoddām</i> <i>quiddām</i> }
VOC.	Like Nom.		
ABL.	<i>quōdām</i>	<i>quādām</i>	<i>quōdām</i> .

PLURAL.

NOM.	<i>quidām</i>	<i>quaedām</i>	<i>quaedām</i>
GEN.	<i>quōrundām</i>	<i>quārundām</i>	<i>quōrundām</i>
DAT.		<i>quibUSDām</i>	
ACC.	<i>quōsdām</i>	<i>quāsdām</i>	<i>quaedām</i>
VOC.	Like Nom.		
ABL.		<i>quibUSDām</i> .	

Ecquis, *ecquae* or *ecqua*, *ecquod* or *-quid*? *any one* (interrogatively).

SINGULAR.

PLURAL.

NOM.	{ <i>ecquis</i> <i>ecquae</i> <i>ecquod</i> }	{ <i>ecqui</i> <i>ecquae</i> <i>ecquid</i> }	{ <i>ecquae</i> <i>ecqui</i> }
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* The *n* instead of *m* in *quendam*, *quandam*, *quorundam*, and *quarundam* is euphonic.

GEN.	ecqujūs			ecquōrūm -ārūm , -ōrūm		
DAT.	eccuī			ecquibūs		
ACC.	ecquēm	ecquām	{ ecquōd ecquīd }	ecquōs	ecquās	{ ecquāe ecquā }
VOC.	—	—		—	—	
ABL.	ecquō	ecquā	ecquō.	ecquibūs.		

Ullūs, ullā, ullūm, *any* (negatively).

	SINGULAR.			PLURAL.		
NOM.	ullūs	ullā	ullūm	ulli	ullae	ullā
GEN.		ullūs		ullōrūm	ullārum	ullōrūm
DAT.		ulli			ullis	
ACC.	ullūm	ullām	ullūm	ullōs	ullās	ullā
VOC.	—	—	—	—	—	—
ABL.	ullō	ullā	ullō.		ullis.	

REMARKS.

1. The neuter *aliquid* is always used adjectively in agreement with its noun, whereas *aliquid* generally stands substantively; as *aliquid detrimentum*, some detriment; but *aliquid*, something; *aliquid boni*, something (of) good, &c. — *Aliquis* is both substantive and adjective, and is sometimes joined with *unus*; as (*unus*) *aliquis*, some one; *liber aliquis*, some book.

2. *Quidam* is said of individuals or objects, of the nature of which we are either ignorant, or which we do not wish to specify: "a certain (one)," "a sort of," "a certain degree of." E. g. *Quidam de meis amicis*, a certain one (some one) of my friends; *quodam tempore*, at a certain time; *quoddam commune vinculum*, a certain (a sort of) common bond; *quiddam boni*, (a certain) something good, a certain degree of good. — This pronoun may stand either substantively or adjectively, and *quiddam* differs from *quoddam*, like *aliquid* from *aliquid*. — The plural *quidam*, *quaedam*, *quaedam* is often used simply with the sense of *aliquid* or *nonnulli*, "some," "several."

3. Between the forms *ecqui*, *ecquae* and *ecqua*, there is no appreciable difference, *ecquīs* and *ecquī* being both used either independently in the sense of "any one," "some one," or adjectively in the sense of "any"; as *Ecquis* (or *ecquī*) *hic est*? Is there any one here? *Ecquis* (or *ecquī*) *est tibi liber*? Have you any book? The same may be said of the neuters *ecquod* and *ecquid*. The latter, however, (*ecquid*.) frequently loses all pronominal force, and serves merely to introduce a question.

4. *Ullus* is generally an adjective, and is only used in sentences involving a *negation* or *uncertainty*. Hence it is frequently preceded by *nōn*, *nēc*, *sine*, *si*, *nūm* or *numquid*; as *sine ullā spē*, without any hope; *si tibi est ullus amicus*, if you have any friend; *nego tibi esse ullum amicum*, I deny that you have any friend, &c. — *Ullus*, how-

ever, becomes *positive* by a double negation in *nonnullus*, *a*, *um*, "some," as does also *nihil* in *nonnihil*, "something."

5. *Quis* is commonly put instead of *aliquis* in all sentences involving a condition, a negation, or comparison. When thus employed in the sense of *any* or *any one*, it is preceded by *si*, *nisi*, *ne*, *num*, *quo*, *quanto*, or *quum*; as *si quâ ratione*, if in any way; *si quid est tibi bonum*, if you have anything good; *ne quod periculum incidêret*, lest (= that no) danger might occur; *quanto quis est doctior, eo modestior*, the more learned any one is, the more modest he will be. — *Siquis* and *nēquis* are declined exactly like *ecquis*, i. e. the fem. sing. is *siqua* or *siquae*, and the neut. *siquod* or *siquid*.

6. When the substantive denotes a *quantity* or *mass* in the singular, the English "some" or "any" may be expressed by *aliquantum* or *aliquantulum* (with the genitive), and when it denotes *number* in the plural, by the indeclinable *aliquot* (in the same case with the noun). E. g. *aliquantum sacchari*, some sugar; *aliquot libri* or *libros*, some books.

7. The English word "any" is often *entirely suppressed* in Latin. Thus:—

The wine.	Vinum, i, n. ; mērum, i, n. (<i>pure wine</i>).
Some (any) wine.	Vinum or aliquantum vīni.
Some (any) bread.	Pānem or aliquantum pānis.
Some (any) paper.	Chártam or aliquantum chártæ.
Some (any) books.	Libros or aliquot (nonnullos) lí-bros.
Some good cheese.	{ Cásœum bónum.
	{ Aliquantum cásœi bōni.
Have you any wine ?	{ Ecquid ést tibi vinum ?
	{ Habésne vinum (aliquantum vīni)?
I have some.	{ Ést (mhi nonnillum):
	{ (Aliquantum) hábeo.
Have you any water ?	{ Ecqua (écquid) ést tibi áqua ?
	{ Habésne áquam (or aliquantum áquæ) ?
I have some.	{ Ést (mhi nonnilla).
	{ (Aliquantum) hábeo.
Have you any good wine ?	{ Ecquid ést tibi vinum bónum ?
	{ Habésne aliquantum vīni bōni ?
I have some.	{ Ést (mhi aliquantum).
	{ (Nonnillum) hábeo.
Has he any good cloth ?	{ Ecqui(s) ést éi bónus pánnus ?
He has some.	{ Habétne bónum pánnum ?
	{ Ést. Hábet.
Have you any shoes ?	{ Ecqui sūnt tibi calcei ?
	{ Habésne calceos aliquot (álquos) ?
I have some.	{ Sūnt mhi aliquot (álqui).
	{ Nonnullos (quôsdam) hábeo.

Have you some good or bad horses ?	{ Écqui tibi sunt equi boni an nēquam ? Habēsne equos bonos an nēquam ? Sunt mihi (aliqui) boni.
I have some good ones.	{ Hābeo (nonnullos or quōsdam) bonos. Écquae est tibi aqua bona an nēquam ?
Have you good or bad water ?	{ Utrum aquam habes bonam an vilem ? (Est mihi) bona.
I have some good.	{ Bonam habeo.
Have you good or bad wine ?	{ Estne tibi vinum bonum an vilē ? Utrum vinum habes bonum an vilē ? (Est mihi) vilē.
I have some bad.	{ Vile (nēquam) habeo.

OF NOUNS DEFECTIVE IN NUMBER.

B. Words defective in number are either such as have *no plural*, or such as have *no singular*.

Those which do not admit of a plural are called *singulārīa tantum*. They are :—

1. Abstract nouns, or such as denote a quality or intellectual existence considered as general or indivisible; as *justītia*, *piētās*, *tempērantia*, *sēnectus*, *fāmēs*, *sētis*, &c., justice, piety, temperance, old age, hunger, thirst,* &c.

2. Names of materials or of a mass without subdivision; as *aurum*, gold; *argentum*, silver; *argilla*, white clay; *coenum*, mire, mud; *sābulum*, sand; *sanguis*, blood, &c.

3. Collectives, i. e. such as denote a totality or mass of individuals or things; as *plebs* and *vulgus*, the vulgar; *pōpulus*, the people; *suppelles*, furniture; *victus*, food, support; *virūs*, poison (of every kind). So also *indolēs*, natural parts; and *scientia*, the totality of a man's knowledge, &c.

4. Proper names, except when they are common to several individuals; as *Virgilius*, *Cicero*, *Plautus*, &c. But *Caesar*, *Caesāres*.

5. The following words: *justitium*, suspension of business (in courts, &c.); *lētum*, death; *mēridiēs*, noon; *spēcimen*, example; *vēr*, spring; *vespēr* and *vespēra*, evening.

* Abstract terms, however, frequently do occur in the plural, a) when they denote *different kinds* of the same quality, as *excellētiāe*, *quētiēs*, *iracundiāe*, *fortitudinēs*, *mortēs*, *mētūs*, different kinds of excellence, rest, anger, bravery, death, fear, &c.; and b) to express a *repetition* of the same thing in different subjects, as *adventūs*, *effusōnēs*, arrivals, eruptions; *inertitūs*, *exitūs*, *odiū*, *ōnīmī*, destruction, exit, odium, courage, as experienced or incurred by different men. — To these may be added the idiomatic Latin plurals *nivēs*, *grandinēs*, *imbres*, *pluīae*, falls of snow, hail, rain, and *soles*, spells of sunshine.

6. To these may be added the peculiar use of names of vegetables and fruits, where in English we employ the plural; as *fūbam, lentem, rāpum* serere, to sow beans, lentils, turnips; *ciceris cātinus*, a bowl of peas; *nux, ūva*, the nut, grape, i. e. nuts, grapes, &c.

EXERCISE 18.

Have you any sugar? — I have some. — Have you any good coffee? — I have some. — Have you any salt? — I have some. — Have I any good salt? — You have some. — Have I any shoes? — You have some. — Have I any pretty dogs? — You have some. — Has the man any good honey? — He has some. — What has the man? — He has some good bread. — What has the shoemaker? — He has some pretty shoes. — Has the sailor any biscuits? — He has some. — Has your friend any good pencils? — He has some. — Have you good or bad coffee? — I have some good. — Have you good or bad wood? — I have some good. — Have I good or bad oxen? — You have some bad (ones). — Has your brother good or bad cheese? — He has neither good nor bad. — What has he good? — He has some good friends. — Who has some cloth? — My neighbor has some. — Who has some money? — The French have some. — Who has some gold? — The English have some. — Who has some good horses? — The Germans have some. — Who has some good hay? — This ass has some. — Who has some good bread? — That Spaniard has some. — Who has some good books? — These Frenchmen have some. — Who has some good ships? — Those Englishmen have some. — Has anybody wine? — Nobody has any. — Has the Italian fine or ugly horses? — He has some ugly (ones). — Have you wooden or stone tables? — I have neither wooden nor stone (ones). — Has your boy the fine books of mine? — He has not those of your boy, but his own. — Has he any good thread stockings? — He has some. — What has the Turk? — He has nothing. — He has (a certain) something bad (*quiddam mali*). — Who has something good? — A certain stranger has something good. — Has any one hay? — Certain husbandmen have some hay and (*et*) corn.

Lesson XVII. — PENSUM SEPTIMUM DECIUM.

No, not any, none.

{ *Nullus, nullā, nullūm.*
Nihil (with the gen.).
Numquīs, -quae, -quid or *-quid*?
 Sometimes simply *Nōn*.

A. Obs. The pronominal adjective *nullus* is declined like *ullus*. (Vide Lesson XVI.) Its masculine singular is also employed substantively in the place of *nemo*, "no one, nobody" (Lesson X. C.) *Numquīs* is declined like *ecquīs*, and is used

in questions to which *nullus* is expected in the answer. Instead of the adjective *nullus*, *nihil* is frequently put partitively with the genitive, singular and plural. Sometimes the English "no," "none," is expressed by a simple *non*. Examples:—

Have you any book ?	{ Numquis est tibi liber ?
	{ Habésne librum aliquem ?
I have none.	{ Nōn est.
	{ Nullum habeo.
Have you any wine ?	{ Numquid est tibi vinum (vini) ?
	{ Num habes aliquantum vini ?
I have none.	{ Nōn (nullum) est.
	{ Nullum habeo.
Have you no bread ?	{ An est tibi nihil panis ?
	{ An nullum panem habes ?
I have none.	{ Nihil.
	{ Nullum (habeo).
Have I no paper ?	{ Numquid est mihi nihil chartae ?
	{ Num chartam nullam habeo ?
You have some.	{ Est tibi nonnihil.
	{ Nonnullam véro habes.
Have you no shoes ?	{ Nōn tibi sunt ulli calcēi ?
	{ An nihil calcēorum habes ?
I have none.	{ Nulli.
	{ Nihil (nullos, nōn ullos) habeo.
Have you any ?	{ Numqui tibi sunt ?
	{ Num aliquos (ullos) habes ?
I have none.	{ Nōn sunt.
	{ Nullos habeo.
Has the man any ?	{ Num qui sunt víro illi ?
	{ Num vír ille ullos habet ?
He has none.	{ Nōn sunt.
	{ Nullos habet.
Has he any good books ?	{ Écqui sunt éi líbri bóni ?
	{ Habétne líbros álquos bónos ?
He has some.	{ Sút éi álqui (nonnulli).
	{ Nonnullos (áliquot) habet.
I have no money, no books.	{ Nihil pecúniae, nihil librórum há- beo.

The American
The Irishman.
The Scotchman.
The Dutchman.
The Russian.

*Americānus, i, m.
Hibernus, i, m.
Scōtus, i, m.
Batāvus, i, m.
*Russus, i, m.

Are you an American ?
I am (one). I am not.

Ésne tú Americānus ?
Súm. Nōn sum.

Have you the books of the Dutch
or those of the Russians ?

{ Útrum líbros ténes Batavórum án
Russórum ?
{ Batavorúmne líbros ténes án Rus-
sórum ?

B. The substantives which are *pluralia tantum*, i. e. used in the plural number only, are : —

1. The names of certain determinate days of the Roman month, as *Calendae*, the Calends; *Nōnae*, the nones; *Idūs*, the ides. To these add *nundinae*, a fair (held every ninth day); and *fēriæ*, holidays.

2. The names of festivals and public games, as *Bacchānālia*, *Flōrālia*, *Sātūrnālia*, &c., festivals in honor of Bacchus, Flora, Saturn, &c., *Olympia*, the Olympic games, and *lūdi*, public games generally. So also *nātālīta*, birthday festival; *rēpōtta*, drinking-bout after a feast; *sponsālia*, espousals.

3. Many names of towns and countries, including such as are properly names of nations, e. g. *Arbēlā (orum)*, Erbil; *Athēnae*, Athens; *Gādēs*, Cadiz; *Leuctrā (orum)*; *Delphī*; *Trēvirī*, the country of the Treviri; *Pārisī*, Paris; *Syrācūsae*, Syracuse; *Persae*, Persia.

4. The following substantives, which, with a plural form, commonly preserve a plural signification : —

Alpes, the Alps.

ambāges, quibbles, subterfuges.

argūtiae, subtleties, wit.

arma, arms.

artus, limbs.

bellāria, dainties.

cāni, gray hairs.

coelites, the celestials.

consentes, the twelve highest gods.

crepundia, toys.

dēliciae, delight; darling.

divitiae, riches.

donāria, } presents.

lautia,

excūbiae, watches.

exta,

intestina, } the intestines.

viscēra,

exūviae, } spoils.

spōlia,

facētiae, pleasantries.

fōri,

fōrūli, } book-cases.

fōria, excrements.

grātes, thanks.

gemīni, twins.

gerae,

quisquilliae, } nonsense.

ilia, the entrails.

impedimenta, baggage.

indūviae, articles of clothing.

infēriæ, } funeral rites.

justa,

infēri, the gods below.

insidiae, snares.

lamenta, complaints.

lēmūrēs, departed spirits.

libēri, children.

majōres, ancestors.

mānes, shades (of the dead).

mīnae, menaces.

moenia, walls.

parietinae, dilapidated walls.

pēnātes, household-gods.

postēri, descendants.

praestigiae, jugglers' tricks.

prēces, prayers.

primōres,

procēres, } nobles, leaders.

rēliquiae, the remains.

salēbrae, impediments.

sentēs,

vēpres, } thorns.

serta, garlands.

sūpēri, the upper gods.

tormīna, the gripes.

tricae, fooleries, gewgaws.

utensilia, necessities (of life).

valvae,

fōres, } door-folds.

vērbēra, blows.

5. The following substantives, which, though plural in form, have more or less a *singular signification* : —

altāria, <i>the high altar.</i>	inimicitiae, <i>enmity.</i>
cancelli, } <i>lattice-work, grating.</i>	lōcūli, <i>a casket.</i>
clāthri, }	mānūbiae, <i>booty.</i>
casses, } <i>hunter's net.</i>	nuptiae, <i>a wedding.</i>
plāgae, }	ōbices, <i>a bolt, bar.</i>
clitellae, <i>pack-saddle.</i>	pantices, <i>the paunch.</i>
clūnes, } <i>the buttocks.</i>	praecordia, <i>the diaphragm.</i>
nātes, }	pugillāres, }
cūnae, }	tābulae, } <i>writing-tablets.</i>
cunābūla, }	cērae, }
incunābūla, }	scālae, <i>the ladder.</i>
exsēquiae, <i>the funeral.</i>	scōpae, <i>the broom.</i>
fauces, <i>the throat.</i>	sordes, <i>the dirt.</i>
fidēs, <i>the lyre.</i>	tenēbrae, <i>darkness.</i>
indūctiae, <i>armistice.</i>	virgulta, <i>the brushwood.</i>

C. Some substantives assume a different signification in the plural, and sometimes also a different gender. Thus : —

SINGULAR.	PLURAL.
fastus, <i>pride.</i>	fastus, } <i>the calendar.</i>
fōrum, <i>the market-place.</i>	fasti, }
lustrum, <i>a period of five years.</i>	fōri, <i>the gangways.</i>
tempus, <i>time.</i>	lustra, <i>dens of wild beasts.</i>
	tempōra, <i>the temples (of the head).</i>

D. Others modify their signification in the plural without abandoning that of the singular : —

SINGULAR.	PLURAL.
aedes, <i>is, a temple.</i>	aedes, ium, <i>a house.</i>
āqua, <i>water.</i>	āquae, <i>mineral springs.</i>
auxilium, <i>help.</i>	auxilia, <i>auxiliary troops.</i>
bōnum, <i>something good.</i>	bōna, <i>property.</i>
carcer, <i>a prison.</i>	carcēres, <i>the lists (barrier).</i>
castrum, <i>a castle.</i>	castra, <i>a camp.</i>
cōmīitum, <i>a part of the Roman forum.</i>	cōmītia, <i>an election-meeting.</i>
cōpia, <i>abundance.</i>	cōplae, <i>military forces.</i>
cūpēdia, <i>daintiness.</i>	cūpēdiae or } <i>dainty bits.</i>
	cūpēdia, n. }
ēpulum, <i>a banquet.</i>	ēpulae, <i>the food, meal.</i>
fācultas, <i>ability, power.</i>	fācultātes, <i>property, means.</i>
fortūna, <i>fortune, luck.</i>	fortūnae, <i>gifts of fortune.</i>
hortus, <i>1, a common garden.</i>	horti, }
	hortūli, } <i>a garden for pleasure.</i>
littēra (or litēra), <i>a letter of the alphabet.</i>	littērae (litērae), <i>a letter, writings.</i>
lūdus, <i>pastime, school.</i>	lūdi, <i>a public spectacle.</i>

nāris, *the nostril*.
 nātālis (i. e. dies), *birthday*.
 (ops), *help*.
 ōpēra, *trouble, pains*.
 pars, *the part*.
 rostrum, *a beak, bill*.
 sāl, *salt*.

nāres, *lum, the nostrils, or the nose*.
 nātāles, *the birth (with respect to rank)*.
 ōpes, *power; property*.
 ōpērae, *operatives*.
 partes, *a party; rôle*.
 rostra, *the orator's stage*.
 sāles, *witty sayings, repartee*.

E. The Adjectives defective in number are *pauci*, a few, and *plērique*, most, which in ordinary language want the singular. Of *paucus*, the neuter diminutive *paucillum* or *paucillulum* only occurs in the sense of "some little." The singular *plerusque* was anciently used in the sense of "the greater part of," but is now only put in the neuter (*plerumque*), and adverbially, "for the most part."

EXERCISE 19.

Has the American good money? — He has some. — Have the Dutch good cheese? — Yes, sir, the Dutch have some. — Has the Russian no cheese? — He has none. — Have you good stockings? — I have some. — Have you good or bad honey? — I have some good. — Have you some good coffee? — I have none. — Have you some bad coffee? — I have some. — Has the Irishman good wine? — He has none. — Has he good water? — He has some. — Has the Scotchman some good salt? — He has none. — What has the Dutchman? — He has good ships. — Have I some bread? — You have none. — Have I some good friends? — You have none. — Who has good friends? — The Frenchman has some. — Has your servant any coats or brooms? — He has some good brooms, but no coats. — Has any one hay? — Some one has some. — Who has some? — My servant has some. — Has this man any bread? — He has none. — Who has good shoes? — My good shoemaker has some. — Have you the good hats of the Russians, or those of the Dutch? — I have neither those of the Russians nor those of the Dutch, I have those of the Irish. — Which sacks has your friend? — He has the good sacks of the merchants. — Has your boy the good hammers of the carpenters? — No, sir, he has them not. — Has this little boy some sugar? — He has none? — Has the brother of your friend good combs? — The brother of my friend has none, but I have some? — Who has good wooden chairs? — Nobody has any.

Lesson XVIII. — PENSUM DUODEVICESIMUM.

OF NUMERALS.

A. The numerals of the Latin language are either adjectives or adverbs.

* The platform or desk from which the ancient Romans spoke, so called from its having been adorned with the *beaks* of captured ships.

Numeral adjectives are divided into five classes: *Cardinal*, *Ordinal*, *Distributive*, *Multiplicative*, and *Proportional*.

Of adverbial numerals there is but one class, which answer to the question *how many times?* as *sēmēl*, once, *tēr*, thrice.

B. Cardinals contain the answer to the question *quōt?* how many? as *ūnus*, one, *dūo*, two, *centum*, a hundred. Of these the first three are susceptible of declension, and those from *quattuor* (four) to *centum* (a hundred), inclusive of both, are invariable. The multiples of 100, as far as *mille* (a thousand), are declined like the plural of *bonus*; as *dūcenti*, *ae*, *a*, two hundred, &c. — *Unus*, *dūo*, and *trēs* are thus inflected: —

Unus, a, um, one.

	SINGULAR.			PLURAL.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
NOM.	ūnŭs	ūnā	ūnūm	finī	ūnae	ūnā
GEN.		ūnfus		ūnōrūm	ūnārūm	ūnōrūm
DAT.		ūnī			ūnīs	
ACC.	ūnūm	ūnām	ūnūm	ūnōs	ūnās	ūnā
VOC.	ūnē	ūnā	ūnūm	ūnī	ūnae	ūnā
ABL.	ūnō	ūnā	ūnō.		ūnīs.	

Dūo, dūae, dūō, two.

	Masc.	Fem.	Neut.
NOM.	dūō	dūae	dūō
GEN.	dūōrūm	dūārūm	dūōrūm
DAT.	dūōbūs	dūābūs	dūōbūs
ACC.	dūōs or dūo	dūās	dūō
VOC.	dūō	dūae	dūō
ABL.	dūōbūs	dūābūs	dūōbūs.

Trēs, tria, three.

	Masc. & Fem.	Neut.
NOM.	trēs	triā
GEN.	triūm	
DAT.	tribūs	
ACC.	trēs	triā
VOC.	trēs	triā
ABL.	tribūs.	

REMARK 1. The plural *ūni*, *ūnae*, *ūnā*, can only be used, *a*) when joined with substantives that are *pluralia tantum*, i. e. used in the plural only; as *ūnae scōpae*, one broom; *ūnae lītērae*, one letter; *ūnā castra*, one camp; in *ūnis aedibus*, in one house; *b*) when it assumes the sense of "only," "alone," "one and the same," "like," &c.; as *tres uni passus*, only three steps; *unis moribus*, with one and the same kind of manners, &c.

2. Like *dūō* is inflected *ambō*, *ambae*, *ambō*, "both." — Instead of the genitives *dūōrum*, *dūārūm*, the contracted form *dūūm* is frequently employed, especially with *millūm*, thousand.

C. Obs. The numeral *mille*, thousand, is indeclinable in the singular, but is regularly inflected in the plural, e. g. *millā*, *millūm*, *millibus*, &c. It is generally followed by the genitive (sometimes by an appositional case) of the objects enumerated, as *mille hominūm*, *duo (tria*,

quattuor, &c.*) *mīlia homīnum* (more rarely *homīnes*), &c. — This is its construction as a *substantive*; but *mille* is far more frequently used as an *indeclinable adjective* in all the cases, singular and plural; e. g. *mille equites*, a thousand knights; *mille hominum numero*, a thousand men in number; *mille modis*, in a thousand ways.

D. The Romans have a separate class of numerals in answer to the question, *How many each (apiece)?* or *How many each time?* (*Quōtēni, ae, a?*) These are always in the plural, and are called *Distributives*. E. g. *bīni (terni, quāterni, &c.)*, “two (three, four) each,” or “two (three, four) each time,” “two by two”; *singūli*, “one each,” “one by one,” “one at a time.” Examples:—

Boys of sixteen or seventeen years each.	<i>Puēri sēnum septenūmoe dēnum† annōrum.</i>
They met with one interpreter each.	<i>Cūm singūlis interprētibus congrēsi sūnt.</i>
He gave us three books apiece.	<i>Dēdit nobīs tērnos libros.</i>
His daughters have each a son.	<i>Fīliae ejus singūlos filios habent.</i>
He does not know how much twice two is.	<i>Nōn didicit, bīs bina quōt essent.</i>

E. Obs. These distributives are employed instead of the cardinals, *a)* in connection with such substantives as are used in the plural only,‡ as *binae* (not *duae*) *scopae*, two brooms, *quaternae nuptiae*, four weddings, &c.; *b)* with substantives whose plural assumes a simple signification different from the singular, as *castrum*, a castle, *duo castra*, two castles; but *una castra* (*pl.* peculiar), a camp, *bina castra*, two camps; *aedes*, a temple, *tres aedes*, three temples; but *aedes* (a *pl.* with singular signification), a house, *unae aedes*, one house, *trinae § aedes*, three houses; *littera*, a letter (of the alphabet), *quattuor litterae*, four letters (of the alphabet); but *litterae* (*pl.*), a letter (epistle), *unae litterae*, one letter, *quaternae litterae*, four letters, &c.

The hatter.

The joiner.

Round.

A or *an* (one).

**Opifex* (*gen. -icis*) *pilēorum, m.*

Fābēr (*ri, m.*) *scrinārius.*

Rotundus, a, um.

{ *Ūnus, ā, ūm.*

{ *Aliquīs, -quā, -quōd.*

* It is also customary to use the distributives instead of the cardinal numerals, and to say *bina* (*terna, quaterna, &c.*) *mīlia* for *duo mīlia, &c.* — The *accusative* of the objects enumerated becomes necessary when one of the declinable numerals *ducenti, &c.* is added; as, *habet tria mīlia trecentos milites*, he has three thousand three hundred soldiers.

† The plural in *um* is the *regular* form for this class of numerals, instead of the *orum, arum, orum* of other adjectives.

‡ This applies only to such nouns as have a singular signification with this plural form. Plurals like *liberi*, children, follow the general law.

§ In all these cases, where the distributive is thus used for the cardinal numeral with nouns of a plural form, the English “one” must be expressed by *uni, ae, a*, and “three” by *trini, ae, a*. *Singūli* and *terni* remain distributive always.

F. Obs. The indefinite article *a* or *an* is generally omitted in Latin. When expressed, however, it is *unus, a, um*, "one," or *aliquis, quā, quod*, "some one." Examples:—

Have you a looking-glass ?	{ <i>Estne tibi (unum) speculum ?</i>
I have one.	{ <i>Habesne (unum) speculum ?</i>
	{ <i>Est mihi unus.</i>
	{ <i>Habeo unum.</i>
Have you a book ?	{ <i>Estne tibi (unus) liber ?</i>
	{ <i>Habesne (unum) librum ?</i>
I have one.	{ <i>Est mihi unus.</i>
	{ <i>Habeo unum (aliquem).</i>
I have none.	{ <i>Est mihi nullus (or Non est).</i>
	{ <i>Nullum habeo.</i>
Have you a good round hat ?	{ <i>Estne tibi bonum unum pileum</i>
	{ <i>rotundum ?</i>
	{ <i>An habes bonum unum pileum ro-</i>
	{ <i>tundum ?</i>
I have one.	{ <i>Est mihi unus.</i>
	{ <i>Unum habeo.</i>
Has he a beautiful house (home) ?	{ <i>Num est ei domus pulchra ?</i>
	{ <i>Numquid ille habet domum unam</i>
	{ <i>pulchram ?</i>
I have none.	{ <i>Est ei nulla (or Non est).</i>
	{ <i>Nullam habet (or Non habet).</i>
I have two of them.	{ <i>Mihi sunt duae.</i>
	{ <i>Ego (earum) duas habeo.</i>
He has three of them.	{ <i>Sunt ei tres.</i>
	{ <i>Habet (earum) tres.</i>

G. Obs. The partitive genitive after numerals is commonly omitted in Latin, when the quantity denoted by them is equal to the whole. But the relative pronoun may stand in the same case with the numeral.

You have four of them.	{ <i>Sunt tibi quattuor.</i>
	{ <i>Quattuor (earum*) habes.</i>
Of which you have five.	{ <i>Quae tibi quinque sunt.</i>
	{ <i>Quas† quinque habes.</i>
Have you five good horses ?	{ <i>Suntne tibi quinque equi boni ?</i>
	{ <i>Num quinque habes equos bonos ?</i>
Nay rather, I have six of them.	{ <i>Immo vero mihi sunt sex.</i>
	{ <i>Habeo (eorum) sex.</i>

* *Earum* can only be correctly put when it refers to a larger number already alluded to.

† *Quae* and *quas*, because the numeral *quinque* denotes the entire number possessed ; but *quorum* if a larger number is meant.

I have six good and seven bad ones. { Sūnt mīhi sex bōni et septem viles.
Ego sex bōnos septemque viles habeo.

And. (Copulative conjunction.)

Et, ac, atque, -que.

H. Obs. The conjunction *ac* cannot be used when the next word begins with a vowel or the letter *h*. *Et* and *atque* stand before vowels and consonants both. The enclitic *que*, like the interrogative *ne*, is always suffixed to the word which it serves to connect.

Have you a (one) letter? { Estne tibi ūna epistōla?
Habēsne ūnas līteras?
Sūnt mīhi dēcem.
I have ten of them. { Hābeo (eārum) dēnas.
Sūnt mīhi dēcem epistōlæ et (ac, atque *) quīnque schēdūlæ.
I have ten letters and five notes. { (Ego) dēnas līteras et (ac, atque) quīnque schēdūlas habeo. (See Obs. E.)
Titus and Cajus have each of them a book. { Tītus et Cājus lībros sīngulos habent.
They have five looking-glasses apiece. { Sūnt sīs quīna spēcūla.
Quīna spēcūla habent.
Sūnt mīhi aēdes trīnæ et mīlle pennārūm.
I have three houses and a thousand pens. { Ego aēdes trīnas atque mīlle pēnas habeo.

I. The following Table exhibits a list of the cardinal and distributive numerals of the Latin language :—

CARDINAL.		DISTRIBUTIVE.	
1. ūnus, a, um, <i>one</i> .	I.	singūli, ae, a,	<i>one each</i> .
2. duō, ae, o, <i>two</i> .	II.	binī, ae, a,	<i>two each</i> .
3. trēs, tria, <i>three</i> .	III.	terni (or trīni), ae, a,	<i>three each</i> .
4. quattuor, <i>four</i> .	IV.	quaterni, ae, a,	<i>four each</i> .
5. quinque, <i>five</i> .	V.	quini, ae, a,	<i>five each</i> .
6. sex, <i>six</i> , &c.	VI.	seni, ae, a,	<i>six each</i> , &c.
7. septem	VII.	septēni, ae, a,	
8. octo	VIII.	octōni, ae, a,	
9. novem	IX.	novēni, ae, a,	
10. dēcem	X.	dēni, ae, a,	

* *Atque* (= ad + que) is emphatic, and may be rendered by "and besides." *Et* connects objects considered as *distinct*, *que* things *belonging to*, or *resulting from*, each other. *Ac* has upon the whole the same force as *atque*, but it is often employed instead of a simple *et*, to prevent a repetition of the latter.

CARDINAL.		DISTRIBUTIVE.	
11.	undĕcim	XI.	undĕni, ae, a.
12.	dūdĕcim	XII.	dūdĕni, ae, a.
13.	{ trĕdĕcim or dĕcem et tres }	XIII.	terni dĕni, ae, a.
14.	quattuordĕcim	XIV.	quaterni dĕni, ae, a.
15.	quindĕcim	XV.	quini dĕni, ae, a.
16.	{ sĕdĕcim (sexdecim) or dĕcem et sex }	XVI.	sĕni dĕni, ae, a.
17.	{ septendĕcim or dĕcem et septem }	XVII.	septĕni dĕni, ae, a.
18.	{ dĕcem et octo or dūdĕviginti * }	XVIII.	{ octōni dĕni, ae, a. duodevicĕni, ae, a.
19.	{ dĕcem et nōvem or undĕviginti }	XIX.	{ novĕni dĕni, ae, a. undĕvicĕni, ae, a.
20.	viginti	XX.	vicĕni, ae, a.
21.	{ unus et viginti viginti unus † }	XXI.	vicĕni singŭli, ae, a.
22.	{ duo et viginti viginti duo }	XXII.	vicĕni bini, ae, a.
23.	{ tres et viginti viginti tres }	XXIII.	vicĕni terni, ae, a.
24.	{ octo et viginti dūdĕtriginta }	XXIV.	vicĕni quaterni, ae, a.
25.	{ nōvem et viginti undĕtriginta }	XXV.	vicĕni quini, ae, a.
26.	triginta	XXVI.	vicĕni sex, ae, a.
27.	quādrāginta	XXVII.	vicĕni septem, ae, a.
28.	quīquāginta	XXVIII.	vicĕni octōni, ae, a.
29.	sexāginta	XXIX.	vicĕni nōvēni, ae, a.
30.	septuāginta	XXX.	tricĕni, ae, a.
31.	octōginta	XXXI.	quādrāgĕni, ae, a.
32.	nōnāginta	XXXII.	quīquāgĕni, ae, a.
33.	{ nōnāginta nōvem undĕcentum }	XXXIII.	sexāgĕni, ae, a.
34.	centum	XXXIV.	septuāgĕni, ae, a.
35.	{ centum et nōvem centum nōvem }	XXXV.	octōgĕni, ae, a.
36.	dūcenti, ae, a	XXXVI.	nonāgĕni, ae, a.
37.	trĕcenti, ae, a	XXXVII.	{ nonāgĕni nōvēni, ae, a. undĕcĕni, ae, a.
38.	quādrīngenti, ae, a	XXXVIII.	centĕni, ae, a.
39.	quīngenti, ae, a	XXXIX.	centĕni nōvēni, ae, a.
40.		XL.	dūcĕni, ae, a.
41.		XLI.	trĕcĕni, ae, a.
42.		XLII.	quādrīngĕni, ae, a.
43.		XLIII.	quīngĕni, ae, a.
44.		XLIV.	
45.		XLV.	
46.		XLVI.	
47.		XLVII.	
48.		XLVIII.	
49.		XLIX.	
50.		L.	
51.		LXI.	
52.		LXII.	
53.		LXIII.	
54.		LXIV.	
55.		LXV.	
56.		LXVI.	
57.		LXVII.	
58.		LXVIII.	
59.		LXIX.	
60.		LXX.	
61.		LXXI.	
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63.		LXXIII.	
64.		LXXIV.	
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66.		LXXVI.	
67.		LXXVII.	
68.		LXXVIII.	
69.		LXXIX.	
70.		LXXX.	
71.		LXXXI.	
72.		LXXXII.	
73.		LXXXIII.	
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75.		LXXXV.	
76.		LXXXVI.	
77.		LXXXVII.	
78.		LXXXVIII.	
79.		LXXXIX.	
80.		XC.	
81.		XCI.	
82.		C.	
83.		CXI.	
84.		CXII.	
85.		CXIII.	
86.		CXIV.	
87.		CXV.	
88.		CXVI.	
89.		CXVII.	
90.		CXVIII.	
91.		CXIX.	
92.		CXX.	
93.		CXXI.	
94.		CXXII.	
95.		CXXIII.	
96.		CXXIV.	
97.		CXXV.	
98.		CXXVI.	
99.		CXXVII.	
100.		CXXVIII.	
101.		CXXIX.	
102.		CXXX.	
103.		CXXXI.	
104.		CXXXII.	
105.		CXXXIII.	
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108.		CXXXVI.	
109.		CXXXVII.	
110.		CXXXVIII.	
111.		CXXXIX.	
112.		CC.	
113.		CCXI.	
114.		CCXII.	
115.		CCXIII.	
116.		CCXIV.	
117.		CCXV.	
118.		CCXVI.	
119.		CCXVII.	
120.		CCXVIII.	
121.		CCXIX.	
122.		CCXX.	
123.		CCXXI.	
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125.		CCXXIII.	
126.		CCXXIV.	
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129.		CCXXVII.	
130.		CCXXVIII.	
131.		CCXXIX.	
132.		CCXXX.	
133.		CCXXXI.	
134.		CCXXXII.	
135.		CCXXXIII.	
136.		CCXXXIV.	
137.		CCXXXV.	
138.		CCXXXVI.	
139.		CCXXXVII.	
140.		CCXXXVIII.	
141.		CCXXXIX.	
142.		CCCL.	
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161.		CCCLXIX.	
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170.		CCCLXXVIII.	
171.		CCCLXXIX.	
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378.		CCCLXXXXXXXVI.	
379.		CCCLXXXXXXXVII.	
380.		CCCLXXXXXXXVIII.	
381.		CCCLXXXXXXXIX.	
382.		CCCLXXXXXXXX.	
383.		CCCLXXXXXXXXI.	
384.		CCCLXXXXXXXII.	
385.		CCCLXXXXXXXIII.	
386.		CCCLXXXXXXXIV.	
387			

CARDINAL.			DISTRIBUTIVE.
600.	sexcenti, ae, a	DC.	sexcēni, ae, a.
700.	septingenti, ae, a	DCC.	septingēni, ae, a.
800.	octingenti, ae, a	DCCC.	octingēni, ae, a.
900.	{ nongenti, ae, a noningenti, ae, a }	DCCCC.	nonagēni, ae, a.
1,000.	mille	CIO or M.	singūla milia.
2,000.	dūo (or bina)* milia	MM.	bina milia.
5,000.	quinque (or quina) milia	IOO.	quina milia.
10,000.	dēcem milia	CCIOO.	dēna milia.
100,000.	centum milia	CCCIOOO.	centēna milia.

EXERCISE 20.

Have you a good letter? — I have a good letter and a good book. — Has your servant a broom? — He has six brooms and five chickens. — Has your friend any houses? — He has some. — He has ten houses (*aedes*) and five gardens. — What has the youth? — He has a thousand books and two thousand notes. — Who has a beautiful round table? — The hatter has one. — The friend of our tailor has ten round tables and twenty chairs. — Have you a good servant? — I have one. — Has your hatmaker a beautiful house? — He has two (of them). — Have I a pretty gold ribbon? — You have one. — What has the joiner? — He has beautiful tables. — Has he a beautiful round table? — He has one. — Has the baker a large looking-glass? — He has one. — Has the Scotchman the friends that I have? — He has not the same that you have, but he has good friends. — Has he your good books? — He has them. — Have I their good hammers? — You have them not, but you have your good iron nails. — Has that hatter my good hat? — He has not yours, but his own. — Have I my good shoes? — You have not yours; you have his. — Who has mine? — Somebody has them. — Has anybody two letters? — The brother of my neighbor has three. — Has your cook two sheep? — He has four. — Has he six good chickens? — He has three good and seven bad. — Has the merchant good wine? — He has some. — Has the tailor good coats? — He has none. — Has the baker good bread? — He has some. — What has the carpenter? — He has good nails. — What has your merchant? — He has good pencils, good coffee, good honey, and good biscuits. — Who has good iron? — My good friend has some. — Am I right or wrong? — You are wrong. — Is anybody sleepy? — The shoemaker is sleepy and thirsty. — Is he tired? — He is not tired. — Has your servant the glasses of our (*nostrorum*, vide next Lesson) friends? — He has not those of your friends, but those of his great merchants. — Has he my wooden chair? — He has not yours, but that of his boy. — Are you thirsty? — I am not thirsty, but very hungry (*vehementer esurio*).

* Vide page 74, note *.

Lesson XIX. — PENSUM UNDEVICESIMUM.

<i>How much?</i>	<i>Quām multū? quantū? (with the gen.).</i>
<i>How many?</i>	<i>{ Quām multi, ae, ā?</i> <i>{ Quō? (indeclinable).</i>
<i>How much bread, wine, water?</i>	<i>{ Quām multum pānis, vīni, aquae?</i> <i>{ Quāntum pānis, vīni, aquae?</i>
<i>How many knives?</i>	<i>{ Quōt (quām multi) cūltri?</i> <i>{ Quām multi cultrōrum?</i>
<i>How many tables?</i>	<i>{ Quōt (quām multae) mēnsae?</i> <i>{ Quām multae mēnsarū?</i>
<i>How many looking-glasses?</i>	<i>{ Quōt (quām multa) spēcūla?</i> <i>{ Quām multa speculōrum?</i>
<i>Only, but. (Adv.)</i>	<i>{ Tantum, solum,* nōn nisi, dun-</i> <i>{ taxāt.</i>
<i>How many tables have you?</i>	<i>{ Quōt tibi mēnsae sūnt?</i> <i>{ Quām multas mēnsas hābes?</i>
<i>I have only two.</i>	<i>{ Mīhi nōn sūnt nisi duae.</i> <i>{ Duas tantum hābeo.</i>
<i>How many knives have you?</i>	<i>{ Quōt sūnt tibi cūltri?</i> <i>{ Quām multos cūltros hābes?</i>
<i>I have but one good one.</i>	<i>{ Est mīhi unus solum bonus.</i> <i>{ Unum solum bonum hābeo.</i>
<i>How many glasses have you?</i>	<i>{ Quōt sūnt tibi vāsa vitrēa?</i> <i>{ Quām multa vāsa vitrēa hābes?</i>
<i>I have but six.</i>	<i>{ Sūnt mīhi duntāxat sex.</i> <i>{ Sex tantum hābeo.</i>
<i>I have ten, and those (and indeed) good ones.</i>	<i>{ Dēcem mīhi sūnt, eaque (et ea, at-</i> <i>{ que ea) bona.</i>
<i>A. Obs. The demonstrative is, ea, id is often put with the conjunctions et, atque, que, et—quidem, and nec by way of explanation of something that precedes, in the sense of the English "and that," "and indeed," "nor indeed," "and not indeed" (nec is).</i>	
<i>I have a hundred books, and those good ones.</i>	<i>Cēntum librōs (librōrum) hābeo,</i> <i>et eos bonos.</i>
<i>I have but one table, and that a poor one.</i>	<i>Unam tantum mēnsam hābeo, eam-</i> <i>que tēnuem.</i>
<i>What? What kind of?</i>	<i>{ Quid, quae, quōd or quid.</i> <i>{ Qui(s)nam, quānam, quodnam</i> <i>{ or quidnam?</i> <i>{ Quālis, quālis, quāle?</i>
<i>What sort of?</i>	

* In connection with a substantive, and especially with one denoting a person, the English "only" is frequently expressed by the adjective *solus* or *unus* ("alone"); as, *ego solus habeo*, I only (alone) have; *solos poetas legit*, he reads only poets.

B. Obs. The pronominal adjective *quālis* denotes the nature or quality of a person or object, and is the correlative of *tūlis*, "such," "so constituted." It is inflected like *turpis* (Lessons IV. and XIII.). The pronoun *quī, quae, quōd* agrees with its noun in gender, number, and case, but *quōd* stands substantively, and is followed by the genitive.

What (sort of a) book have you?	{	Quālis (quīs) ēst tibi liber?
I have a fine book.	{	Quālem librum (quid libri) habes?
	{	Est mihi liber pulcher.
	{	Librum pulchrum habeo.
What (kind of a) table has he?	{	Quālis (quāenam) ēst ei mensa?
	{	Quid mensae habet?
He has a wooden table.	{	Quam or quālem mensam habet?
	{	Est ei mensa lignea.
	{	Mensam ligneam habet.
What (sort of) sugar has your friend?	{	Quāle (quōd) ēst amico tuo saccharum?
	{	Quidnam ēst amico tuo sacchari?
	{	Quāle (quōd) habet amicus tuus saccharum?
He has good sugar.	{	Est ei saccharum bonum.
	{	Bonum saccharum habet.
What (sort of) knives has he?	{	Quāles (quī) sūnt ei libri?
	{	Quid librōrum habet?
He has bad books.	{	Quāles (quōsnam) libros habet?
	{	Sūnt ei libri viles (nēquam).
	{	Libros habet nēquam (viles).
What paper have you?	{	Quālis (quāe) ēst tibi charta?
	{	Quidnam chartae habes?
	{	Quālem (quām) chartam habes?
I have beautiful paper.	{	Est mihi charta pulchra.
	{	Pulchram chartam habeo.

Our, ours.

Your, yours (plural).

Nostēr, nostrā, nostrūm.

Vestēr, vestrā, vestrūm.

C. The possessive pronouns *noster* and *vester* are declined like *pulcher*. Thus:—

Nostēr, nostrā, nostrūm, our, ours.

	SINGULAR.			PLURAL.		
NOM.	nostēr	nostrā	nostrūm	nostri	nostrae	nostrā
GEN.	nostri	nostrae	nostri	nostrōrūm	-ārūm	-ōrūm
DAT.	nostrō	nostrae	nostrō		nostris	
ACC.	nostrūm	nostrūm	nostrūm	nostrōs	nostrās	nostrā
VOC.	Like Nom.			Like Nom.		
ABL.	nostrō	nostrā	nostrō.	nostris.		

Have you our candlestick or his ?	Nostrúmne candēlābrum hábēs án ejus (illius) ?
I have his.	Éjus (hábeo).
Has he his own hats or ours ?	Útrum ille ténēt pīleos suòsmet án nòstros ?
He has ours.	Nòstros (ténēt).
Which paper have you ?	Quám chártam hábēs ?
I have that of our friends.	Familiáriūm nostròrum chártam hábeo.
How many are there of us ?	Quót (quám mólti) súmús ?

D. Obs. When *quot* or *quam multi* denotes the entire number, they do not admit the partitive genitive after them. The latter can only be put where in English we use *among*.

How many are there of you ?	Quót éstis ?
How many are there of them ?	Quót sunt illi ?
There are twenty of us, of you, of them.	Viginti súmús, éstis, súnť.
How many are there <i>among</i> us, <i>among</i> you, <i>among</i> them ?	Quót sunt nóstrum, véstrum, illòrum ?
There are twelve among us, you, them.	Duòdēcim súnť nóstrum, véstrum, illòrum.

OF REDUNDANT NOUNS.

E. Redundant nouns are such as exhibit a superfluity of forms. This may take place in several ways :—

1. There may be two forms for the nominative and one only for the remaining cases ; as *arbōr* or *arbūs*, gen. *arbōris*, f., a tree ; *hōnōr* or *hōnūs*, gen. *hōnōris*, m., honor, &c., &c.
2. There may be one form for the nominative, and two forms of different declensions for the genitive and remaining cases ; as *laurūs*, gen. i & ūs, f., the laurel-tree * ; *cupressūs*, i & ūs, f., the cypress ; *ficūs*, i & ūs, f., the fig-tree ; *pinūs*, i & ūs, f., the pine ; and *cōlūs*, i & ūs, f., a distaff. Among these may be included *jūgērūm*, i, n., a Roman acre, which has a redundant ablative : sing. *jūgērū* & *jūgēre*, pl. *jūgērīs* & *jūgērībūs* † ; and the plural *ilīa*, the entrails, which in the gen. has *ilīum* & *ilīòrum*, and in the dat. and abl. *ilībūs* & *ilīs*. *Vās*, gen. *vāsīs*, n., a vessel, has its plural from the secondary form *vāsum*, i, n. :—*rāsa*, *vasòrum*, &c.

* The remaining cases are, Dat. *laurō*, Acc. *laurūm*, Voc. *lauré*, Abl. *laurō* and *laurū* ; Pl. Nom. *lauri* and *laurūs*, Gen. *lauròrum*, Dat. and Abl. *lauris*, Acc. *laurōs*, Voc. *lauri*. Other names of trees prefer the second declension, except *quernea*, which is entirely of the fourth.

† The forms of the second declension are to be preferred in prose.

3. One and the same noun may have two forms of different genders, but of the same declension. Such are :—

bācūlum,* i, n.	and	bācūlus, i, m.	a staff, stick.
baltēus, i, m.	"	baltēum, i, n.	girdle, bell.
callus, i, m.	"	callum, i, n.	hard flesh, callus.
cātillus, i, m.	"	cātillum, i, n.	a small dish.
cātinus, i, m.	"	cātinum, i, n.	a dish, platter.
clīpēus, i, m.	"	clīpēum, i, n.	a shield.
cūbītus, i, m.	"	cūbītum, i, n.	the fore-arm; a cubit.†
intūbus, i, m.	"	intūbum, i, n.	succory (a plant).
jūgūlum, i, n.	"	jūgūlus, i, m.	the collar-bone.
lūpinus, i, m.	"	lūpinum, i, n.	lupine (a plant).
pālātum, i, n.	"	pālātus, i, m.	the palate.
pāpŷrus, i, m. & f.	"	pāpŷrum, i, n.	the papyrus (reed).
pīlēum, i, n.	"	pīlēs, i, n.	sort of hat.
porrum, i, n.	"	porrus, i, m.	leek.

4. One and the same substantive may have two forms of different declensions, as :—

ālmōnīa, ae, f.	and	ālmōnīum, i, n.	aliment.
angīportus, ūs, m.	"	angīportum, i, n.	alley, lane.
arcus, ūs, m.	"	arcus,† i, m.	a bow; an arch.
buccīna, ae, f.	"	buccīnum, i, n.	a horn, trumpet.
cingūlum, i, m.	"	cingūla, ae, f.	a girdle, belt.
consortio, ōnis, f.	"	consortium, i, n.	partnership.
delphīnus, i, m.	"	delphin, inis, m.	a dolphin.
ēlēphantus, i, m.	"	ēlēphās, antis, m.	an elephant.
essēdum, i, n.	"	essēda, ae, f.	a war-chariot.
hebdōmāa, ādis, f.	"	hebdōmāda, ae, f.	a week.
jūventus, ūtis, f.	"	{ jūventa, ae, f. }	(the age of) youth.
		{ jūventās,§ ātis, f. }	
mendum, i, n.	"	menda, ae, f.	a fault, error.
pālumbēs, is, m. & f.	"	{ pālumbus, i, m. }	the ring-dove.
		{ pālumba, ae, f. }	
paupertās, ātis, f.	"	paupēriēs, ēi, f.	poverty.
pāvō, ōnis, m.	"	pāvus, i, m.	a peacock.
pēnum, i, n.	"	{ pēnus, ūs & i, m. & f. }	provisions.
		{ pēnus, ōris, n. }	
plebs, gen. plēbis, f.	"	plēbēs, ēi, f.	the common people.
senectus, ūtis, f.	"	senecta,¶ ae, f.	old age.
tāpētē, is, n.	"	{ tāpētum, i, n. }	tapestry; carpet.
		{ (tāpēs,) ētis, m. }	

* In this list the form most generally in use is put first, without reference to gender.

† The measure is commonly denoted by *cubitum*, especially in the plural.

‡ The latter chiefly of the rainbow. But this noun may also be referred to case 2.

§ Chiefly in poetry:—youth personified.

|| The poetical form.

¶ This latter is poetical.

tōnitrus, ūs, m.	} and tōnitrūm, i. n.	thunder.	
tōnitrū, ūs, n.			
vesp̄era, ae, f.	{ vesper(us), ěri,* m. }		
	{ vesper, ěris, m. }		

5. A number of feminine nouns have two forms, one of the first, the other of the fifth declension †:—

barb̄aria, ae,	and barb̄ariēs, ěi, f.	barbarity.
dūr̄itia, ae,	" dūr̄itiēs, ěi, f.	hardness.
lux̄uria, ae,	" lux̄uriēs, ěi, f.	profusion, luxury.
māc̄eria, ae,	" māc̄eriēs, ěi, f.	a garden-wall.
māt̄eria, ae,	" māt̄eriēs, ěi, f.	matter, materials.
moll̄itia, ae,	" moll̄itiēs, ěi, f.	suppleness, softness.
mūria, ae,	" mūriēs, ěi, f.	salt liquor, brine.
segn̄itia, ae,	" segn̄itiēs, ěi, f.	sluggishness.

6. Verbal substantives of the fourth declension with a secondary form in *uhi*:—

cōnātus, ūs, m.	and cōnātum, i, n.	an effort, attempt.
eventus, ūs, m.	" eventum, i, n.	an issue, event.
praetextus, ūs, m.	" praetextum, i, n.	an ornament, a pretext.
rictus, ūs, m.	" rictum, i, n.	the jaws, open mouth.

F. Among redundant nouns we must include those which, in the plural, assume another gender and another form, partly in addition to the regular form. Such are:—

1. MASCULINES, which in the plural have an additional NEUTER form:—

jōcus, i, m.	a jest, joke;	pl. jōci	and jōca.
lōcus, i, m.	a place;	" lōci †	" lōca.
sibilus, i, m.	a whistling sound;	" sibili	" sibila. §
Tart̄arus, i, m.	the infernal region;	" Tart̄ara	(only).

2. FEMININES with an additional NEUTER form in the plural:—

carb̄usus, i, f.	a curtain, sail;	pl. carb̄usi	and carb̄usa.
marḡarita, ae, f.	a pearl;	" marḡaritae	" marḡarita, -orum.
ostr̄ea, ae, f.	an oyster;	" ostr̄eae	" ostr̄ea, -orum.

3. NEUTERS with plurals of different genders:—

baln̄eum, i, n.	a bath;	pl. baln̄ea, n.	and baln̄eae, f.
coelum, i, n.	the sky, heavens;	" coeli	(only), m.

* Of this form there is only the Acc. *vesp̄erum* and the Nom. commonly *vesp̄er*, sometimes *vesp̄erus*. The ablative is *vesp̄ere* and *vesp̄eri*. But *vesper*, *ěri*, m., the evening-star, is regular.

† But this form of the fifth declension is commonly used only in the Nom., Acc., and Abl.

‡ The masculine, chiefly of *places* or *passages* in books; the neuter, of localities proper.

§ *Sibili* denotes single or isolated whistling or hissing sounds, and *sibila* continued hissing (chiefly in poetry).

|| The latter more frequent, and in the sense of "public baths."

<i>dēlicium</i> , i, n.	<i>delight</i> ;	<i>pl. dēliciae (only), f.</i>
<i>ēpulum</i> , i, n.	<i>a public banquet</i> ;	<i>" epulae (only), f.</i>
<i>frēnum</i> , i, n.	<i>the bridle, rein</i> ;	<i>" frēni, m. and frēna, n.</i>
<i>porrum</i> ,* i, n.	<i>leek</i> ;	<i>" porri (only), m.</i>
<i>rastrum</i> , i, n.	<i>a rake, harrow</i> ;	<i>" rastri, m. and rastra, n.</i>
<i>sisēr, ēris</i> , n.	<i>skirwort (a plant)</i> ;	<i>" sisēres (only), m.</i>

EXERCISE 21.

How many friends have you? — I have two good friends. — Have you eight good trunks? — I have nine. — Has your friend ten good brooms? — He has only three. — Has he two good ships? — He has only one? — How many hammers has the carpenter? — He has only four. — How many shoes has the shoemaker? — He has ten. — Has the young man ten good books? — He has only five. — Has the painter seven good umbrellas? — He has not seven, but one? — How many corks have I? — You have only three. — Has your neighbor our good bread? — He has not ours, but that of his brother. — Has our horse any hay? — It has some. — Has the friend of our tailor good buttons? — He has some. — Has he gold buttons? — He has no gold (buttons), but silver (ones). — How many oxen has our brother? — He has no oxen. — How many coats has the young man of our neighbors? — The young man of our neighbor has only one good coat, but that of your friend has three of them. — Has he our good rams? — He has them. — Have I his? — You have not his, but ours. — How many good rams have I? — You have nine.

EXERCISE 22.

Who has our silver candlesticks? — Our merchant's boy has them. — Has he our large birds? — He has not ours, but those of the great Irishman. — Has the Italian great eyes or great feet? — He has great eyes and great feet. — Who has great thread stockings? — The Spaniard has some. — Has he any cheese? — He has none? — Has he corn? — He has some. — What kind of corn has he? — He has good corn. — What kind of rice has our cook? — He has good rice. — What kind of pencils has our merchant? — He has good pencils. — Has our baker good bread? — He has good bread and wine. — Who has good cheese? — Our neighbor has some. — Has our tailor's friend some cloth? — He has some. — He has none. — What has he? — He has our bad coats. — Who is thirsty? — Nobody is thirsty; but the friend of our neighbor is sleepy. — Who has our iron knives? — The Scotchman has them. — Has he them? — He has them. — What kind of friends have you? — I have good friends. — Is the friend of our Englishman right? — He is neither right nor wrong. — Has he good little birds, and good little sheep? — He has neither birds nor sheep. — What has the Italian? — He has nothing.

* The singular *porrus*, m. is rarely used.

— Has our tailor's boy anything beautiful? — He has nothing beautiful, but something ugly. — What has he ugly? — He has an ugly dog. — Has he an ugly horse? — He has no horse. — What has our young friend? — He has nothing. — Has he a good book? — He has one? — Has he good salt? — He has none. — How many are there of us? — There are fifty of us. — How many are there among them? — There are a thousand among them. — How many are there of you? — There are twenty-five of us. — What sort of combs have you? — I have good combs.

Lesson XX. — PENSUM VICESIMUM.

Much, a good deal.

{ *Multum* (with the gen.).
 { *Multis*, *ā*, *um*.
 { *Permultum* (a good deal).
 { *Multi*, *ae*, *ā*.

Many, a large number.

{ *Multum* (with the gen. pl.).
 { *Non pauci*, *ae*, *ā*.^{*}
 { *Copia magna*, *ae*, *f*. (with the gen.).

A. Obs. The indefinite numeral *multus* is declined like *bonus*, and has the construction of adjectives. But instead of *multus* in agreement with its substantive, the neuter *multum* is often put partitively, and followed by the genitive, either singular in the sense of "much," or plural in the sense of "many." As

Much bread, money, sugar.

Multum panis, pecuniae, sacchari.

Many books, letters, candlesticks.

{ *Multi libri, multae epistolae, multa candelabra.*

{ *Multum librorum, epistolarum, candelabrorum.*

Many men.

{ *Multi homines* (or *hominum*).†

{ *Copia* (*hominum*) *magna*.

Many (i. e. men); many things.

{ *Multi*; *multa* (*neut. pl.*) = *res multae*.

Have you much good wine?

Estne tibi (habesne) multum vini boni?

I have a good deal.

{ *Est mihi permultum.*
 { *Permultum habeo.*

* *Non pauci* is negative: "not a few." — *Copia* or *multitudo* (gen. *-dinis*) *magna*, "a large force, body, or multitude." Besides these, *frequentes* is also used in the sense of "numerous."

† *Multi hominum* is the same as the English "many among men," "many of the human family."

Have you much of the money? *Estne tibi (habēsne) multum ejus pecuniae?*

I have a good deal of it.

{ *Est mihi ejus satis multum.*
Satis multum ejus habeo.

Too much.

{ *Nimius, ā, ūm.*
Nimis multum, nimum (with the gen.).

Too many.

{ *Nimis multi, ae, ā.*
Nimis multum or nimum (with the gen. pl.).

Too much bread, money, wine.

Nimis multum (nimum) panis, pecuniae, vini.

Too many men.

{ *Nimis multi homines (hominum).*
Nimum hominum.

We.

Nos. (Lesson IX. B.)

We have.

{ *Nobis est (pl. sunt).*
Nos habemus (tenemus).

We are.

Nos sumus.

We are hungry, thirsty.

(Nos) esurimus, sitimus.

B. Obs. The pronoun *nos*, like *ego*, *tu*, *ille*, &c., is commonly not expressed before the verb.

We are right (correct), wrong.

(Nos) recte loquimur, (nos) erramus.

We have not much money.

{ *Nobis non est multum pecuniae.*
Non multum pecuniae habemus.

Ye or you (pl.).

Vos. (Lesson IX. B.)

Ye (or you) have.

{ *Vobis est (pl. sunt).*
Vos habetis.

Ye (or you) are.

Vos estis.

Ye (or you) are hungry, thirsty.

(Vos) esuritis, sititis.

Ye (or you) are right, wrong.

{ *(Vos) recte loquimini.*
(Vos) erratis.

Ye (or you) are tired, sleepy.

(Vos) estis fessi, somniculosi.

Enough.

{ *Satis, sat, adsatim (with the gen.); pl. satis multi, ae, ā.*

C. Obs. The adverb *satis* is often employed substantively, like the pronouns *nil*, *quid*, *quantum*, *multum*, &c., and is followed by the genitive singular or plural. E. g.

Enough bread, money, sugar.

*Satis (sat) panis, pecuniae, sacchari.**

* *Satis* may, however, also stand adjectively; as *satis otium*, *satis consilium*, leisure, advice enough; so that we may likewise say, *Satis pecunia*, *saccharum*, *homines*, &c. — In questions, *satin'* for *satisne* is very common; as *Satin' ante?* Is all quite well? *Satin' plane audio?* Do I hear with sufficient distinctness?

Men enough.	{ Sāt (sātis) hómīnum.
	{ Sātis mūlti hómīnes.
Looking-glasses enough.	{ Sātis speculōrum.
	{ Sātis mūlta spēcūla.
Have you money enough?	{ Ēstne tibi sātis pecūniāe?
	{ Habēsne sātis pecūniāe?
I have only a little, but (yet) enough.	{ Pārum tāntum hábeo, séd (tāmen) sātis.
Little.	{ Pārūm, paulūm (with the gen.).
	{ Pauxillum, pauxillūm.

D. Obs. The construction of the adverb *pārum* (*paulum*) is the same as that of *sātis*. *Pārum* is frequently used in the sense of "too little."

(But) little bread, money, sugar. Pārum (paulum) pānis, pecūniāe, saccchari.

Only a little, not much, but little. { Nonnisi pārūm (paulūm).
Paulūm (pārūm) tantūm.
Nōn multūm. (All with the gen.)
A little (a small quantity). Paulūm, paulūlūm, aliquidulūm, pauxillūm.

A little wine, salt, bread. Aliquantūlūm (paulūlūm) vīni, sālī, pānis.

Have you a little sugar? { Ēstne tibi aliquantūlūm saccchari?
I have. { Habēsne paulūlūm saccchari?
Ēst. — Hábeo.

You have but little courage. { Nōn est tibi multūm ánimi.
Pārum tāntum hábes fortitūdīnis.

The courage (spirit, gallantry). Ánimus, i, m.; fortitūdo, inis, f.; virtus, ūtis, f.

A few, few. { Pauci, ae, ō (pl.).
Perpauci, ae, ō (quite few).
(A) few men. { Pauci hómīnes (hómīnum).
Pauci (without homines).

(A) few things. Paucæ res or paucā (neut. pl.)
Few men have money enough. Pauci (hómīnes) sātis pecūniāe hábent.

I have only a few things. Pauca tāntum hábeo.
Have you (ye) many friends? Hábētisne mūltos amīcos?

We have but few (of them). { Paucos tāntum (eōrum) habémus.
Habémus nōn nisi paucos.

Of them.

Has the stranger much money? Eōrum, eārum, eūrum.
Habétne peregrīnus mūltum pecūniāe?

He has but little (of it). { Pārum tāntum (eīus) hábet.
Nōn hábet (eīus) nisi pārūm (pauxillum).

OF THE CLASSIFICATION OF SUBSTANTIVES.

E. Latin substantives are commonly divided into a number of general classes, of which some are peculiar to the language. The principle of division depends partly on their signification and partly on their derivation. These classes are : —

1. *Common Nouns*, or such as denote a genus or species comprehending a plurality of individuals or parts; as *homo*, a man; *equus*, a horse; *dōmus*, a house.

Among common nouns may be included the *names of materials* : as *aurum*, gold; *sāl*, salt; *argentum*, silver.

2. *Collectives*, or those which, though singular in form, are plural in signification; as *pōpulus*, a people; *sēnātus*, a senate.

3. *Abstract Nouns*, or such as denote some *quality, activity, or mode of existence*; as *pulchritudo*, *-nis*, beauty; *pīetas*, *-ātis*, f., piety; *infantia*, *ae*, f., infancy; *cursus*, *-ūs*, m., a course; *fāmes*, *-is*, f., hunger.

The majority of these substantives are formed from adjectives or verbs. Those derived from adjectives commonly end in *itas* (*ietas*), *ia*, *tudo*, *itia*, or *edo*; as *bōnus* — *bōnitas*, goodness; *vētus* — *vētustas*, oldness, age; *ēlēgans* — *ēlēgantia*, elegance; *miser* — *miseria*, misery; *longus* — *longitudo*, length; *justus* — *justitia*, justice; *dulcis* — *dulcedo*, sweetness.

4. *Proper Nouns*, or names of individuals, countries, and places; as *Cēsār*, *Cicēro*, *Virgīlius*; *Itālia*, *Rōma*.

5. *Patronymics*, derived from proper names of persons, and indicative of extraction. These generally end in *ides* (*ides*, *ades*, *iades*) masculine, and in *is* (*eis*, *ias*), *ine*, or *ione* * feminine. E. g. *Prīamīdēs*, a son of Priam; *Lāertiādēs*, a son of Laertes; *Nērēis*, a daughter of Nereus; *Neptūnīnē*, a daughter of Neptune.

6. *Patrials* or *Gentiles*, derived from proper names of countries or places, and indicative of nationality; as *Anglus*, an Englishman; *Arabs*, an Arab; *Celta*, a Celt; *Trōs* (gen. *Trōis*), a native of Troy; *Trōūs*, *-adis*, f., a woman born at Troy; *Arpinās*, *-ātis*, a native of Arpinum.

The majority of Patrials are originally adjectives; as *Romānus*, *a*, *um*; *Syracusānus*, *a*, *um*; *Antīōchēnsis*, *is*, *e*; *Athēnēnsis*, *is*, *e*, &c.

* Patronymics in *dēs* and *nē* are of the first declension; as *Priamīdes*, *-dae*, *-den*, *-ile*, *-ilē* (*dū*); *Neptūnīnē*, *-ēs*, *-ē*, *-en*, *-ē*, *-ē*. Those in *is* and *as*, of the third; as *Nērēis*, *-idis* or *-idos*, &c.; *Thestius*, *-iudis*, f., &c.

7. *Diminutives*, or such as convey the idea of littleness, and sometimes of endearment; as *fraterculus*, a little brother; *litterula*, a little (short) letter.

This class of substantives is very numerous in Latin. They are formed from other substantives, and end (according to the gender of their primitives) most commonly in *ulus*, *ula*, *ulum*, or *culus*, *cula*, *culum*; sometimes also in *ulus*, *a*, *um*; *ellus* (*illus*), *a*, *um*, or *unculus*, *a*, *um*. The following, formed from words already known to the learner, may serve as examples:—

<i>servulus</i> , i, m.	a little servant;	from	<i>servus</i> .
<i>hortulus</i> , i, m.	" garden;	"	<i>hortus</i> .
<i>puerulus</i> , }	" boy;	"	<i>puer</i> .
<i>puellus</i> , }			
<i>puellulus</i> , }			
<i>infantulus</i> , i, m.	" infant;	"	<i>infans</i> .
<i>capitulum</i> , i, n.	" head;	"	<i>caput</i> .
<i>opusculum</i> , i, n.	" work;	"	<i>opus</i> .
<i>chartula</i> , ae, f.	" paper;	"	<i>charta</i> .
<i>aedicula</i> , ae, f.	" house;	"	<i>aedes</i> .
<i>diacula</i> , ae, f.	" while;	"	<i>dies</i> .
<i>curriculum</i> , i, n.	" chariot;	"	<i>currus</i> .
<i>corculum</i> , i, n.	" heart;	"	<i>cor</i> .
<i>corniculum</i> , i, n.	" horn;	"	<i>cornu</i> .
<i>ocellus</i> , i, m.	" eye;	"	<i>oculus</i> .
<i>libellus</i> , i, m.	" book;	"	<i>liber</i> .
<i>cultellus</i> , i, m.	" knife;	"	<i>culter</i> .
<i>cañtellus</i> , }	" dog;	"	<i>canis</i> .
<i>cñtulus</i> , }			
<i>filioñlus</i> , i, m.	" son;	"	<i>filius</i> .
<i>filioñla</i> , ae, f.	" daughter;	"	<i>filia</i> .
<i>pileññlus</i> , i, m. }	" hat;	"	<i>pileus</i> (um).
<i>pileññlum</i> , i, n. }			
<i>bacillum</i> , i, n.	" stick;	"	<i>baculum</i> .
<i>villum</i> , i, n.	" wine;	"	<i>vinum</i> .
<i>lapillus</i> , i, m.	" stone;	"	<i>lapis</i> .
<i>hñmunculus</i> , i, m.	" man;	"	<i>homo</i> .
<i>dñmuncula</i> , ae, f.	" house;	"	<i>domus</i> .
<i>equññculus</i> , i, m.	" horse;	"	<i>equus</i> .

8. *Amplificatives* (usually in o), which convey the notion of largeness and contempt; as *bucco*, *ññis*, m. (from *bucca*, the cheek), a blubber-head; *nñso*, *ññis*, m. (from *nñsus*, the nose), a man with a large nose.

9. *Verbal Nouns*, or such as are derived from verbs. These are either common or abstract; as *lector*, *ññis*, m., a reader; *auditor*, *ññis*, m., a hearer; *ññmor*, *ññis*, m., love; *clñmor*, *ññis*, m., a clamor; *contemptioñ*, *ññis*, f., and *contemptus*, *ññs*, m., contempt; *gaudñum*, i, n., joy; *ornñmentum*, i, n., an ornament.

EXERCISE 23.

Have you much coffee? — I have only a little. — Has your friend much water? — He has a great deal. — Has the foreigner much corn? — He has not much. — What has the American? — He has much sugar. — What has the Russian? — He has much salt. — Have we much rice? — We have but little. — What have we? — We have much wine, much water, and many friends. — Have we much gold? — We have only a little, but enough. — Have you many boys? — We have only a few. — Has our neighbor much hay? — He has enough. — Has the Dutchman much cheese? — He has a great deal. — Has this man courage? — He has none. — Has that foreigner money? — He has not a great deal, but enough. — Has the painter's boy candles? — He has some. — Have we good letters? — We have some. — We have none. — Has the joiner good bread? — He has some. — He has none. — Has he good honey? — He has none. — Has the Englishman a good horse? — He has one. — What have we? — We have good horses. — Who has a beautiful house? — The German has one. — Has the Italian many pretty looking-glasses? — He has a great many; but he has only a little corn. — Has my good neighbor the same horse which you have? — He has not the same horse, but the same carriage. — Has the Turk the same ships that we have? — He has not the same; he has those of the Russians.

EXERCISE 24.

How many servants have we? — We have only one, but our brothers have three of them. — What knives have you? — We have iron knives. — What bag has the peasant? — He has a thread bag. — Has the young man our long (*longas*) letters? — He has them not. — Who has our pretty notes? — The father of the sailor has them. — Has the carpenter his nails? — The carpenter has his iron nails, and the hat-maker his paper hats. — Has the painter beautiful gardens? — He has some, but his brother has none. — Have you many glasses? — We have only a few. — Have you enough wine? — We have enough of it. — Has anybody my brooms? — Nobody has them. — Has the friend of your hatmaker our combs or yours? — He has neither yours nor ours; he has his. — Has your boy my note or yours? — He has that of his brother. — Have you my stick? — I have not yours, but that of the merchant. — Have you my gloves? — I have not yours, but those of my good neighbor.

EXERCISE 25.

Has your little servant my broom? — He has it not. — Who has my little paper? — Our neighbor's little son has it. — Has any one my little daughter's little book? — Nobody has your little daughter's little book, but somebody has her little carriage. — What has the little boy? — He has the little work of his friend. — Have you any little houses? — I have ten little houses, and six young (little) horses. — Who has my little stick? — Your little brother has it. — Is any one

sleepy? — The little daughter of the tailor is sleepy. — What has that little man? — He has his little gardens, and his little knives. — Is he a Roman? — No, sir, he is not a Roman, but an Arab. — Are you a Celt? — I am not a Celt, but a German. — How many little eyes has that child (*infantulus*)? — It has two. — How many little hats have you? — I have but one. — Who is right (correct)? — My little son is right. — Is any one wrong? — The young man (*adolescentulus*) is wrong.

Lesson XXI. — PENSUM UNUM ET VICESIMUM.

The pepper.	Pīpēr, ěris, <i>n.</i>
The meat (flesh).	Cāro, <i>gen. carnis, f.</i>
The meat (food).	Cībūs, <i>i, m.</i> ; esca, <i>ae, f.</i>
The vinegar.	Ācētum, <i>i, n.</i> ; vinum ācidum, <i>i, n.</i>
The beer.	Cerevisia (cervisia), <i>ae, f.</i>
The shirt.	*Indūstum, <i>i, n.</i> ; tūnica lintĕa, <i>ae, f.</i>
The leg.	Crūs, <i>gen. crūris, n.</i> ; pēs, pēdis, <i>m.</i> (the foot).
The head.	Cāpūt, <i>itis, n.</i>
The head (i. e. natural talent).	Ingēnium, <i>i, n.</i> ; indōles, <i>is, f.</i>
The arm.	Bracchium, <i>i, n.</i>
The heart.	Cōr, <i>gen. cordis, n.</i>
The heart (i. e. soul)	Pectūs, ōris, <i>n.</i> ; ānīmus, <i>i, m.</i>
The month.	Mensis, <i>is, m.</i>
The work.	Ōpūs,* ěris, <i>n.</i>
The volume.	Vōlūmĕn, <i>inis, n.</i> ; tōmus, <i>i, n.</i>
The florin.	*Flōrĕnus, <i>i, m.</i>
The dollar (crown).	*Thālĕrus, <i>i, m.</i>
The kreutzer (a coin).	*Kreutzĕrus, † <i>i, m.</i>
The shilling.	*Schillingus, <i>i, m.</i>

A few, some few.

{ *Aliquod* (indeclinable).
Nonnulli, *ae, ā.*
Pauci, *ae, ā*; *perpauci*, *ae, ā* (very few).

A. Obs. The proper equivalent for the English “few” is *pauci*, *ae, ā*, and is opposed to “many.” — Instead of this, *nonnulli* and *aliquot* may be used in the sense of “some, some few, several.”

* This word, like the English, signifies both *work* or *labor* in general, and also a literary production.

† I put these modern coins with a Latin termination, instead of the more inconvenient circumlocution *numus nomen gerens kreutzer, schilling*.

Have you a few books?	{ Sûntne tibi aliquot libri ? Habēsne aliquot libros ?
I have a few (some few).	{ Sûnt mihi aliquot. Nonnullos habeo.
He has a few.	{ Sûnt ei aliquot (nonnulli). Nonnullos (aliquot) habet.
I have only (but) a few knives.	{ Pauci tantum cultri mihi sũnt. Cultros habeo nõn nisi paucos.
You have only a few.	{ Pauci modo (tantum) tibi sũnt. Habes nõn nisi paucos.
Few men.	{ Pauci homines, pauci.
Few things.	{ Paucæ res, pauca (n. pl.).
Very few (men), things.	{ Perpauci, perpauca.

Other, the other, another.

{ Alter, ãra, ãrũm (of two).
Alius, ã, ãl (of several).

B. Obs. *Alter* is opposed to *unus* or another *alter*, and signifies *the other of two*. *Alius*, on the other hand, is applied to several or many, and is *another* (of many). These words are thus inflected:—

S. *alter*, *the other*.

P. *alteri*, *the others*.

NOM. <i>alter</i>	<i>altera</i>	<i>alterum</i>	<i>alteri</i> ,	<i>alterae</i> ,	<i>altera</i>
GEN.	<i>alterius</i>		<i>alterorum</i>	<i>alterarum</i>	<i>-orum</i>
DAT.	<i>alteri</i>			<i>alteris</i>	
ACC. <i>alterum</i>	<i>alteram</i>	<i>alterum</i>	<i>alteros</i>	<i>alteras</i>	<i>altera</i>
VOC. <i>alter</i>	<i>altera</i>	<i>alterum</i>	<i>alteri</i>	<i>alterae</i>	<i>altera</i>
ABL. <i>altero</i>	<i>altera</i>	<i>altero</i> .		<i>alteris</i> .	

S. *alius*, *another*.

P. *alii*, *others*.

NOM. <i>alius</i>	<i>alia</i>	<i>aliud</i>	<i>alii</i>	<i>aliae</i>	<i>alia</i>
GEN.	<i>aliius</i>		<i>aliorum</i>	<i>-arum</i>	<i>-orum</i>
DAT.	<i>alii</i>			<i>aliis</i>	
ACC. <i>aliũm</i>	<i>aliã</i>	<i>aliũd</i>	<i>alios</i>	<i>aliius</i>	<i>alia</i>
VOC. <i>aliũs</i>	<i>aliã</i>	<i>aliũd</i>	<i>alii</i>	<i>aliae</i>	<i>alia</i>
ABL. <i>alio</i>	<i>aliã</i>	<i>alio</i> .		<i>aliis</i>	

The other horse (of two).	{ Alter equus.
The other horses (of two troops).	{ Alter equorum or ex equis.
Another horse.	{ Equi alteri.
Other horses.	{ Alius equus.
Another thing.	{ Alii equi.
	{ Res alia, (or simply) aliud. (Lesson XV. H.)
Other things.	{ Res aliae, (or simply) alia.
Have you another horse?	{ Estne tibi alius equus?
	{ Habēsne alium equum?
I have another.	{ Est mihi alius.
	{ Habeo alium.

Have you the other horse ?	{	Estne tibi alter equorum ?
I have it not.	{	Habēsne alterum ex equis ?
		Nōn est. Nōn habeo.
		NOM. ACC.
No (none) other.	{	MASC. nullus aliūs nullum aliū.
	{	FEM. nullā aliā nullām aliā.
	{	NEUT. nullum aliūd nullum aliūd.
No other.	{	MASC. nulli aliī nullōs aliōs.
	{	FEM. nullae aliæ nullās aliās.
	{	NEUT. nullā aliā nullā aliā.
I have no other horse.	{	Est mhi nullus equus alius (or
	{	aliōrum equōrum).
	{	Alium equum nullum habeo.
I have no other.	{	Mhi est alius (aliōrum) nullus.
	{	Alium nullum habeo.
Have you other horses ?	{	Nūm tibi sūt equi aliī ?
	{	Nūquid habēs equos alios ?
I have no others.	{	Sūt mhi aliī nulli.
	{	Nullos alios habeo.
I have some others.	{	Sūt mhi aliī quidam.
	{	Nonnullos alios habeo.
Has he another shirt ?	{	Estne ei indūstium aliud ?
	{	Habētne (ille) indūstium aliud ?
He has another.	{	Est (ei) aliud.
	{	Habet aliud.
He has no other.	{	Est ei aliud nullum.
	{	Nullum aliud habet.

C. Obs. When the words *alter* and *alius* are repeated in opposition to each other, the first *alter* signifies "the one," and the second "the other"; and the first *alius* "one," and the second "the other."

The one hates the other.	Alter (or unus) alterum odit.
One (of many or of two parties) hates the other.	Alius alium odit.
They hate each other.	Alii alios odērunt.
It is one thing to asperse and another to accuse.	Aliud est maledicere aliud accusare.

The rest (the others).

Have you the other (the rest of the) horses ?	{	Sūtne tibi equi ceteri ?
I have them not.	{	Habēsne equos ceteros (reliquos) ?
		Nōn sūt. Nōn habeo.
What have the rest (the others) ?	{	Quid habent ceteri ?
	{	Quid est ceteris (reliquis) ?
They have nothing.		Nihil habent.
Has he the other things (i. e. the rest, remainder) ?		An habet cetera (reliqua) ? (Vide Lesson XV. H.)
He has them not.		(Ea) nōn habet.

OF ORDINAL NUMERALS.

D. Ordinal numerals contain the answer to the question *Quotūs, ā, ūm?* "Which of a certain number, rank, or place?" as *prīmus*, the first; *sēcundūs*, the second; *dēcimūs*, the tenth. They are all of them adjectives of the first and second declensions, and inflected like *bōnus*, *a, um*. Examples:—

Have you the first or the second book?	{ Estne tibi liber primus an sēcundus?
	{ Utrum librum habes primum an sēcundum?
I have the third.	{ Est mihi tertius.
	{ Tertium habeo.
Which volume have you?	{ Quotum est tibi volumēn?
	{ Quotum volumēn habes?
I have the fifth.	{ Est mihi quintum.
	{ Quintum habeo.
Which note have you?	{ Quota est tibi schēdula?
	{ Quotam schēdulam habes?
I have the fifth.	{ Est mihi quinta.
	{ Habeo quintam.
Which is the hour (of the day)?	{ Quota hōra est?
It is ten o'clock (the tenth).	{ Hōra dēcima est.*
What day of the month is it?	{ Quotus est dies mēnsis?
It is the sixth.	{ Sēxtus est.
	{ Dies est mēnsis sēxtus.

E. Adverbial numerals correspond to the question *Quōtīens?* or *Quōtīēs?* "How many times?" The answer then is either, generally, *tōtīens* (or *tōtīēs*), so many times; *ālquōtīens* (or *-ēs*), several times; or definitely, *sēmēl*, once; *bls*, twice; *dēctēs*, ten times, &c.

F. The following table exhibits a list of the ordinals of the Latin language, and of the corresponding adverbial numerals:—

ORDINALS.		NUMERAL ADVERBS.	
1.	{ primūs, ā, ūm, the first. prior, prius, ōris, (of two). }	sēmēl,	once.
2.	{ sēcundus, a, um, the second. alter, ēra, ērum (of two). }	bls,	twice.

* Among the ancient Romans the tenth hour was four o'clock, P. M., the first being our six, A. M. The division of the days of the month was likewise different from ours (as will be shown hereafter). In writing and speaking the Latin, however, it is now customary to follow the modern method. It is necessary to add here, that "at an hour," "on a day" (or, more generally, "time when"), must be put in the ablative; as *horā primā*, at one o'clock; *tertio Aprilis*, on the third of April. A date may be written thus:—*Romae, tertio Octobris, a. p. Chr. MDCCLVI.*; Rome, October 3d, 1856.

ORDINALS.		NUMERAL ADVERBS.	
3.	tertius, a, um, <i>the third.</i>	tër,	<i>thrice.</i>
4.	quartus, a, um, <i>the fourth.</i>	quâtër,	<i>four times.</i>
5.	quintus, a, um, <i>the fifth.</i>	quinqulēs,	<i>five times.</i>
6.	sextus, a, um, <i>the sixth, &c.</i>	sexlēs,	<i>six times, &c.</i>
7.	septimus, a, um.	septlēs.	
8.	octāvus, a, um.	octlēs.	
9.	nōnus, a, um.	nōvlēs.	
10.	dēcimus, a, um.	dēclēs.	
11.	undēcimus, a, um.	undēclēs.	
12.	dūdēcimus, a, um.	dūdēclēs.	
13.	tertius dēcimus, a, um.	terdēclēs or trēdēclēs.	
14.	quartus dēcimus, a, um.	quaterdēclēs or quattuordēclēs.	
15.	quintus dēcimus, a, um.	quingulesdēclēs or quindēclēs.	
16.	sextus dēcimus, a, um.	sexlesdēclēs or sēdēclēs.	
17.	septimus dēcimus, a, um.	septlesdēclēs.	
18.	{ octāvus dēcimus, a, um.	octlēs dēclēs.	
	{ dūdēvicēsīmus, a, um.	dūdēviclēs.	
19.	{ nōnus dēcimus, a, um.	nōvlēs dēclēs.	
	{ undēvicēsīmus, a, um.	undēviclēs.	
20.	{ vicēsīmus, a, um. }	viclēs.	
	{ vigēsīmus, a, um. }		
21.	{ vicēsīmus primus,* a, um.	sēmēl et viclēs.	
	{ ūnus et vicēsīmus, a, um.	viclēs (et) sēmēl.	
22.	{ alter et vicēsīmus, a, um.	bls et viclēs.	
	{ vicēsīmus et alter, a, um.	viclēs (et) bls.	
23.	{ tertius et vicēsīmus, a, um.	tēr et viclēs.	
	{ vicēsīmus tertius, a, um.	viclēs (et) tēr.	
24.	{ vicēsīmus octāvus, a, um.	octlēs et viclēs.	
25.	{ dūdētricēsīmus,† a, um.	viclēs (et) octlēs.	
26.	{ nōnus et vicēsīmus, a, um.	nōvlēs et viclēs.	
27.	{ undētricēsīmus, a, um.	viclēs (et) nōvlēs.	
28.	{ tricēsīmus, a, um. }	triclēs.	
	{ trigēsīmus, a, um. }		
29.	{ quadrāgēsīmus, a, um.	quadrāglēs.	
30.	{ quinquāgēsīmus, a, um.	quinqūāglēs.	
31.	{ sexāgēsīmus, a, um.	sexāglēs.	
32.	{ septuāgēsīmus, a, um.	septuāglēs.	
33.	{ octōgēsīmus, a, um.	octōglēs.	

* The rule respecting the juxtaposition of ordinals is, that *either the smaller numeral should precede the greater WITH "et," or the greater the smaller WITHOUT "et,"* as in this instance. To this, however, those from 13 to 19 must be regarded as exceptions, *tertius decimus* or *tertius et decimus*, &c. being here the only admissible forms. For 21st, *Ūnus et vicēsīmus*, fem. *Ūna et vicēsīma* (or, contracted, *unetvicēsīma*), are more common than *PRIMUS et vicēsīmus*, &c. (So also *ALTER et vicēsīmus* (*tricēsīmus*, *quadrāgēsīmus*, &c.) better than *SECUNDUS et vicēsīmus*, &c.)

† For 28, 38, &c., 29, 39, 99, &c., the subtractive expressions *dūdētricēsīmus*, *dūdēquadrāgēsīmus*, &c., *undētricēsīmus*, *undēquadrāgēsīmus*, *undēcentēsīmus*, &c., are used, without any change of *duo* or *un*, precisely as in cardinals.

ORDINALS.

90.	nōnāgēsīmus, ā, ūm.
100.	centēsīmus, a, um.
200.	dūcentēsīmus, a, um.
300.	trēcentēsīmus, a, um.
400.	quādringentēsīmus, a, um.
500.	quingentēsīmus, a, um.
600.	sexcentēsīmus, a, um.
700.	septingentēsīmus, a, um.
800.	octingentēsīmus, a, um.
900.	nongentēsīmus, a, um.
1,000.	millēsīmus, a, um.
2,000.	bis millēsīmus, a, um.
3,000.	tēr millēsīmus, a, um.
10,000.	dēcīes millēsīmus, a, um.
100,000.	centīes millēsīmus, a, um.
1,000,000.	dēcīes centīes millēsīmus, a, um.

NUMERAL ADVERBS.

nongīes, <i>ninety times.</i>
centīes.
dūcentīes.
trēcentīes.
quādringentīes.
quingentīes.
sexcentīes.
septingentīes.
octingentīes.
nongentīes.
millīes.
bis millīes.
tēr millīes.
dēcīes millīes.
centīes millīes.
millīes millīes.

EXERCISE 26.

Have you a few knives? — I have a few. — Have you many rams? — I have only a few. — Has the friend of the great painter many looking-glasses? — He has only a few. — Have you a few florins? — I have a few. — How many florins have you? — I have ten. — How many kreutzers has your servant? — He has not many, he has only two. — Have the men the beautiful glasses of the Italians? — The men have them not, but we have them. — What have we? — We have much money. — Have you the carriage of the Dutchman or that of the German? — I have neither the one nor the other. — Has the peasant's boy the fine or the ugly letter? — He has neither the one nor the other. — Has he the gloves of the merchant or those of his brother? — He has neither the one nor the other. — Which gloves has he? — He has his own. — Have we the horses of the English or those of the Germans? — We have neither the one nor the other. — Have we the umbrellas of the Spaniards? — We have them not; the Americans have them. — Have you much pepper? — I have only a little, but enough. — Have you much vinegar? — I have only a little. — Have the Russians much meat? — The Russians have a great deal, but the Turks have only a little. — Have you no other pepper? — I have no other. — Have I no other beer? — You have no other. — Have we no other good friends? — We have no others. — Has the sailor many shirts? — He has not many; he has only two. — Have you a wooden leg? — I have not a wooden leg, but a good heart. — Has this man a good head? — He has a good head and a good heart. — How many arms has that boy? — He has only one; the other is of wood. — What kind of head (i. e. talents) has your boy? — He has a good head.

EXERCISE 27.

Which volume have you? — I have the first. — Have you the second volume of my work? — I have it. — Have you the third or the

fourth book? — I have neither the one nor the other. — Have we the fifth or sixth volume? — We have neither the one nor the other. — Which volume have we? — We have the seventh. — What day of the month is it? — It is the eighth. — Is it not (*nonne*) the eleventh? — No, sir, it is the tenth. — Have the Spaniards many crowns? — The Spaniards have only a few; but the English have a great many. — Who has our crowns? — The French have them. — Has the youth much head (i. e. talent)? — He has not much head, but much courage. — How many arms has the man? — He has two. — How many shirts has he? — He has only two. — He has six good and ten bad (ones).

EXERCISE 28.

Have you the crowns of the French or those of the English? — I have neither those of the French nor those of the English, but those of the Americans. — Has the German a few kreutzers? — He has a few. — Has he a few florins? — He has six of them. — Have you another stick? — I have another. — What other stick have you? — I have another iron stick. — Have you a few gold candlesticks? — We have a few. — Have these men vinegar? — These men have none, but their friends have some. — Have our boys candles? — Our boys have none, but the friends of our boys have some. — Have you some other bags? — I have no others. — Have you any other cheeses? — I have some others. — Have you other meat? — I have no other. — Has your friend many other books? — He has but very few others. — How many shillings has that boy? — He has only five. — Have you the other horse? — I have it not. — Have they the other (the rest) of the books? — They have them. — Have you the other things (the remainder)? — I have it not. — What is the hour? — It is twelve o'clock. — Is it not five? — No, sir, it is only four.

Lesson XXII. — PENSUM ALTERUM ET VICESIMUM.

The part, portion.	Pars, <i>gen. partis, f.</i>
The volume, tome.	{ Völümën, <i>inis, n.</i> Tömüs, <i>i, m.</i>
Have you the first or third tome of my work?	Ūtrum opëris méi tónum hábës primum án tértium?
I have both.	Ambos (utrímque) hábëo.
Both.	{ Ambō, <i>ambae, ambō.</i> Ūterquē, <i>utrāquē, utrumquē.</i>

A. Obs. *Ambō* is "both," considered as united; *uterque*, "both" in the sense of "each of the two," "the one as well as the other." The former is inflected like *duo*, and the latter like *uter*. (Cf. Lesson XII. A.) Thus:—

		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
NOM.	<i>both</i>	ambō	ambae	ambō
GEN.	<i>of both</i>	ambōrūm	ambārūm	ambōrūm
DAT.	<i>to both</i>	ambōbūs	ambābūs	ambōbūs
ACC.	<i>both</i>	ambōs (ambō)	ambās	ambō
VOC.	<i>O both</i>	ambō	ambae	ambō
L.	<i>with both</i>	ambōbūs	ambābūs	ambōbūs.

	<i>Masc.</i>	<i>SINGULAR.</i> <i>Fem.</i>	<i>Neut.</i>
NOM.	ūterquē	utrāque	utrumquē
GEN.		utriusquē	
DAT.		utriquē	
ACC.	utrumquē	utramque	utrumquē
VOC.	uterquē	utrāquē	utrumquē
ABL.	utrōquē	utrāquē	utrōquē.
		<i>PLURAL.</i>	
NOM.	utriquē	utraequē	utrāquē
GEN.	utrōrumquē	utrārumquē	utrōrumquē
DAT.		utrisquē	
ACC.	utrosquē	utrasquē	utrāquē
VOC.	utriquē	utraequē	utrāquē
ABL.		utrisquē.	

REMARKS.

1. *Ambō*, like *duō*, *trēs*, *dūcenti*, &c., is a natural plural, and consequently wants the singular.

2. *Uterque*, although involving a plural signification, is commonly put in the singular; as *uterque polus*, both poles; *utrāque fortuna*, both good and bad fortune; *uterque pater*, both parents. Sometimes, however, also in the plural; as *utrique Dionysii*, both the Dionysii; *utrāque oppida*, both towns.

3. The plural *utrique* is regularly used, when two parties or collective bodies are spoken of; as *Utrique* (i. e. *plebs et senatus*) *victoriam crudeliter exercebant*, They both (i. e. the people and the senate) made a cruel use of their (respective) victories.

4. The remaining correlatives of *ūter*, "which of (the) two?" are: *altēr*, "the one of two," or "the other" (Lesson XXI. B.); *altēruter*, "one or other of two," "the one or the other"; *neuter*, "neither of the two"; *utervis* and *uterlibet*, "any one of the two you please," "either of the two." All these compounds of *uter* are inflected like the simple pronoun, except *alteruter*, of which either both components are declined separately, as *alter ūter*, *altēra utra*, *altērū utrum*, gen. *altērius utrius*, &c., or the last only, as *altēruter*, *altērutra*, *altērutrum*, gen. *altērutrius*, &c.

Have you my book or my paper? *Ūtrum habēs meūm librum an meāam chartam?*

I have both.

Ambō (utrumque) habeo.

B. RULE.—An adjective, participle, or pronoun, belonging to two or more nouns, is generally put in the plural. Its gender is determined according to the following rules:—

1. When the substantives are of *the same gender*, the adjective, participle, or pronoun agrees with them in gender. E. g. *Pater mihi et frater mortui sunt*, My father and brother are dead. *Soror ejus et mater mortuae sunt*, His sister and mother are dead.

2. When substantives denoting *living beings* are of *different genders*, the adjective is masculine rather than feminine, and feminine rather than neuter. E. g. *Pater mihi et mater mortui sunt*, My father and mother are dead. *Soror tua et ejus mancipium (neut.) inventae sunt*, Your sister and her slave have been found.*

3. When substantives denoting *inanimate objects* are of different genders, the adjective is neuter. E. g. *Libros atque mensas multa pulchraque habeo*, I have many fine books and tables. *Labor voluptasque dissimilia naturae sunt*, Labor and pleasure are naturally unlike.

4. When there is a *mixture* of animate and inanimate objects, the adjective either assumes the gender of the animate object, or is put into the neuter. E. g. *Famulos et domos bonos multosque habeo*, I have good servants and houses, and many of them. *Canes mihi et cornua venatica multa eaque bona sunt*, I have many dogs and hunting-horns, and those good ones.

5. The adjective, however, frequently agrees (in gender, number, and case) with the nearest noun, and is understood with the rest. E. g. *Amor tuus ac judicium (sc. tuum) de me*, Your affection and (your) opinion of me. *Libros atque mensas multas eaque pulchras habeo*.

Which of us (of you, of them)	Ūter nōstrum (véstrum, eōrum)
two has that book?	librum illum hábet?
Neither of us (of you, of them)	Neúter nōstrum (véstrum, eōrum)
has it.	eum hábet.
One or the other of us (of you, of them) has it.	Alterúter nōstrum (véstrum, eōrum) eum hábet.
Both of us (of you, of them) have it.	Ūtérque nōstrum (véstrum, eōrum) eum hábet.
	Nōs (vōs, illi) ámbo eum hábent.
Which of the two books have you?	Ūtrum† librum (librōrum) hábes?
I have either, neither, both, of them.	Alterútrum, neútrum, utrúmque eōrum (eós ámbos) hábeo.
Which of the two pens has your brother?	Ūtram hábet fráter tuus pennam (pennārum)?

* *Inventae*, if the slave is a female, but *inventi* if a male.

† From this we must distinguish the interrogative *útrum*, which has no influence upon the construction of other words, except as the sign of a double question.

He has both.	{ Utrámque (utrásque) hábet. Ámbas hábet.
Have you my light or my stick?	{ Utrúmne hábes méum lúmen án bácúlum?
I have them both?	{ Utrámque (útraque) hábeo. Hábeo éa ámbo.
Which of the two sets of books have you?	{ Útri súnť tibi líbri (librôrum)?
I have both.	Utrique. (Vide A. Rem. 3.)
Still, yet.	Etiámnum, adhúc * (adverbs).
Some or any more.	{ SING. Etiámnum (adhúc) áltiquántum. PLUR. Etiámnum (adhúc) áltiquô (or áltiquôs, -quâs, -quâ).
Left, remaining.	Rêltiquis, â, ùm.
Some or any more bread, money, wine.	{ Etiámnum (ádhuć) alíquántum pâ- nis, pecúnlae, víni. Alíquántum pânis, pecúnlae, víni rêltiquum.
Some or any more books, letters, glasses.	{ Ádhuc (etiámnum) alíquot líbros, epístolas, vâsa vítrêa. Áltiquos líbros rêltiquos. Áltiquas epístolas rêltiquas. Áltiqua vâsa vítrêa rêltiqua.
Have you any more wine, water, bread (left)?	{ Êstne tibi ádhuc alíquántum víni, âquae, pânis? Hábêsne alíquántum víni, âquae, pânis rêltiquum?
I have some more (left).	{ Êst mîhi ádhuc alíquántum. Hábeo nonnúllum rêltiquum. Êcqui tibi súnť ádhuc (etiámnum) líbri?
Has he any more books?	{ Hábêsne áltiquos (álíquot) líbros rêltiquos?
I have some more (left).	{ Súnť mîhi ádhuc álíquot. Hábeo nonnúllos rêltiquos. Êcqua (númqua) mîhi súnť ádhuc candêlâbra?
Have I any more candlesticks?	{ Án égo álíquot candêlâbra rêltiqua hábeo?
You have no more (left).	{ Núlla (nôn) súnť. Núlla rêltiqua hábes.
Not any more, no more.	{ Nîhl amplíus (with the gen.). Nullûs (â, ùm) rêltiquis (â, ùm).

* The primary signification of *adhuc* (= *ad* + *huc*) is "hitherto," "thus far," "as yet." There is good authority, however, for its secondary senses of *praelatêra*, "besides," and *etiámnum*, "yet," "as yet," "still."

Has he any more bread, water, vinegar?	{ Nūmq̄uid ēst ēi ādhuc pānis, āquae, acēti?
He has no more (left).	{ Nūm ille aliquāntum pānis, āquae, acēti reliquum hābet?
I have no more books.	{ Est ēi nīhil reliquum. Nīhil ejus āmplius hābet.
I have no more letters.	{ Lībri mīhi nūlli reliqui sūnt. Nīhil āmplius librōrum hābeo
I have no more looking-glasses.	{ Epīstōlæ mīhi nūllæ reliquæ sūnt. Nīhil āmplius epistolārum hābeo.
Not much more (left).	{ Spēcūla mīhi nūlla reliqua sūnt. Nīhil speculōrum āmplius hābeo.
Not many more (left). (Only a few left).	{ Pārum (paulum) reliquum. Non (hauit) multum āmplius (with the gen. sing. and pl.) Non multi (ae, ō) reliqui (ae, ō). Nōnnīsi pauci (ae, ō) reliqui (ae, ō).
Have you much more wine?	{ Nūmq̄uid ēst tibi ādhuc multum vīni?
I have not much more.	{ Nūm multum hābes vīni reliquum? Est mīhi ejus reliquum nōn nīsi pārum. Haud multum āmplius hābeo.
Have you many more books?	{ Nūm tibi etiānum multī lībri sūnt? Nūm lībros multos ādhuc hābes reliquos?
I have not many more.	{ Pauci tāntum mīhi reliqui sūnt. Nōn multos reliquos hābeo.
Has he one more book?	{ Estne ēi ādhuc ūnus līber reli- quus? Hābētne etiānum ūnum lībrum? Est ēi ādhuc ūnus līber bōnus re- liquus.
He has one more good book.	{ Hābet etiānum ūnum lībrum bō- num.
Have we a few more knives?	{ Hābemūsne ādhuc aliquot lībros (reliquos)?
We have a few more.	{ Hābemus (ādhuc) nonnūllos reli- quos.
Have they any more letters?	{ Ecquæ sīs ādhuc sūnt epīstōlæ?
They have a few (some) more.	{ Sūnt sīs ādhuc aliquot. Hābent nonnūllas reliquas.
Has he a few good goblets (left)?	{ Sūntne ēi ādhuc aliquot bōna pō- cūla? Hābētne nonnūlla bōna pōcūla re- liqua?

He has a few more (left).

{ Sūnt ei adhuc aliquot.
{ Hābet nonnulla reliqua.*

EXERCISE 29.

Which volume of his work have you? — I have the second. — How many tomes has this work? — It has three. — Have you my work, or that of my brother? — I have both. — Has the foreigner my comb or my knife? — He has both. — Have you our bread or our cheese? — I have both. — Have you my glass or that of my friend? — I have neither the one nor the other. — Have we any more hay? — We have some more. — Has our merchant any more pepper? — He has some more. — Has he any more candles? — He has some more. — Have you any more coffee? — We have no more coffee, but we have some more vinegar. — Has the German any more water? — He has no more water, but he has some more meat. — Have we any more gold ribbons? — We have no more gold ribbons, but we have some more silver (ribbons). — Has our friend any more sugar? — He has no more. — Have I any more beer? — You have no more. — Has your young man any more friends? — He has no more.

EXERCISE 30.

Has your brother one more horse? — He has one more. — Have you one more? — I have one more. — Has the peasant one more ox? — He has one more. — Have you a few more gardens? — We have a few more. — What have you more? — We have a few good ships, and a few good sailors more. — Has our brother a few more friends? — He has a few more. — Have I a little more money? — You have a little more. — Have you any more courage? — I have no more. — Have you much more money? — I have much more, but my brother has no more. — Has he enough salt? — He has not enough. — Have we buttons enough? — We have not enough. — Has the good son of your good tailor buttons enough? — He has not enough. — Which of you two has some money left? — Neither of us has any left. — One or the other of us has a good deal of it left. — Has the sailor my stick or my sack? — He has neither (*neutrum*) of the two. — Have you my hat or my coat? — I have both. — Which of you (three) has my paper? — I have it not. — Has the youth anything left? — He has nothing left. — Have you many more candles? — I have not many more.

* Instead of *reliquus* (a, um) *est*, and *reliqui* (ae, a) *sunt*, the compounds of *sum*, *superest* and *supersunt*, may be employed in a similar sense. E. g. *Superestne tibi aliquantum aquae, vini, pecuniae?* — *Superest.* — *Non superest.* — *Libri mihi multis ique boni supersunt,* &c.

Lesson XXIII. — PENSUM TERTIUM ET VICESIMUM.

<i>As much — as.</i>	{ <i>Tām multam — quām (multūm).</i> <i>Tantūm — quantum* (quām), (with the gen.).</i>
<i>As many — as.</i>	{ <i>Tīm multi, ae, a — quām multi, ae, a.</i> <i>Tā (indecl.) — quā (indecl.).</i>
<i>As much bread as wine.</i>	<i>Tantum (tām multum) pānis, quantum (quām multum or quām) vini.</i>
<i>As many men as children.</i>	{ <i>Tōt hōmīnes quōt† libēri.</i> <i>Tām multi hōmīnes, quām (multi) libēri.</i>
<i>Have you as much gold as silver?</i>	<i>Habēsne tantum auri, quantum (quām) argēti?</i>
<i>I have as much of the former as of the latter.</i>	<i>Habeo tantum illius, quantum (quām) huius.</i>
<i>I have as much of the one as of the other.</i>	<i>Tantum ex (de) altēro (ūno), quām ex (de) altēro habeo.</i>

A. Obs. The partitive relation denoted by the English “of” is in Latin expressed either by the genitive or by the prepositions *e*, *ex*, or *de* with the ablative.

<i>Have you as many hats as coats?</i>	<i>Habēsne tōt pīlēos quōt tōgas?</i>
<i>I have as many of these as of those.</i>	<i>Tōt (tām multas) illōrum, quōt (quām multas) hārum habeo.</i>
<i>I have as many of the one as of the other.</i>	<i>Habeo tām multas (tōt) ex unis, quām multos (quōt) ex altēris. ‡</i>
<i>Have you as many (wine-) glasses as goblets?</i>	<i>Sūntne tibi tōt (tām multi) scyphi, quōt (quām multa or quām) pōcula?</i>

* In a similar manner the Romans say, *tantus — quantum*, as great — as; *tālis — quālis*, such — as; *tōtes — quōties*, as many times — as, &c. Words thus corresponding with each other are called *correlatives*.

† *Tot — quot*, *tantum — quantum* are more frequent than *tam multi*, &c. The Romans are fond of inverting the logical order of these clauses, and of saying *quot — tot*, *quantum — tantum*, &c., and sometimes the *tot*, *tantum*, &c. is entirely suppressed; as *Cras et quot dies* (= *tot dies, quot*) *erimus in Tusculano*, To-morrow and as many days as we shall be in Tusculanum.

‡ “The former” of two persons or things is commonly expressed by *ille*, and sometimes also (especially when two persons are spoken of) by *prior*, m. & f., *prius*, gen. *prioris*. “The latter” may then be either *hic* or *posterior*, m. & f., *posterius*, n., gen. *posterioris*. “The one” may be expressed by *alter* or *unus*, “the other,” by *alter* or *ille*. The words may thus be used in every gender and in any of their cases, singular and plural. The plural *uni — alteri* is here employed precisely like *utrique* of Lesson XXI. *A. Rem. 8.*

I have quite as many of the one as of the other. *Súnt mīhi tótīdem ex álteris, quót ex álteris or íllis.*

Quite (or just) as many — as.

Tótīdēm (indecl.) — *quót.*

Quite (or just) as much — as.

Tantundēm (or *tantundēm*) — *quantūm.*

B. Obs. *Tótīden* is a compound of *tot* and *īlīdem*, and *tantundem* of *tantum* and *īlīdem* (= likewise). The construction of these words is the same as that of *tot* and *tantum*.

I have just as much of this as of that. *Est mīhi tantūdem hūjus, quantū illius.*

I have just as many of these as of those. *Súnt mīhi tótīdem hōrum, quót illōrum.*

I have just as much wine as water. *Est mīhi tantūdem vīni, quantū aquae.*

You have just as many hats as letters. *Tibi súnt tótīdem plūci, quót epístolae.*

More.

Plūs, pl. plūres, plūra.

C. Obs. The comparative *plūs* has only the neuter in the singular, but a double form in the plural. It is thus inflected:—

	SINGULAR.		PLURAL.
	<i>Neut.</i>	<i>Masc. & Fem.</i>	<i>Neut.</i>
NOM.	plūs	plūrēs	plūrā (plūriā)
GEN.	plūris	plūriūm	
DAT.	_____	plūribūs	
ACC.	plūs	plūrēs	plūrā (plūriā)
VOC.	_____	_____	_____
ABL.	plūrē or I.	plūribūs.	

REMARKS.

1. The dative singular of *plūs* is wanting.
2. The form *plūria* for *plūra* is obsolete, but still in use in the compound *complūria*, several.
3. *Plūres* and *complūres* are the only comparatives which have their genitives in *īum*. All others have *um*. (Cf. Less. XIII.).
4. The neuters *plūs* and *plūra* are often used substantively,* and then the former signifies "more" (in the abstract), the latter "more things."

D. Obs. The neuter singular *plūs* stands partitively, and is followed by the genitive of the noun, which may be either sin-

* And *plūs* also adverbially; as *plūs formosus* (= *formosior*), more beautiful; *plūs plusque diligere*, to cherish more and more.

gular or plural. *Plures* and *plura* have the agreement of regular adjectives, but they are frequently employed in the sense of "more than one," or "several." Thus:—

More bread, water, wine.

More men.

More letters.

More goblets.

Than.

More water than wine.

More men than children.

More of this than of that.

More of the one than of the other.

More of these than of those.

More of the one than of the other.

I have more of your sugar than of mine.

I have more books than letters.

Less.

Less water than wine.

Less bread than sugar.

How many books have you?

I have more than five hundred.

Plūs pānis, aquae, vīni.

Plūs hómīnum, plūrēs hómīnēs.

Plūs epistōlārūm, plūrēs epistōlae.

Plūs pōculōrum, plūrā pōculā.

Quam; * *quam quod, quam quantum*; *quam quot.*

Plūs aquae quām (quantum) vīni.

Plūs hómīnum quām (quot) libērūm (= liberōrum).

Plūrēs hómīnes quām (quot) libērī.

Plūs hujūscē quām illūscē.

Plūs de (ex) hōc quām de (ex) illō.

Plūs ex (de) āltēro (ūno), quām ex (de) āltēro or illō.

Plūs hōrūm (hārum, hōrum) quām illōrūm (illārūm, illōrūm).

Plūs (plūres, plūra) ex (de) hīs quām ex (de) illīs.

Plūs (plūres, plūra) de āltēris (ūnis), quām de āltēris or illīs.

Est mīhi plūs tui saccchāri quām quantum mēi.

Égo plūs de saccchāro tuo hābeo, quām quod de mēo.

Sunt mīhi plūres librōrum quām quot epistolārūm.

Minus (neut. with the gen.).

Mīnus aquae quām (quam quantum) vīni.

Mīnus pānis quām (quod) saccchāri.

Quot sunt tibi libri?

Quot libros habes?

Sunt mīhi plūs quingēti.

Plūs quingētos hābeo.

E. Obs. When the comparatives *plus*, *amplius*, and *minus* are followed by a numeral, the particle *quam* is often omitted.

* With reference to this *quam*, and the construction of comparatives generally, see Lesson XLII. The student will notice here the idiomatic use of *quantum*, *quod*, and *quot*.

I have less than twenty.	{ SÚNT mīhi mínus viginti.
How much money have you?	{ Mínus viginti hábeo.
I have less than ten dollars	Quántam pecúniā hábes?
(crowns).	Mínus decem thaléros hábeo.
I have more than twenty thousand dollars.	SÚNT mīhi ámplius viginti mīlia thalêrum (= thalerôrum).
Less (i. e. fewer) men than children.	Pauciôres hómīnes quám (quam quot) líberi.

Fewer (*less*).*Pauciôres*, m. & f., *pauciôra*, n.

F. Obs. The neuter singular *mínus*, "less," is construed like *plus*,* and the plural *pauciôres*, a, "fewer," like *plures*. They are thus inflected:—

NOM.	mínus	pauciôrēs	pauciôrā
GEN.	mínōrīs	pauciôrūm	
DAT.	mínōrī	pauciôrībŭs	
ACC.	mínus	pauciôrēs	pauciôrā
VOC.	_____	_____	_____
ABL.	mínōrē or ī.	pauciôrībŭs.	

Less of this than of that.	{ Mínus hujŭsce quám illius.
	{ Mínus de (ex) hōc quám de (ex) illo.
Fewer of these than of those.	Pauciôres ex (de) his quám ex (de) illis.
Fewer of the one than of the other.	Pauciôres de áteris (únis), quam de áteris or illis.
Fewer of us than of you.	Pauciôres nóstrum quám (quam quot) véstrum.
More than I, than you, than he.	Plūs (plúrēs, plŭrē) quám† égo, quám tú, quám ille.
Less than I, than you, than he.	Mínus quám égo, quám tú, quám ille.
More than we, than you, than they.	Plūs (plúrēs, plŭrē) quám nōs, quám vōs, quám illi.
Fewer than I, than you, than he.	Pauciôres quám égo, quám tú, quám ille.
Fewer things (less) than we, than you, than they.	Pauciôrā quám nōs, quám vōs, quám illi.
As much as I, you, he.	Tántum (tám mŭltum), quántum (quám) égo, tú, ille.

* With this difference, however, that *mínus* is followed by the genitive singular only. In the plural, *pauciôres*, fewer, becomes necessary.

† Or *quam quantum*, *quam quod*, *quam quot*, according to the context.

<i>As many as we, you, they.</i>	<i>Tōt (tām mūllos), quōt (quām) nōs, rōs, illi.</i>
Have you more books than I ?	{ Tenēsne tū plūs librōrum, quām ego ? Sūntne tibi plūres librōrum, quām mīhi ?
I have more of them than you.	{ Tēneo eōrum plūs quām tū. Sūnt mīhi plūres quām tibi.
Have I less sugar than they ?	{ Nūm ēst mīhī mīnus saccāri quām illis ?
Nay (on the contrary), you have more.	Immo vērō tibi plūs ēst.
Has the young man fewer friends than we ?	{ Habētne iuvēnis pauciores amīcos, quām nōs (habēmus) ? Sūntne iuvēni pauciores amīci, quām nobis (sūnt) ?
He has less (fewer).	{ Pauciores habet. (Sūnt ei) pauciores.
Have we as much bread as they ?	{ Habemūsne tantum panis, quantum illi (hābent) ? Estne nobis tam multum panis quām illis ?
We have just as much as they.	{ Tantūdem habēmus, quantum (quām) illi. Nobis ēst tantūdem, quantum (quām) illis.
Have you as many children as they ?	{ Ecquid vōs tōt libēros habētis, quōt illi (hābent) ? Sūntne vōbis tōt libēri quōt illis ?
We have just as many as they.	{ Tōtidem habēmus, quōt illi (hābent). Nobis sūnt tōtidem quōt illis.
<i>Several.</i>	{ Plūrēs, m. & f., plūrē, n. Complūrēs, m. & f., complūrīa,* n. Nonnulli, ae, ō.
<i>Several different (diverse).</i>	{ Diversi, ae, ō. Vārii, ae, ō.
Several men, women, children.	Plūres (complūres) vīri, muliēres, libēri.
Several lights, looking-glasses, candlesticks.	Plūra (complūrīa) lūmina, specūla, candelābra.
Several (different) houses, books, horses.	Dōmūs, librī, equi diversī (vārii).†
The father.	Pātēr, gen. patris, m.
The son.	Filiūs, i, m.
The woman.	Muliēr, ēris, f.

* Compare C. Obs. and Remarks of this Lesson.

† Compare Lesson XXII. B. Obs.

The daughter.	Filla, ae, <i>f.</i> ; nāta, ae, <i>f.</i>
The child (infant).	Infans, tis, <i>m.</i> & <i>f.</i>
The children.	Libēri, ōrum, <i>m. pl.*</i>
The captain (of the army).	Centurio, ōnis, <i>m.</i>
The sea-captain.	{ Praefectus (i, <i>m.</i>) nāvis. Navarchus, i, <i>m.</i>
The tea.	Thēa, ae, <i>f.</i> ; infūsum (i, <i>n.</i>) thēae.†
The cake.	Plācenta, ae, <i>f.</i>
Cakes (of every kind).	Pānificia, ōrum, <i>n. pl.</i>
The enemy.	Inimicus, i, <i>m.</i> ; hostis, is, <i>m.</i>
The finger.	Digitus, i, <i>m.</i> ‡
The boot.	Cālga, ae, <i>f.</i>

EXERCISE 31.

Have you a coat? — I have several. — Has he a looking-glass? — He has several. — What kind of looking-glasses has he? — He has beautiful looking-glasses. — Who has my good cakes? — Several men have them. — Has your brother a child? — He has several. — Have you as much coffee as honey? — I have as much of the one as of the other. — Has he as much tea as beer? — He has as much of the one as of the other. — Has this man as many friends as enemies? — He has as many of the one as of the other. — Has the son of your friend as many coats as shirts? — He has as many of the one as of the other. — Have we as many boots as shoes? — We have as many of the one as of the other. — We have more of the one than of the other. — Have we less hay than he? — We have just as much as he.

EXERCISE 32.

Has your father as much gold as silver? — He has more of the latter than of the former. — Has he as much tea as coffee? — He has more of the latter than of the former. — Has the captain as many sailors as ships? — He has more of the one than of the other. — Have you as many rams as I? — I have just as many. — Has the foreigner as much courage as we? — He has quite as much. — Have we as much good as bad paper? — We have as much of the one as of the other. — Have we as much cheese as bread? — We have more of the latter than of the former. — Has your son as many cakes as books? — He has more of the latter than of the former; more of the one than of the other. — How many books has he? — He has more than five thousand. — Has he more than twenty ships? — He has less than twenty; he has only fifteen. — Has this little boy more than ten fingers? — He has no more than ten.

* On this *plurāle tantum*, see Lesson XVII. B. 4.

† *Thea* is the Linnæan name of the plant; *infusum*, an infusion generally.

‡ This is the general name. The special names are: *pollex*, *icis*, *m.* (the thumb); *index*, *icis*, *m.*; *medius*, *i*, *m.* (the middle finger); *annularis*, *is*, *m.* (ring-finger); *minimus*, *i*, *m.* (little finger).

EXERCISE 33.

How many children have you? — I have only one, but my brother has more than I; he has five. — Has your son as much head as mine? — He has less head than yours, but he has more courage. — My children have more courage than yours. — Have I as much money as you? — You have less than I. — Have you as many books as I? — I have less than you. — Have I as many enemies as your father? — You have fewer than he. — Have the Americans more children than we? — They have fewer than we. — Have we as many ships as the English? — We have less than they. — Have we fewer knives than the children of our friends? — We have fewer than they. — How many have they? — They have more than eighty. — How many have we? — We have less than twelve.

EXERCISE 34.

Who has fewer friends than we? — Nobody has fewer. — Have you as much of my tea as of yours? — I have as much of yours as of mine. — Have I as many of your books as of mine? — You have fewer of mine than of yours. — Has the Spaniard as much of your money as of his own? — He has less of his own than of ours. — Has your baker less bread than money? — He has less of the latter than of the former. — Has our merchant fewer dogs than horses? — He has fewer of the latter than of the former; fewer of the one than of the other. — He has fewer horses than we, and we have less bread than he. — Have our neighbors as many carriages as we? — We have fewer than they. — We have less corn and less meat than they. — We have but little corn, but meat enough. — How many houses have you? — I have more than thirty of them. — How many horses has the brother of our friend? — He has more than a hundred horses, and less than fifty books. — How much money have we? — We have less than ten shillings. — Has your young man less (fewer) mirrors than we? — He has more than you; he has more than a thousand.

Lesson XXIV.—PENSUM VICESIMUM QUARTUM.

OF THE LATIN VERBS.

A. Latin verbs are divided into three principal classes:— 1. *Transitive verbs*; 2. *Intransitive* or *neuter verbs*; 3. *Deponent verbs*.

1. Transitive verbs are active verbs, the sense of which is not complete without the addition of an object, which is gener-

ally in the accusative; as *āmo*, I love, sc. *amicum*, my friend; *scrībo*, I write, sc. *epistolam*, a letter.

2. Intransitive or neuter verbs are those which denote either a simple mode of existence, or such an activity as does not terminate in any object; as *dormio*, I sleep, *curro*, I run.

3. The class of deponent verbs is peculiar to the Latin. They have a passive form with an active (or reflexive) signification; as *loquor*, I speak, *sequor*, I follow.

4. Transitive verbs have two forms, called the *Active* and the *Passive Voices*; as *moneo*, I remind, *moneor*, I am reminded; *audio*, I hear, *audior*, I am heard.

5. Latin verbs have four Moods, viz.:— 1. the *Indicative*; 2. the *Subjunctive*; 3. the *Imperative*; and 4. the *Infinitive*; as, 1. *āmo*, I love; 2. *amārem*, I might love; 3. *amāto*, let him love; 4. *amāre*, to love.

6. They have six Tenses:— 1. the *Present*; 2. the *Imperfect*; 3. the *Perfect*; 4. the *Pluperfect*; 5. the *First Future*; and 6. the *Future Perfect*. E. g. 1. *audio*, I hear; 2. *audiebam*, I heard; 3. *audivi*, I have heard; 4. *audiveram*, I had heard; 5. *audiam*, I shall hear; 6. *audivero*, I shall have heard.

7. The Latin verb has four Participles:— The *present active* in *ns*; the *future active*, in *turus*; the *perfect passive*, in *tus*; and the *future passive*, in *ndus*; e. g. *amans*, loving; *amāturus*, about to love; *amātus*, loved; *amandus*, to be loved.

8. Among the forms of the Latin verb are usually included the *Gerund* (vide Lesson XXV.), the active *Supine* in *um*, and the passive *Supine* in *ū*; e. g. *amatum*, to love; *amātū*, to be loved.

OF THE CONJUGATION OF VERBS.

B. There are in Latin four *Conjugations*, distinguished from each other by the termination of the *Infinitive Present*, which ends as follows:—

1. *āre*; 2. *ēre*; 3. *ēre*; 4. *īre*.

Examples:—*amāre*, to love; *monēre*, to remind; *legere*, to read; *audire*, to hear.

The characteristic terminations of the Present Indicative in the first and second persons are:—

1. *o*, *ās*; 2. *eo*, *ēs*; 3. *o* (*io*), *is*; 4. *io*, *is*.

Examples:—*āmo*, *amās*, I love, thou lovest; *moneo*, *moneēs*, I remind, thou remindest; *lego*, *lēgis*, I read, thou readest; *audio*, *audis*, I hear, thou hearest.

C. To the full conjugation of Latin verbs, it is essential to know *four principal parts*, from which the rest are derived. These parts are:—*a) the Present Indicative*; *b) the Present Infinitive*; *c) the Perfect Indicative*; *d) the Supine in um*. The terminations of these parts are:—

1st conj.	o,	āre,	āvi,	ātum,
2d conj.	eo,	ēre,	ūi,	itum,
3d conj.	o (io),	ere,	i,	tum,
4th conj.	io,	ire,	ivi,	itum.

Examples:—1. amo, amāre, amāvi, amātum; 2. monēo monēre, monūi, monitum; 3. lego, legere, lēgi, lectum; facio, facere, fēci, factum; 4. audio, audire, audivi, auditum.

REMARK 1.—The invariable or permanent part of the present (indicative and infinitive) is called the first or general root of the verb (*am, mon, leg, aud*); that of the perfect, the second root (*amāv, monū, lēg, audiv*); and that of the supine in *um*, the third root (*amāt, monū, lect, audū*).*

REMARK 2.—Many verbs are irregular in the formation of these principal parts, which frequently follow the analogy of two different conjugations (e. g. the verb *do* below). In these cases the infinitive present determines to which of the conjugations the verb is to be referred. Some verbs again are defective, the supine, or the perfect and the supine both, being wanting.

To love, cherish.	{ Amo, āre, āvi, ātum, Diligo, ere, lexi, lectum. (ALIQUEM, ALIQUID).†
To set in order, arrange.	Dispōno, ere, pōsui, pōsitum (ALIQUID).
To open.	Aperto, ire, pērii, pertum (ALIQUID).
To do.	Ago, ere, ēgi, actum (ALIQUID).
To do (make).	Facio, ere, fēci, factum (ALIQUID).
To give.	Dō, dare, dēdi, dātum ‡ (ALICUI ALIQUID).
To see.	Vidēo, ere, vidi, visum (ALIQUEM, ALIQUID).
To say, speak.	Dico, ere, dixi, dictum (ALIQUID).
To carry.	Porto, āre, āvi, ātum (ALIQUID).
To wash.	Lāvo, āre, āvi (or lāvi), ātum (lautum or lōtum) (ALIQUEM, ALIQUID).
To want, need.	{ Egeo, ere, ūi, — (ALIQŪ RE). Indigeo, ere, ūi, — (ALICŪJUS).

* The manner in which the different tenses, &c. are formed from these primary parts is explained in Lesson XXVIII., which see. The student should make himself familiar with the formula of every verb, as it occurs in this and in subsequent lessons.

† See Rules F. and G. of this Lesson.

‡ The verb *dō* has the syllable *dā* short; as *dāre, dāmus*. The monosyllabic forms *dā* and *dās* are the only exceptions.

OF THE PRESENT INDICATIVE.

D. The present indicative of Latin verbs corresponds in general to that of the English. The distinctions, however, indicated by the English *I love, do love, am loving*, are not expressed by any separate forms in Latin. The present indicative of the respective conjugations is thus inflected: —

1. Amo, <i>I love.</i>			2. Mōnĕo, <i>I remind.</i>		
SING.	<i>I love</i>	āmō *	<i>I remind</i>	mōnĕō	
	<i>Thou lovest</i>	āmās	<i>Thou remindest</i>	mōnĕs	
	<i>He loves,</i>	āmāt,	<i>He reminds,</i>	mōnĕt,	
PLUR.	<i>We love</i>	āmāmūs	<i>We remind</i>	mōnĕmūs	
	<i>Ye love</i>	āmātis	<i>Ye remind</i>	mōnĕtis	
	<i>They love.</i>	āmant.	<i>They remind.</i>	mōnent.	
3. Lĕgo, <i>I read.</i>			4. Audĭo, <i>I hear.</i>		
SING.	<i>I read</i>	lĕgō	<i>I hear</i>	audĭō	
	<i>Thou readest</i>	lĕgis	<i>Thou hearest</i>	audĭs	
	<i>He reads,</i>	lĕgit,	<i>He hears,</i>	audĭt,	
PLUR.	<i>We read</i>	lĕgīmūs	<i>We hear</i>	audīmūs	
	<i>Ye read</i>	lĕgītis	<i>Ye hear</i>	audītis	
	<i>They read.</i>	lĕgunt.	<i>They hear.</i>	audĭunt.	

Like *āmo* inflect: *do, porto, lāvo, &c.* — Like *moneo*: *hābĕo, vĭdeo, ĕgĕo, and indĭgĕo, &c.* — Like *lēgo*: *dilĭgo, dispōno, dico, &c.* — Like *audĭo*: *āpĕrio, ĕsūrio, sĭtio, &c.*

E. Obs. Verbs of the third conjugation in *io* are inflected like *audĭo*, except that the *i* of the different persons is short. The verb *sum*, I am, is irregular. The present indicative of *fācio*, I make, do, and *sūm* runs thus:

SING.	<i>I do</i>	fāciō	<i>I am</i>	sūm
	<i>Thou dost</i>	fācis	<i>Thou art</i>	ēs
	<i>He does,</i>	fācīt,	<i>He is,</i>	est,
PLUR.	<i>We do</i>	fācīmūs	<i>We are</i>	sūmūs
	<i>Ye do</i>	fācītis	<i>Ye are</i>	estis
	<i>They do.</i>	fāciunt.	<i>They are.</i>	sunt.

Do you love your brother?
I do love him.

Amāsne tū frātre^m tūum?
Vĕro, ĕum āmo.

F. RULE. — The object of an active transitive verb is put in the Accusative. This accusative may be either a person (*aliquem*) or a thing (*aliquid*). As

* The *o* final of the present tense of all verbs is commonly long, but in poetry sometimes short.

*Puer librum legit.**Vidéo hominem.**Apëri fenëstram.*

Does your brother arrange his books?

He does arrange them.

He does not arrange them.

Do ye see anything beautiful?

We do see something beautiful.

What is that little boy doing?

He is doing something bad.

Do you open the window?

I am opening it.

Who is washing his stockings?

The sailors are washing them.

What do the men say?

They say nothing.

Does your father give you a good book?

He gives me a good book.

*The boy reads the book.**I see the man.**Open the window.**Disponitne frater tuus libros suos?**Dispõnit.**Eos nõn dispõnit.**Videtisne aliquid pulchri?**Videmus vëro quiddam pulchri.**Quid agit ille puërculus?**Agit aliquid nequam (mali).**Apërisne fenëstram?**Apërio.**Quis lavat tibialla sua?**Lavant ea nautae.**Quid dicunt homines?**Nihil dicunt.**Datne tibi pater librum bonum?**Dat mihi librum bonum.*

G. Obs. In Latin, as in English, the *immediate* object of transitive verbs (whether they be active or dependent) is put in the *Accusative* (*aliquem* or *aliquid*), and the *remote* object (i. e. that *for* or *with* reference to which anything is done) in the *Dative* (*alicui*).* As

*Dâ mihi librum.**Mitto tibi epistolam.**Cõmmõdat nobis cûltrum.**Nõn schõlae, sed vitæ discimus.**Give me the book.**I send you the letter.**He lends us the knife.**We learn not for school, but for life.*

Dost thou love him?

I do not love him.

Do you want your money?

{ *Eúmne ámas?*{ *Númquid eúm ámas?*{ *Eúm nõn ámo (nõn diligo).*{ *Egësne tû pecúnã tuã?*{ *Indigësne pecúniæ tuæ?*

H. Obs. The verb *ëgëo* and its compound *indigëo* are intransitive, and are generally followed† by the Ablative, but sometimes by the Genitive of the object needed. (Cf. Lesson XXVI. B.)

* In connection with this rule it is necessary to remark, that many verbs in Latin are neuter, while their English equivalents are transitive. No details can at present be given, but the construction of every verb will be pointed out as it is needed by the student of this method. Of Latin verbs generally, some are followed by the *Nominative*, others govern the *Genitive*, *Dative*, *Accusative*, or *Ablative*.

† I. e. they govern the Ablative and Genitive. In Latin the object commonly precedes the verb, and can only be said to follow in *logical order*.

I really do need it.	{ Ego véro eā égĕo.
What do you stand in need of?	{ Sāne, ejus indigĕo.
I do not need anything.	Quā rê indigēs?
Do you want any one (anything)?	Nihil égĕo.
I need my father.	Egēsne aliquo (aliquā rê)?
	Pátris* indigĕo.

EXERCISE 35.

Does your brother love you? — He does love me. — Do you love him? — I do love him. — Does your father love him? — He does not love him. — Dost thou love me, my good child? — I love thee. — Dost thou love this ugly man? — I do not love him. — Does the servant open the window? — He does open it. — Dost thou open it? — I do not open it. — Does he open the book? — He does not open it. — Dost thou set my books in order? — I set them in order. — Does the servant arrange our boots and shoes? — He sets both the one and the other in order. — Do our children love us? — They do love us. — Do we love our enemies? — We do not love them. — What do you give me? — I do not give thee anything (I give thee nothing). — Do you give my brother the book? — I do give it to him. — Do you give him a hat? — I do give him one. — What do you give him? — I give him something beautiful. — What does he give you? — He gives me nothing.

EXERCISE 36.

Does the sailor wash his stockings? — He does wash them. — Do you wash your hands (*manus tuas*)? — I do wash them. — Does your brother wash as many shirts as stockings? — He washes more of the one than of the other. — Do you wash your shirts? — I do not wash them. — Do your brothers wash their stockings or ours? — They neither wash yours nor theirs; they wash those (i. e. the stockings) of their children. — What does your servant carry? — He carries a large table. — What do these men carry? — They carry their wooden chairs. — What books does the young man carry? — He carries good books. — Does he read them? — He does not read them? — What do you read? — I am reading nothing. — What do the men say? — They are saying something good. — What dost thou say? — I do not say anything. — What are you doing? — I am doing nothing. — What are the boys doing? — They are doing something bad. — They are reading good books. — Are these men hungry or thirsty? — They are neither hungry nor thirsty.

EXERCISE 37.

Dost thou hear anything? — I hear nothing. — Does your father hear anything? — He neither hears nor sees anything. — Dost thou

* The genitive (especially of the person) is quite frequent after *indigĕo*.

see anything? — I see nothing. — Do you see my large garden? — I do see it. — Does your father see our ship? — He does not see it, but we see it. — How many ships do you see? — We see a good many; we see more than thirty (*plus triginta*). — Do you give me books? — I do give thee some. — Does your father give you money? — He does not give us any. — Does he give you hats? — He does not give us any. — Do you see many sailors? — We see more soldiers than sailors (*quam nautarum*). — Do the soldiers see many storehouses? — They see more gardens than storehouses. — Do the English give you good cakes? — They do give us some. — Do you give me as much wine as beer? — I give thee as much of the one as of the other. — Do you give me some more cakes (*panificia aliquot amplius*)? — I do not give you any more. — Do you give me the horse which you have? — I do not give you that which I have? — Which horse do you give me? — I give you that of my brother. — Do you want (need) your money? — I do want it. — Does your father want his servant? — He does want him. — Dost thou need anything (*aliquā re*)? — I need nothing (*nihil*). — Do we want our carriage? — We do want it. — Do our friends want their clothes? — They do want them.

Lesson XXV. — PENSUM VICESIMUM QUINTUM.

OF THE GERUND.

A. The gerund is a verbal substantive of the second declension neuter gender. It is formed from the present indicative by changing the 1. *o*, 2. *eo*, 3. *o* (*io*), 4. *io* of the respective conjugations into 1. *andi*, 2. *endi*, 3. *endi* (*iendi*), 4. *iendi*; as, *āmo*, *amandi*; *mōnēo*, *mōnendi*; *lēgo*, *lēgendi* (*fācio*, *fāciendi*); *audio*, *audiendi*. Its nominative is wanting, the present infinitive being commonly used in its stead. The gerund is thus declined: —

GEN. of loving	āmandī	GEN. of seeing	vīdendī
DAT. to loving	āmandō	DAT. for seeing	vīdendō
ACC. loving	āmandūm	ACC. seeing	vīdendūm
ABL. by loving	āmandō.	ABL. by seeing	vīdendō.

So decline: *apēriendi*, *dandi*, *dicendi*, *fāciendi*, *lāvandi*, *lēgendi*, *mōnendi*, *portandi*, &c.

B. Gerunds generally govern the same cases as their verbs. They are in other respects construed like substantives, according to the following rules: —

a) The Genitive is used: 1. After certain adjectives implying an operation of the mind; as *cupīdus*, *diligens*, *gnārus*, *ignārus*, *mēmor*, *immēmor*, *perītus*, *studīōsus*, &c. 2. After many substantives, especially after *ars*, *causa*, *consilium*, *cupīditas*, *facultas*, *occasio*, *potestas*, *spes*, *studium*, *tempus*, *voluntas*, and the ablatives *causā* and *gratiā*, "for the sake of." E. g. *cupīdus dicendī*, desirous of speaking; *studīōsus audiendī*, fond of hearing; *ars pingendī*, the art of painting; *tempus abeundi*, the time of leaving (to leave); *discendī causā*, for the sake of learning.

b) The Dative of the gerund is employed after verbs and adjectives, especially after *intentum esse*, *opēram dare*, *tempus impendere*, and after *utilis*, *inutilis*, *noxtus*, *par*, *aptus*, *inloneus*, &c.; as, *operam dat studendo*, he applies himself to study; *intentus est legendo*, he is bent on reading; *aptus discendo*, apt to learn; *utilis bibendo*, useful to drink.

c) The Accusative of the gerund always depends on prepositions, especially on *ad* (to, for) and *inter* (during, while); sometimes also on *ante* (before), *circa*, and *ob*. E. g. *paratus ad videndum*, ready to see; *inter ludendum*, while playing, &c.

d) The Ablative of the gerund is either used, 1. to denote the instrument in answer to the question *whereby?* *wherewith?* or, 2. it is dependent on one of the prepositions *ab*, *de*, *ex*, or *in*; as, *defessus sum scribendo*, I am wearied with writing; *justitia in suo cuique tribuendo*, justice in giving every man his own.

EXAMPLES:—

The desire of living well.	Cūpīditas benē vivēdī.
The science of avoiding unnecessary expenses.	Sciēntia vitāndi sūmptus supervacūos.
Desirous, fond of hearing.	Cūpīdus, studīōsus audiēdī.
Sulphur water is useful for drinking (to drink).	Aqua nitrōsa utilis est bibēdo.
He is not solvent (able to pay).	Nōn (par) est solvēdo (dat.).
They were present at the registration.	Scribēdo (dat.) adfuerunt. (A law term.)
He came for the purpose of seeing (to see).	Vēnit ad vidēdum.
He keeps dogs for hunting purposes.	Alit cānes ad venāndum.
Easy to take (to be taken).	Fācilis ad capiēdum.
While walking, drinking, playing.	Inter eūndum (ambulāndum), bibēdum, ludēdum.
The mind of man is nourished by learning and thinking.	Hōmīnis mēns discēdo alitur et cogitādo.
He spends his leisure in reading and writing.	Ōtium sūum in legēdo consūmit inque scribēdo.

OF THE FUTURE PASSIVE PARTICIPLE.

C. The future passive participle is formed according

to the analogy of the gerund. Its terminations for the respective conjugations are:—

1. *andus, a, um*; 2. *endus, a, um*; 3. *endus, a, um* (*iendus, a, um*); 4. *iendus, a, um*. As, *amandus, a, um*, to be loved; *videndus, a, um*, to be seen; *legendus, a, um*, to be read; *faciendus, a, um*, to be done; *audiendus, a, um*, to be heard. This participle is regularly inflected like *bonus, a, um*; it is used in all the cases, both singular and plural, and agrees with its substantive in gender, number, and case.

REMARK.— Verbs of the third and fourth conjugations may also have *undus* instead of *endus*, especially when *i* precedes; as *dicundus, faciundus, audiundus*, &c. Thus, regularly, *potiundus*, from *potior*, I possess. In other verbs this form occurs chiefly in certain standard expressions, such as *In jure dicundo*, In administering justice; *In finibus dividundis*, In determining the boundaries, &c.

OF THE NOMINATIVE OF THE PARTICIPLE IN "DUS."

D. The nominative (and sometimes the accusative) of the future passive participle has generally the signification of *necessity* or of *propriety*, more rarely also of *possibility*; as *amandus*, "one that must be loved, is to be loved, ought to be loved"; *legendus*, "that must be read, is required to be read," &c. The construction of this participle has the peculiarity of requiring the agent (*by* whom the action is to be performed) in the *dative case*, instead of in the ablative with *ab*. (Cf. Lesson XXXIV.) Examples:—

I, thou, he, must love.	<i>Amandum est mihi, tibi, illi.</i>
We, you, they, must see.	<i>Videndum est nobis, vobis, illis.</i>
I, you, they, must read.	<i>Legendum est mihi, tibi, sis.</i>
I (thou, he) must write a letter (I have a letter to write).	<i>Epistola mihi (tibi, ei) scribenda * est.</i>
We (ye, they) must write letters (have to write letters).	<i>Epistolae (nobis, vobis, eis) scri- bendae sunt.</i>
I (you, they) have to read the * book.	<i>Libér est mihi (tibi, illis) legendus.</i>
We (you, he) have to read books.	<i>Libri sunt mihi (tibi, illi) legendi.</i>

* It was customary among the earlier Latin writers (and also among the later poets) to employ the object *accusative* after the neuter form of the participle of transitive verbs, and to say, *epistolam* (or *epistolas*) *mihi scribendum est*; as, for example, Lucretius: *Quoniam aeternas poenas in morte timendum est*, instead of *Quoniam aeternae poenae in morte timendae sunt* (Since we must dread eternal punishment in death). But this construction is rarely used by Cicero, and the rule should be to employ the nominative and the participle in the same case.

I, thou, he, must rest (go, sleep), &c.	Quiescendum (ũndum,* dormi- endum) est mihi, tibi, ei, &c.
We ought especially to cherish diligence, and to practise it always.	Diligentia præcipue colenda est nobis, et semper adhibenda.
One must venture (risk), one must die.	Audendum est, moriendum est.
Every one must (should) use his own judgment.	Suo cuique iudicio (abl.) utendum est.
I know that I must write a letter.	Scio epistolam mihi esse scribendam.

OF THE OBLIQUE CASES OF THE PARTICIPLE IN "DUS,"
OR OF THE GERUNDIVE.

E. The future passive participle rarely retains its original signification of necessity or propriety in the oblique cases (i. e. in the genitive, dative, &c.), but is commonly employed in the sense of a present participle or of the gerund. When thus used, it is called the *Gerundive*. Thus we say:—

The design of writing a letter (i.e. of a letter to be written).	Consilium epistolæ scribendæ, instead of consilium scribendi epistolam.†
The design of writing letters (i.e. of letters to be written).	Consilium epistolarum scribendarum, instead of consilium epistolas scribendi.
A committee of ten on legislation (i.e. for the writing of laws).	Decemviri legibus scribendis (dat.).
One of the committee of three on grants of public lands.	Triumvir agro dando (dat.).
He is born for the endurance of miseries.	Natus est miseriis ferendis (dat.).
He was sent to procure ships.	Missus est ad naves comparandas (for ad comparandum naves).
He comes to defend the city.	Venit ad urbem defendendam (for ad defendendum urbem).

* In intransitive verbs this neuter form of the participle with *est, erat, &c.* is the only one in use. The dative of the agent is often left indeterminate.

† This conversion of the object accusative of the gerund into the passive construction of the gerundive may always take place, unless in those cases where perspicuity would suffer from the change. When the accusative after the gerund is a pronoun or adjective of the *neuter* gender, the conversion usually does not take place, to prevent ambiguity respecting the gender of these words. Thus always: *Studium illud efficiendi* (the desire of accomplishing that), and never *illius efficiendi*; *Cupidus plura cognoscendi* (desirous of knowing more), and never *plurium cognoscendorum*. Thus also: *In suum cuique tribuendo* (in giving every one his own), more commonly than, *In suo cuique tribuendo*. In general, however, the rule is, that, when the verb governs the accusative, the passive construction with the participle is to be preferred to the gerund with the accusative.

- Fortitude in the endurance of hardships and dangers. Fortitúdo in laboribus periculisque subeúndis (*for* in subeúndo labores, &c.).
- I am engaged in writing a letter. Occupátus sũm in epístolā scribendā (*for* in scribendo epístolam).
- I am engaged in writing letters. Occupátus sũm in epístolis scribendis (*for* in scribendo epístolas).
- The plan has been formed of destroying the city, of murdering the inhabitants, of blotting out the Roman name. Ínita sũnt consília úrbis delendæ, civium trucidandórum, nóminis Románi extingúendi.

F. Obs. From the above examples, it will be perceived that the gerundive agrees with its substantive in gender, number, and case. Violations of this general rule, however, both with respect to gender and to number, are not unfrequent in the genitive of substantives, and especially of pronouns. E. g. : —

- Since there is an opportunity of seeing you (*fem.*). Quóniam tui (*fem.*) vidéndi (*for* videndæ) est cõpia.
- For the sake of exhorting you. Vèstri exhortándi (*for* exhortandórum) causã.
- The liberty of plundering fruit. Licéntia diripléndi pomórum (*for* poma).
- The power of selecting examples. Exemplórum (*for* exémpa) eligéndi potéstas.

EXERCISE 38.

Are you fond of reading? — I am fond of reading. — Are your brothers fond of reading? — They are not fond of reading. — Who is fond of hearing? — The merchants are fond of hearing. — Does he come for the purpose of seeing? — He does come for the purpose of seeing. — They come (*veniunt*) for the purpose of hearing. — Is it useful to drink wine? — It is useful. — It is not useful to drink wine. — Are you (*esne tu*) solvent (i. e. can you pay your debts)? — I am solvent. — I cannot pay my debts. — Is the place easy to take (easily taken)? — It is difficult (*difficilis*) to be taken. — Do you read while you are playing? — I do not read while I am playing. — By what (*quã re*) is the mind of man nourished? — It is nourished by learning and thinking. — Does he spend his leisure in reading? — No, sir, he spends it in playing. — Does he read for the sake of learning (*discendi gratiã*)? — He reads for the sake of writing.

EXERCISE 39.

Must you read? — I am not obliged to read. — Must they sleep? — They must sleep. — Must your brother go? — He must go. — Who must go (*cui*)? — The sailor must go. — The boys must go. — Must the captains go? — They must go. — Must one venture? — One must

venture. — One must not venture. — What must (should) one do (*quid est faciendum*)? — Every one must (should) use his own judgment. — Do you keep (*alísne tu*) dogs for hunting? — I do not keep any. — Must you write a letter (Have you a letter to write)? — I must write one (I have one to write). — Have I any letters to write? — You have some to write. — Who has (*cui sunt*) many letters to write? — The merchant has many to write. — I have none to write. — Who should practise diligence? — We all (*nobis omnibus*) should practise and cherish it.

EXERCISE 40.

Have you (*estne tibi*) the design of writing a letter? — I have the design of writing several. — Has your father the design of writing letters? — He has the design of writing letters and notes. — Is the time of departure at hand (*adestne tempus abeundi*)? — It is at hand. — The time of departure is not yet (*nondum*) at hand. — Is it time to speak? — It is time to speak. — Are you (*esne tu*) engaged (*occupatus*) in writing a letter? — I am not engaged in writing a letter, but in writing notes. — Is your son fond of writing letters? — He is not fond of writing, but of reading them. — Is paper useful for writing letters? — It is. — Have you an opportunity to speak? — I have an opportunity to speak. — Who has an opportunity to read? — Your son has an opportunity to read and to write? — Who comes to see? — I come (*ego venio*) to see. — Who was (*quis missus est*) sent to procure ships? — The captain was sent. — Have you the desire to accomplish (i. e. of accomplishing) that? — I have (*est*). — What must we do? — We must give every man his own.

Lesson XXVI. — PENSUM VICESIMUM SEXTUM.

<i>A wish, a mind, desire.</i>	<i>Cupíditas, voluntas, ális, f.; stúdi-um, i, n.</i>
<i>Time, leisure.</i>	<i>Tempus, óris, n.; spátium, ōlium,* i, n.</i>
<i>A mind (desire) to work.</i>	{ <i>Volúntas opĕrándi.</i> <i>Stúdiúm opĕris faciéndi.</i>
<i>Time to work.</i>	{ <i>Spátium ad laborándum.</i> <i>Ōlium (tĕmpus) ad ópus faciéndum.</i>
<i>I have a mind (wish, desire) to do anything.</i>	{ <i>Est mĭhi volúntas (cupíditas, stúdiúm) áliquid faciéndi.</i> <i>Cúpidus súm áliquid faciéndi.</i> <i>Cúpio áliquid fácĕre.</i>

* *Tempus* is the proper word for "time" generally. *Otium* is "leisure." *Spátium* is properly "space," "room," i. e. a certain portion of time, an allotment or allowance of time for doing anything.

A. Obs. The preposition *to*, which in English is always the sign of the infinitive, is not always so in Latin. It is sometimes rendered by the infinitive, sometimes by the supine in *um*, and sometimes by one of the oblique cases of the gerund or gerundive. The shade of difference in these expressions will readily be perceived by the learner.

I have time to work (for working).	{ <i>Est mihi spātium ad lābōrāndum.</i> <i>Hābeo ōtium ad ōpus faciēndum.</i>
I have a mind (desire) to work.	{ <i>Cūpidus sūm laborāndi.</i> <i>Cūplo ōpus faciēre.</i>
I have the courage to speak.	{ <i>Est mihi ānīmus loquēdi.</i> <i>Audēo lōqui (dicere).</i>
To work.	{ <i>Lābōro, āre, āvi, ātum.</i> <i>Ōpus faciēre (to do work).</i>
To speak.	{ <i>Lōquor, lōqui, lōcūtus sum.*</i> <i>Dico, ēre, xi, ctum.</i>
To desire.	<i>Cūpio, ēre, īvi (īi), itum (ALIQUID FACERE).</i>
To venture, dare.	<i>Audēo, ēre, ausus sum † (ALIQUID FACERE).</i>
To cut.	<i>Sēco, āre, secūi, sectum (ALIQUEM, ALIQUID).</i>
To buy.	<i>Ēmo, ēre, ēmi, emptum (ALIQUEM, ALIQUID).</i>
To lack (want, to be without).	<i>Cārēo, ēre, ūi, itum (ALIQUA RE).</i>

B. RULE. Verbs signifying plenty or want are generally followed by the Ablative, sometimes by the Genitive. As :—

Exēo pecūniā.
Cūret ānīmo.
Liber scālet vītiis.
Indīget patrīs.

I want (am in want of) money.
He lacks (has not) the courage.
The book abounds in errors.
He needs his father.

I have not, I lack.

{ *Nōn hābeo (with the acc.).*
{ *Mīhi dēest (with the nom.).*
{ *Cāreo (with the abl.).*

* *Loquor* is a deponent verb of the third conjugation. The principal parts of verbs of the passive form are only *three*, viz.:—1. the Present Indicative (*loquor*); 2. the Present Infinitive (*loqui*); and 3. the Perfect Indicative (*locutus sum*). With respect to the signification, *loqui* is properly "to speak," "to talk," e. g. Latin, English; and *dicere*, "to say," or "to speak," in connected or formal discourse.

† On this deponent perfect, see Lesson XXXIII. A. Rem. 4.

I have not (I lack) the courage to speak.	{ Déest * mīhi ánimus loquēdi. Cáreo ánimo loquēdi. Nōn aúdēo loqui (fāri).
To cut it (of cutting, for cutting it).	{ Éum, éam, id secāre (secādi). Ad éum, id secāndum. Ad éam secādam (fem.).
To cut them (of cutting, for cutting them).	{ Éos, éas, éa secāre (secādi). Ad éos secādos (masc.). Ad éas secādas (fem.). Ad éa secāda (neut.).
To cut some (sing.).	{ Aliquid secāre (secādi). Ad nonnūllum secāndum. Ad nonnūllam secādam (fem.).
To cut some (plur.).	{ Aliquot (nonnūllos, &c.) secāre (secādi). Ad nonnūllos secādos, &c. Ad aliquot secāda.
Have you time to cut trees ?	{ Habēsne ótium ad secāndum arbóres ? Éstne tibi spátium ad arbóres áli- quas secādas ?
I have time to cut some.	{ Hábeo ótium ad secāndum áliquis. Ést mīhi spátium ad aliquot secā- das.
Have you a mind to cut the bread ?	{ Cupidúsne es pānis in frústa se- cādi ? Cupísne pānem in frústa secāre ?
I have no mind (desire) to cut it.	{ Nōn sūm cupidus ejus in frústa secādi. Éum in frústa secāre nōn cúpio.
To buy some more.	{ Plūs (ámplius) émēre or emēdi. Ad ámplius (plūs) emēndum.
To buy one.	{ Ūnum (-am, -um) émēre or emē- di. Ad ūnum (-am, -um) emēndum.
To buy one more.	{ Ūno (-a, -o) ámplius (plūs) † émēre or emēdi. Ad emēndum ūno (-a, -o) plūs (ám- plius).

* *Deest* is compounded of *de* + *sum*, and is inflected precisely like the simple verb. It is construed with the dative of the person: — *Deest mihi, tibi, hominibus, &c.*, "There is wanting to me, to you, to the men"; i. e. "I have not, lack, want."

† *Plus* and *amplius* are here used substantively, like *aliquid, nihil*, and may like them be followed by a partitive genitive; e. g. *plus equorum*, more horses; *amplius librorum*, more books. *Uno* is the ablative of excess: "more by one." We thus can say either *uno equo amplius*, or *uno amplius equorum*, one more horse.

To buy two.	{ Dúos (dúas, dúo) émère or eméndi. Ad eméndum dúos (dúas, dúo).
To buy two more.	{ Duóbus (-ábus, -óbus) ámplius (plús) émère or eméndi. Ad eméndum duóbus (-ábus, -óbus) plús (ámplius).*
Have you a mind to buy one more horse?	{ Cupísne émère úno plús equórum? Ésne cupidus eméndi úno ámplius equórum?
I have a mind to buy one more.	{ Cúpío émère úno plús. Súm cupidus eméndi úno ámplius.
Have you a mind to buy some books?	{ Cupísne émère libros áliquos? Cupidúsne és librórum áliquot eméndi?
I have a mind to buy some, but I have no time.	Cúpío áliquot (nonnúllos) émère, séd cáreo ótío (déest mihí spát- tium).
Am I right in doing so? (Is it right for me to do so?)	Éstne mihí fás (or licétne mihí) hóc fácère?
You are not right. (It is wrong for you.)	{ Nón ést tíbi fás (nón licet). Ést tíbi néfas.

EXERCISE 41.

Have you still a mind to buy the house of my friend?—I have still a mind to buy it, but I have no more money.—Have you time to work?—I have time, but no mind to work.—Has he time to cut some sticks?—He has time to cut some.—Have you a mind to cut some bread?—I have a mind to cut some, but I have no knife.—Have you time to cut some cheese?—I have time to cut some.—Has he a desire to cut the tree?—He has a desire to cut it, but he has no time.—Has he time to cut the cloth?—He has time to cut it.—Have I time to cut the trees?—You have time to cut them?—Has the painter a mind to buy a horse?—He has a mind to buy two.—Has your captain of the navy time to speak (*ad loquendum*)?—He has time, but no desire to speak.—Have you a mind to buy a carriage?—I have a mind to buy one.—Have I a mind to buy a house?—You have a mind to buy one.—Has your brother a mind to buy a great ox?—He has a mind to buy a little one.—We have a mind to buy little oxen.—How many horses have you a mind to buy?—I have a mind to buy four.—Has any one a mind to buy a broom?—This man has a mind to buy one.—What has that man a mind to buy?—He has a mind to buy a beautiful carriage, three beautiful horses, good tea, and good meat.

* The learner must bear in mind that, although these formulas are arranged with special reference to the expressions *cupio*, *cupidus sum*, and *otium ad* of this Lesson, they are of general importance, as these same constructions will perpetually recur with other words in different parts of the book.

EXERCISE 42.

Have you a desire to speak? — I have a desire, but no time to speak. — Have you the courage to cut your arm? — I have not the courage to cut it. — Am I right in speaking? — You are not wrong in speaking; but you are wrong in cutting my trees. — Has the son of your friend a desire to buy one more bird? — He has a desire to buy one more. — Have you a mind to buy one more beautiful coat? — I have a mind to buy one more. — Have we a mind to buy a few more horses? — We have a mind to buy a few more, but we have no more money. — What have you a mind to buy? — We have a mind to buy something good, and our neighbors have a mind to buy something beautiful. — Have their children a desire to buy any birds? — Their children have no desire to buy any. — Have you the courage to buy the trunk of the captain? — I have a desire to buy it, but I have no more money. — Who has a mind to buy my beautiful dog? — Nobody has a mind to buy it. — Have you a mind to buy my beautiful birds, or those of the Frenchman? — I have a mind to buy those of the Frenchman. — Which book has he a mind to buy? — He has a mind to buy that which you have, that which your son has, and that which mine has. — Have you two horses? — I have only one, but I have a wish to buy one more.

Lesson XXVII. — PENSUM VICESIMUM
SEPTIMUM.

OF COMPOUND VERBS.

A. The majority of Latin compound verbs are formed by prefixing certain particles to simple verbs. These particles are either the separable prepositions *a* (*ab* or *abs*), *ad*, *ante*, *circum*, *cum*, *de*, *e* or *ex*, *in*, *inter*, *ob*, *per*, *post*, *prae*, *praeter*, *pro*, *sub*, *super*, *supter*, and *trans*, or one of the inseparable prefixes *amb* (*an*), *dis* (or *di*), *re*, and *se*.

REMARKS.

1. It is frequently the case that the radical vowel or diphthong of the simple verb is changed in the compound; as *frango*, *diffringo*; *laedo*, *collido*, &c.

2. The final consonant of many of the above prepositions is often assimilated, i. e. changed, into the initial of the verb. The notes to the following list of compound verbs will show to what extent this is done.

EXAMPLES OF COMPOUND VERBS.

A ¹ — <i>āmitto, I lose.</i>	In — <i>illido, I strike against.</i>
Ab — <i>ābēo, I go away.</i>	“ — <i>immūto, I change.</i>
“ — <i>antūgio, I escape.</i>	“ — <i>irrumpto, I burst into.</i>
Abs — <i>abscondo, I conceal.</i>	Inter ⁷ — <i>interpōno, I put between.</i>
Ad ² — <i>addo, I add (to).</i>	“ — <i>intelligo, I comprehend.</i>
“ — <i>affero, I bring (to).</i>	Ob ⁸ — <i>obsto, I stand against.</i>
“ — <i>assūmo, I take, assume.</i>	“ — <i>oppōno, I place against.</i>
Ante ³ — <i>antēpōno, I prefer.</i>	“ — <i>ostendo, I show.</i>
“ — <i>anticipo, I anticipate.</i>	Per ⁹ — <i>perlēgo, I read through.</i>
Circum — <i>circūmēo, I go around.</i>	“ — <i>pellicio, I allure.</i>
Cum ⁴ — <i>combūro, I burn up.</i>	Post — <i>postpōno, I value less.</i>
“ — <i>compōno, I compose.</i>	Prae — <i>praefēro, I prefer.</i>
“ — <i>colligo, I collect.</i>	Praeter — <i>praetermitto, I omit.</i>
“ — <i>corripio, I seize.</i>	Pro — <i>prōcurro, I run forward.</i>
“ — <i>conservo, I preserve.</i>	“ — <i>prōdēo,¹⁰ I go forth.</i>
“ — <i>cōulesco, I blend with.</i>	Sub ¹¹ — <i>subjicio, I subject.</i>
“ — <i>cōmēdo, I eat up.</i>	“ — <i>succēdo, I follow.</i>
“ — <i>cōgito (= co-agito), I think, reflect.</i>	“ — <i>suspendo, I suspend.</i>
De — <i>descendo, I descend.</i>	Super — <i>superimpōno, I place upon.</i>
E ⁵ — <i>ējicio, I cast out.</i>	Supter — <i>suptērāgo, I drive under.</i>
“ — <i>escendo, I disembark.</i>	Trans ¹² — <i>transēo, I pass over (beyond).</i>
Ex — <i>exaudio, I hear.</i>	“ — <i>tradūco, I lead over.</i>
“ — <i>expōno, I expound.</i>	“ — <i>transcribo, I transcribe.</i>
In ⁶ — <i>intro, I enter.</i>	

B. The particle *amb* (*am, an*) has the sense of *around, about, concerning*. *Dis* or *di* denotes separation or dispersion, sometimes also

¹ *A* is put before *m* and *v*; *ab* before vowels and the majority of consonants; *abs* only before *c* and *t*. In the verbs *aufēro, aufūgio*, the *ab* is changed into *av = au*.

² *Ad* remains unchanged before vowels, and before *d, j, v, m*; but before the remaining consonants it is assimilated.

³ *Ante* changes its *e* into *i* only in the verbs *anticipāre* and *antistāre*.

⁴ *Cum* in composition never appears without a change of form. Before *b, p, m*, it becomes *com*; before *l, n, r*, it is assimilated into *col, con, cor*; before the remaining consonants it is always *con*; before vowels it is generally *co*, but sometimes *com*.

⁵ Before vowels, and before *c, p, q, s, t*, generally *ex*; before the rest of the consonants, *e*; before *f*, assimilation.

⁶ *In*, before *m, b, p*, becomes *im*; before *l* and *r* it is assimilated; in all other cases it remains unchanged.

⁷ *Inter* remains unaltered, except in *intelligo*.

⁸ *Ob* is assimilated only before *f, g, p*. The form *ostendo* is from the obsolete *obs* and *tendo*.

⁹ *Per* generally remains unaltered, except sometimes before *r*.

¹⁰ The letter *d* is sometimes inserted between the prefix and the verb, to prevent a hiatus; as *pro-d-ēo, re-d-ēo*, &c.

¹¹ *Sub* before vowels remains unchanged; it is assimilated before the consonants *c, f, g, m, p*, and sometimes also before *r*.

¹² *Trans* rejects the final *s*, when the verb begins with one; it sometimes becomes *tra* before consonants.

intensity. *Re* is generally *back, again*, but it sometimes likewise denotes separation. Its form before a vowel is *red*. *Se* is equivalent to the English *aside, apart*. These particles are called inseparable, because they are never used as independent words. Examples: —

Amb — amblo, <i>I go about.</i>	Re — rēmitto, <i>I send back.</i>
“ — ambigo, <i>I quarrel (about).</i>	“ — rēlēgo, <i>I read again.</i>
“ — amputo, <i>I cut off.</i>	“ — recludo, <i>I unlock.</i>
“ — anquiro, <i>I investigate.</i>	“ — rēdēo, <i>I return.</i>
Dis — disjicio, <i>I scatter.</i>	Se — sēvōco, <i>I call aside.</i>
“ — dispōno, <i>I arrange</i>	“ — sēdūco, <i>I lead aside.</i>
“ — dimitto, <i>I dismiss.</i>	“ — sējungo, <i>I separate.</i>
“ — diffēro, <i>I put off.</i>	

C. Obs. Verbs are also compounded with nouns, adjectives, and with other verbs and adverbs; as *vēnumdāre*, from *vēnum* + *dāre*; *calēfacēre*, from *calidus* + *facēre*; *obstūpēscere*, from *ob* + *stūpēo* + *facēre*, &c. But the great majority are compounds with prepositions.

To break, to break into pieces.	{ Frango, ěre, frēgi, fractum (ALIQUID and NEUTER). Confringo, ěre, frēgi, fractum. Diffingo (ALIQUID).
To keep, take care of.	{ Servo, āre, āvi, ātum. Rēpōno, ěre, pōsul, positum. (ALIQUID).
To pick up.	{ Tollo, ěre, sustūli, sublātum (ALIQUID).
To mend, repair.	{ Rēpāro, āre, āvi, ātum. Rēficio, ěre, fēci, fectum. (ALIQUID).
To light, kindle.	{ Accendo, ěre, di, sum (ALIQUID).
To make (or light) a fire.	{ Ignem (m.) accendēre (fācēre).
To burn (be on fire).	{ Ūro, ěre, ussi, ustum. Ardēo, ěre, arsi, arsum.
To burn up, destroy by burning.	{ Combūro, ěre, bussi, bustum. Concrēmo, āre, āvi, ātum. (ALIQUEM, ALIQUID).
To seek, look for.	{ Quaero, ěre, quaesivi, quaesitum. Conquiro, ěre, isivi, isitum. (ALIQUEM, ALIQUID).
To warm.	{ Calēfācio, ěre, fēci, factum (ALIQUID).
To make.	{ Fācio, fācēre, fēci, factum. Conficio, ěre, fēci, fectum. (ALIQUID).
To do.	{ Ago, āgēre, ēgi, actum. Fācio, fācēre, fēci, factum. (ALIQUID).

*To be willing, to wish.**Volo, velle, vólui (ALIQUID FACERE).*

D. Obs. The present indicative of the verb *volo*, which is irregular, is thus inflected.

SING.	<i>I will, am willing, or wish</i>	<i>ēgo vōlo</i>
	<i>Thou wilt (you will), &c.</i>	<i>tū vis</i>
	<i>He will, is willing, &c.</i>	<i>ille vult,</i>
PLUR.	<i>We will, wish, &c.</i>	<i>nōs vólumūs</i>
	<i>Ye will, wish, &c.</i>	<i>vōs vultis</i>
	<i>They will, wish, &c.</i>	<i>hī, īi, illi vólunt.</i>

REMARK. — The forms *volt* and *voltis* occur in ancient authors instead of *vult* and *vultis*.

Will you? Do you wish? Are you willing?	{ <i>Visne? Écquid vis?</i>
Will he? Is he willing? Does he wish?	{ <i>Ān (tū) vis? Núm vis?</i>
Do you wish to make my fire?	{ <i>Vúltne? Écquid (is) vúlt?</i>
	{ <i>Ān (ille) vúlt? Núm vúlt?</i>
	<i>Visne tū mīhi accendēre (facere) ígnem?</i>
I am willing to make it.	{ <i>Vólo éum accendēre.</i>
I do not wish to make it.	{ <i>Égo éum facere nōn nōlo.</i>
Does he wish to buy your horse?	<i>Nōlo éum accendēre.</i>
He wishes to buy it.	<i>Vúltne équum túum émere?</i>
	<i>Vúlt éum émere.</i>
He does not wish to buy it.	{ <i>Nōn vúlt éum émere.</i>
	{ <i>Éum émere nōn vúlt.</i>

*To be unwilling.**Nolo, nollē, nólui (ALIQUID FACERE).*

E. Obs. The verb *volo* is compounded of *nōn* and *volo*, and follows the inflection of the simple verb. Thus:—

SING.	<i>I am unwilling, &c.</i>	<i>nōlo</i>
	<i>Thou art unwilling, &c.</i>	<i>nōn vis</i>
	<i>He is unwilling, &c.</i>	<i>nōn vult,</i>
PLUR.	<i>We are unwilling</i>	<i>nōlümūs</i>
	<i>Ye are unwilling</i>	<i>nōn vultis</i>
	<i>They are unwilling.</i>	<i>nōlunt.</i>

REMARK. — *Neris* and *nevult* occur in the older Latin writers instead of *nonris* and *nonvult*.

F. RULE. The verbs *volo*, *nolo*, *mālo*, *cūpio*, *sōlēo*, *audeo*, and others expressing willingness, desire, ability, custom, duty, and the like, are followed by the infinitive; as,

*Volo fieri doctus.**

Nōn vult abire.

Dēbes esse diligens.

Sōlet trīstis esse.

Pōtest liber esse.

I wish to become learned.

He is unwilling to go.

You ought to be diligent.

He is wont to be sad.

He can be free.

Has the tailor time to mend my coat.

He has time to mend it.

Has the shoemaker time to mend my boots?

He has time to mend them.

Am I right in keeping (is it right for me to keep) your money?

You are not right in keeping it.

Who has to mend (who must mend) our coats?

The tailor has to mend them.

What have I to do?

You have to warm our coffee.

Habétne sártor spátium ad reparándum méam tógam?

Éstne sartóri ótium ad tógam méam reficiéndam?

Ést éi ótium ad éam reficiéndam.

Éstne sutóri spátium ad cálligas méas reficiéndas?

Ést éi spátium ad éas reficiéndas.

Éstne mñhi fās pecūnlam tuam servāre (reponēre)?

Nōn ést tñbi fās (tñbi néfas ést) éam servāre (reponēre).

Cui sūnt tógae nōstrae reparándae?

Reparándae sūnt sartóri.

Quíd ést mñhi faciéndum?

Coffea nōstra tñbi calefaciéndā ést.

EXERCISE 43.

Have you a desire to keep my letter? — I have a desire to keep it. — Am I right in keeping your money? — You are right in keeping it. — Has the tailor a desire to make my coat? — He has a desire to make it, but he has no time. — Has your tailor time to mend my coats? — He has time to mend them. — Have you courage to burn my hat? — I have not the courage to burn it; I have a mind to keep it? — Has the shoemaker's boy a mind to mend my boots? — He has no time to mend them. — What has our friend's tailor to mend? — He has to mend our old coats. — Who has to mend our boots? — Our shoemaker has to mend them. — What has our hatmaker to do? — He has to mend your great hats. — Has your brother's joiner anything to do? — He has to mend our great tables and our little chairs. — Do you wish to keep my twenty-seven crowns? — I wish to keep them. — Will you pick up that crown or that florin? — I will pick up both. — Do you wish to cut his finger? — I do not wish to cut it. — Does the painter wish to burn vinegar? — He wishes to burn some.

* After verbs expressing a desire or wish (such as *volo, nolo, molo, cupio, opto, studio*), the noun, adjective, or participle of the predicate is in the *Nominative*, when the *subject* of the sentence remains the same, but in the *Accusative* when a new subject is introduced, or the pronoun of the same person repented. Thus: *Cupio esse clemens*, I desire to be clement; but *Cupio te esse clementem*, I desire you to be clement; and also *Cupio me esse clementem*, instead of *Cupio esse clemens*. And in the same way: *Volo cum fieri doctum*, I wish him to become learned; and *Volo me fieri doctum*, instead of *Volo fieri doctus*.

— Is the peasant willing to burn his bread? — He is not willing to burn his own, but that of his neighbor. — Have you anything to do? — I have nothing to do. — Have we anything to do? — We have to warm our coffee. — Do you wish to speak? — I wish to speak. — Is your son willing to work? — He is not willing to work.

EXERCISE 44.

Do you wish to buy anything? — I wish to buy something. — What do you wish to buy? — I wish to buy some good books. — What has he to buy? — He has to buy a good horse. — Will you buy this or that table? — I will buy neither this nor that. — Which house does your friend wish to buy? — He wishes to buy your brother's great house. — Is your servant willing to make my fire? — He is willing to make it. — Will your father buy these rams or these oxen? He will buy neither the one nor the other. — Does he wish to buy my umbrella or my cane? — He wishes to buy both. — Do you wish to make a fire? — We do not wish to make any. — What do you wish to make? — I wish to make vinegar. — Will you seek my knife? — I will seek it. — Have you to look for anything? — I have nothing to look for. — Has he time to seek my son? — He has time, but he will not seek him. — What has he to do? — He has to make a fire, to wash my thread stockings, to buy good coffee, good sugar, good water, and good meat. — Will he buy your good trunk? — He will buy it. — Will you buy my great or my little house? — I will buy neither your great nor your little house; I wish to buy that of our friend. — Will you buy my beautiful horses? — I will not buy them. — How many rams will you buy? — I will buy twenty-two. — Does the foreigner wish to buy much corn? — He wishes to buy but little. — Do you wish to buy a great many gloves? — We wish to buy only a few, but our children wish to buy a great many. — Will they seek the same boots which we have? — They will not seek those which you have, but those which my father has. — Will you look for my coats, or those of the good Frenchman. — I will look neither for yours nor for those of the good Frenchman; I will look for mine and for those of my good son.

Lesson XXVIII. — PENSUM DUODETRICESIMUM.

OF THE DERIVATION OF TENSES.

It has already been said (Lesson XXIV.) that the different tenses and other parts of the Latin verbs are all formed from four principal parts; namely, from the Present Indicative, the Present Infinitive, the Perfect Indicative, and the Supine in *um*. This formation takes place according to the following laws: —

I

A. From the PRESENT INFINITIVE (*āmāre, mōnēre, lēgere, audire*) are derived : —

1. The *Imperative Passive*, which has invariably the same form ; as *amāre, mōnēre, lēgere, audire*, be thou loved, admonished, read, heard.

2. The *Imperative Active*, by dropping the final *re* ; as *amā, mōnē, lēgē, audi*, love, admonish, read, hear thou.

3. The *Present Infinitive Passive*, by changing, 1. *āre*, 2. *ēre*, 4. *īre*, into, 1. *āri*, 2. *ēri*, 4. *īri*, and 3. *ēre* into *i* ; as *amāri, monēri, lēgi, audiri*, to be loved, admonished, read, heard.

4. The *Imperfect Subjunctive Active*, by adding *m* ; as *amārēm, monērēm, legērēm, audirēm*, that I might be loved, admonished, read, heard.

5. The *Imperfect Subjunctive Passive*, by adding *r* ; as *amārēr, monērēr, legērēr, audirēr*, that I might be loved, admonished, read, heard.

B. From the PRESENT INDICATIVE (*āmo, mōnēo, lēgo, audio*) are derived : —

1. The *Present Indicative Passive*, by adding *r* ; as *āmor, mōnēor, lēgor, audior*, I am loved, admonished, read, heard.

2. The *Present Subjunctive Active*, by changing the terminations of the Present Indicative (1. *o*, 2. *ēo*, 3. *o* (*io*), 4. *io*) into, 1. *em*, 2. *eam*, 3. *am* (*iam*), 4. *iam* ; as *āmei, mōnēam, lēgam* (*capīam*), *audīam*, that I may love, admonish, read (take), hear.

3. The *Present Subjunctive Passive*, by changing the final *m* of the Active into *r* ; as *āmer, mōnēar, lēgar* (*capīar*), *audīar*, that I may be loved, admonished, read (taken), heard.

4. The *Imperfect Indicative Active*, by changing the terminations of the Present into, 1. *ābam*, 2. *ēbam*, 3. *ēbam* (*iēbam*), 4. *iēbam* ; as *amābam, monēbam, legēbam* (*capīēbam*), *audīēbam*, I loved, admonished, read (took), heard.

5. The *Imperfect Indicative Passive*, by changing the final *m* of the same tense in the Active into *r* ; as *amābar, monēbar, legēbar* (*capīēbar*), *audīēbar*, I was loved, admonished, read (taken), heard.

6. The *First Future Active*, by changing the termination of the Present into, 1. *ābo*, 2. *ēbo*, 3. *am* (*iam*), 4. *iam* ; as *amābo, monēbo, lēgam* (*capīam*), *audīam*, I shall love, admonish, read (take), hear.

7. The *First Future Passive*, by changing the final *m* of the same tense in the Active into *r* ; as *amābor, monēbor, lēgar* (*capīar*), *audīar*, I shall be loved, admonished, read (taken), heard.

8. The *Present Participle Active*, by changing the terminations of the Present Indicative into, 1. *ans*, 2. *ens*, 3. *ens* (*iēns*), 4. *iēns* ; as *āmans, mōnens, lēgens* (*capīens*), *audīens*, loving, admonishing, reading (taking), hearing.

9. The *Future Passive Participle*, by changing the same terminations into, 1. *andus*, 2. *endus*, 3. *endus* (*iendus*), 4. *iendus* ; as *aman-*

dus, monendus, legendus (capiendus), audiendus, to be loved, admonished, read (taken), heard.

10. The *Gerund*, in a similar manner; as *amandi, monendi, legendi (capiendi), audiendi*, of loving, admonishing, reading (taking), hearing.

C. From the PERFECT INDICATIVE (*amāvi, monūi, lēgi, audīvi*) are derived:—

1. The *Pluperfect Indicative*, by changing the final *i* into *eram*; as *amāveram, monūeram, lēgeram, audīveram*, I had loved, admonished, read, heard.

2. The *Future Perfect*, by changing the final *i* into *ero*; as *amāverō, monūerō, lēgerō, audīverō*, I shall have loved, admonished, read, heard.

3. The *Perfect Subjunctive*, by changing *i* into *erim*; as *amāverim, monūerim, lēgerim, audīverim*, that I may have loved, admonished, read, heard.

4. The *Pluperfect Subjunctive*, by changing *i* into *issem*; as *amāvissem, monūissem, lēgissem, audīvissem*, that I might have loved, admonished, read, heard.

5. The *Perfect Infinitive Active*, by changing *i* into *isse*; as *amāvisse, monūisse, lēgisse, audīvisse*, to have loved, admonished, read, heard.

D. From the SUPINE IN "UM" (*amātum, monitum, lectum, auditum*) are derived:—

1. The *Perfect Participle Passive*, by changing the final *um* into *us*, *a, um*; as *amātus, a, um*, loved; *monitus, a, um*, admonished; *lectus, a, um*, read; *auditus, a, um*, heard.

2. The *Future Participle Active*, by changing *um* into *urus, a, um*; as *amāturus, a, um*, about to love; *moniturus, a, um*, about to admonish; *lecturus, a, um*, about to read; *auditurus, a, um*, about to hear.

REMARK. — The Participle in *urus* in connection with *esse* serves to form the *Future Infinitive Active*; as *amāturum (am, um) esse*, to be about to love; *moniturum (am, um) esse*, to be about to admonish, &c. The same Participle, compounded with the different tenses of the verb *sum*, gives rise to a new conjugation, by which the various shades of a future or incipient action are indicated; as *amāturus sum*, I am about to love; *amāturus eram*, I was about to love; *amāturus ero*, I shall be about to love, &c.

E. In the PASSIVE VOICE several tenses are *periphrastic* or *compound*, and are formed by combining the Perfect Participle with one of the tenses of the verb *sum*. These compound tenses are:—

1. The *Perfect Indicative*, with *sum*; as *amātus (a, um) sum*, I have been loved; *monitus (a, um) sum*, I have been admonished, &c.

2. The *Perfect Subjunctive*, with *sim*; as *amatus* (*a, um*) *sim*, that I may have been loved; *auditus* (*a, um*) *sim*, that I may have been heard, &c.

3. The *Pluperfect Indicative*, with *eram*; as *lectus* (*a, um*) *eram*, I had been read; *auditus* (*a, um*) *eram*, I had been heard, &c.

4. The *Pluperfect Subjunctive*, with *essem*; as *amatus* (*a, um*) *essem*, that I might have been loved; *monitus* (*a, um*) *essem*, that I might have been admonished, &c.

5. The *Future Perfect*, with *ero*; as *auditus* (*a, um*) *ero*, I shall have been heard; *lectus* (*a, um*) *ero*, I shall have been read, &c.

6. The *Perfect Infinitive*, with *esse*; as *amatum* (*am, um*) *esse*, to have been loved; *auditum* (*am, um*) *esse*, to have been heard, &c.

7. To these compound or periphrastic parts of the *Passive Voice* we must add the *Future Infinitive*, which is formed by combining the *Supine* in *um* with *iri*; as *amatum iri*, *lectum iri*, &c., to be about to be loved, read, &c. (See *Paradigms*, pp. 664, 665.)

To tear, lacerate.	{ <i>Discindo, ěre, ŭdi, issum.</i> <i>Lācĕro, āre, āvi, ātum.</i> (ALIQUID).
To drink.	{ <i>Bibo, ěre, bibi, bibĭtum.</i> <i>Pōto, āre, āvi, ātum or pōtum.</i> (ALIQUID).
To carry (take).	{ <i>Fĕro, ferre, tŭli, lātum.</i> <i>Porto, āre, āvi, ātum.</i> (ALIQUID).
To bring (carry).	{ <i>Affĕro, afferre, attŭli, allātum.</i> <i>Apporto, āre, āvi, ātum.</i> (ALICUI ALIQUID).
To go.	<i>Ēo, ĩre, ĩvi or lĭ, ĩtum (NEUTER).</i>

F. Obs. The verbs *fĕro*, I bear, carry, and *ĕo*, I go, are irregular in several tenses. The present indicative is thus inflected:—

SING. <i>I carry</i>	<i>fĕro</i>	SING. <i>I go</i>	<i>ĕo</i>
<i>Thou carriest</i>	<i>fers</i>	<i>Thou goest</i>	<i>is</i>
<i>He carries,</i>	<i>fert,</i>	<i>He goes,</i>	<i>it,</i>
PLUR. <i>We carry</i>	<i>fĕrimus</i>	PLUR. <i>We go</i>	<i>imus</i>
<i>Ye carry</i>	<i>fertis</i>	<i>Ye go</i>	<i>itis</i>
<i>They carry.</i>	<i>fĕrunt.</i>	<i>They go.</i>	<i>ĕunt.</i>

To be.

Sŭm, esse, fŭi, fŭtŭrus.

To be at home.

Dŏmĭ (gen.) ĕsse.

To go home.

Dŏnum (acc.) ĩre.

G. Obs. 1. The English "at home" is in Latin expressed by the genitive *dŏmĭ*, to which may be added *meae, tuae, nostrae, vestrae*, and *aliĕnae*, in the sense of "at my, thy (your), our, your, another man's house or home"; but when another adjective or pronoun follows, the

ablative with *in* is required; as *in illā domo*, in that home; *in domo privāta*, in a private house. When the genitive of the possessor is added, either *domi* or *in domo* may be used; as *domi* or *in domo alicujus*, at some one's house or home; *domi* or *in domo Cæsaris*, at the house of Cæsar.

2. The English "home" (after verbs of motion) is expressed by the accusative *domum*, and so also *domum meam*, *tuam*, *nostram*, *vestram*, *aliēnam*, "to my, thy (your), our, your, another man's house or home"; but with any other adjective or pronoun the preposition *in* is required; as *in domum illam*, to that house or home; *in domum novam*, to the new house or home. When the genitive of the possessor is added, it is either *domum* or *in domum alicujus*, to some one's house or home.

Is your father at home?

Estne pater tuus domi?

He is not at home.

Nōn est (domi).

Is his brother going home?

Itne frater ejus domum?

He is going home.

It (domum).

With or at the house of.

{ *Apud* (Prep. with the Acc.).

{ *Cum* (Prep. with the Abl.).

{ *Domi* or *in domo* (with the Gen.).

{ *Ad* (Prep. with the Acc.).

To or to the house of.

{ *Domum* or *in domum* (with the Gen.).

To be with the man or at the man's house.

{ *Apud virum* or *cum viro* esse.

{ *Domi* or *in domo viri* esse.

To go to the man or to the man's house.

{ *Ad virum* ire.

{ *Domum* or *in domum viri* ire.

To be with one's friend (at the house of one's friend).

{ *Apud amicum* or *cum amico* (suo) esse.

{ *Domi* or *in domo amici* esse.

To go to one's friend or to the house of one's friend.

{ *Ad amicum* (suum) ire.

{ *Domum* or *in domum amici* ire.

To be with me, thee (you), us, you, at my house, &c.

{ *Apud mē, tē, nōs, vōs* esse.

{ *Mēcum, tēcum, nobiscum,* vobiscum* esse.

{ *Domi mēae, tuae, nostrae, vestrae* esse.

To be at one's own, at another man's house.

{ *Domi suae, aliēnae* esse.

To go to one's own, to another man's house.

{ *Domum suam, aliēnam* ire.

To be with him, with them, with some one.

{ *Apud eum, eos, aliquem* esse.

{ *Cum eo, his, aliquo* esse.

{ *Domi* or *in domo ejus, eorum, alicujus* esse.

* The preposition *cum* with *mē, tē, nōs*, always becomes *mēcum, tēcum, aecum*; with *nōbis, vōbis*, either *nōbiscum, vōbiscum*, or *cum nōbis, cum vōbis*.

To go to him, to them, to some one.	{ Ad eum, eos, aliquem ire. Dónum or in dómum ejus, eorum, alicujus ire.
To be with no one, at no one's house.	{ Apud neminem (nullum) esse. Cum nullo (némine) esse. Dómi or in dómo nullius esse.
To go to no one, to no one's house.	{ Ad nullum (néminem) ire. Dónum or in dómum nullius ire.
To be with one's father, at one's father's house.	{ Apud patrem (cum patre) esse. In dómo patrénā esse.
To go to one's father, to one's father's house.	{ Ad patrem ire. In dómum patrénam ire.
Is your little boy at any one's house?	{ Estne puérculus tuus apud aliquem (in dómo alicujus)?
He is at no one's house (with no one)?	{ Nón est apud quénquam. In dómo nullius est.
Do you wish to go to your friend?	{ Visne ad amicum tuum (dómum or in dómum amici tui) ire?
I do not wish to go to him.	{ Nólo ad eum (dómum or in dómum ejus) ire.
At whose house? With whom?	{ Cujus in dómo? Apud quém?
To whose house? To whom?	{ Cujus in dómum? Ad quem?
To whom (to whose house) do you wish to go?	{ Ad quem (cujus in dómum) vis ire?
I do not wish to go to any one (to any one's house).	{ Nólo ad quénquam (in dómum cujúsquam) ire.
With whom (at whose house) is your brother?	{ Apud quem (cujus in dómo) est fráter tuus?
He is with us (at our house).	{ Est apud nós. Dómi nóstrae est.

EXERCISE 45.

Do you wish to tear my coat? — I do not wish to tear it. — Does your brother wish to tear my beautiful book? — He does not wish to tear it. — What does he wish to tear? — He wishes to tear your heart. — With whom is our father? — He is with his friend. — To whom do you wish to go? — I wish to go to you. — Will you go to my house? — I will not go to yours, but to my tailor's. — Does your father wish to go to his friend? — He wishes to go to him. — At whose house is your son? — He is at our house. — Do your children wish to go to our friends? — They wish to go to them. — Is the foreigner at our brother's? — He is there (*apud eum*). — At whose house is the Englishman? — He is at yours. — Is the American at our house? — No, sir, he is not at our house; he is at his friend's. — Is the Italian at his friends'? — He is at their house.

EXERCISE 46.

Do you wish to go home? — I do not wish to go home; I wish to go to the son of my neighbor. — Is your father at home? — No, sir,

he is not at home. — With whom is he? — He is with the good children of our old neighbor. — Will you go to any one's house? — I will go to no one's house. — At whose house is your son? — He is at no one's house; he is at home. — What will he do at home? — He will drink good wine. — Will you carry my letters home? — I will carry them to my father's. — Who will carry my notes? — The young man will carry them. — Will he carry them to my house? — No; he will carry them to his brother's. — Is his father at home? — He is not at home; he is at the foreigner's. — What have you to drink? — I have nothing to drink. — Has your son anything to drink? — He has good wine and good water to drink. — Will your servant carry my books to my brothers? — He will carry them to their house. — What will you carry to my house? — I will carry to your house two chickens, three birds, good bread, and good wine. — Will you carry these chairs to my house? — I will not carry these, but those. — What will the German do at home? — He will work and drink good wine.

EXERCISE 47.

What have you at home? — I have nothing at home. — Have you anything good to drink at home? — I have nothing good to drink; I have only bad water. — Has the captain as much coffee as sugar at home? — He has as much of the one as of the other at home. — Will you carry as many crowns as buttons to my brother's? — I will carry to his house as many of the one as of the other. — Will you carry great glasses to my house? — I will carry some to your house. — Has the merchant a desire to buy as many oxen as rams? — He wishes to buy as many of the one as of the other. — Has the shoemaker as many shoes as boots to mend? — He has as many of the one as of the other to mend. — Has he as much wine as water to drink? — He has as much to drink of the one as of the other. — Has the Turk a desire to break some glasses? — He has a desire to break some. — Has he a mind to drink some wine? — He has no mind to drink any. — Will you buy anything of me (*de mē*)? — I will buy nothing of you. — Of whom (*de quō*)* will you buy your corn? — I will buy it of the great merchant. — Of whom will the English buy their oxen? — They will buy them of the Dutch. — Will the Spaniards buy anything? — They will buy nothing.

* The person of *whom* any is bought is in Latin put in the Ablative with the preposition *de*; so that the formula is: *aliquid de aliquo emere*, to buy any of any one.

Lesson XXIX. — PENSUM UNDETRICESIMUM.

OF THE CLASSIFICATION OF VERBS.

A. Latin verbs in general may be divided into *Primitive* and *Derivative*, and with reference to their composition into *Simple* and *Compound*.

Primitive verbs are those which are not derived from any other word, but are themselves the roots for other parts of speech.

Derivatives are formed either from nouns, adjectives, or other verbs.

Simple verbs may be either primitive or derivative.

Compound verbs are formed by the union of a verb with another verb or with some other part of speech. (See Lesson XXVI.)

B. The verbs derived from other verbs are subdivided into a number of classes. These classes are : —

1. *Frequentatives*, or such as denote a reiteration or frequent repetition of the action expressed by the primitive ; as *dictāre* (from *dico*), to say often ; *quaeritāre* (from *quaero*), to inquire repeatedly.

These verbs are all of the first conjugation, and are generally formed from the supine of their primitives, by changing the *ātum* of the first conjugation into *ūtō, ūtāre*, and the *um* of the remaining conjugations into *o, āre* ; as *portātum* (the supine of *porto*, I carry) — *portūtō, āre*, I carry often ; *dormitum* (the supine of *dormio*, I sleep) — *dormūtō, āre*, I am apt to sleep constantly, I am sleepy. But others again are formed from the present indicative of their primitive, and some even from other frequentatives ; as *agūtō, āre* (from *ago*, I drive), to drive up and down ; *latūtō, āre* (from *latēo*, I am concealed), I hide myself ; *dictūtō, āre*, I say or tell often ; *lectūtō, āre*, I read again and again (from the obsolete frequentatives *dictāre, lectāre*), &c.

2. *Desideratives*, in *ūrītō, ūrīre*, denoting a desire for that which is indicated by the primitive. These verbs are likewise derived from the supine of the primitive, and are always of the fourth conjugation ; as *ēsum* (the supine of *edo*, I eat) — *ēsūrītō, īre*, I desire to eat, I am hungry ; *emptum* (from *emo*, I buy) — *emptūrītō, īre*, I desire to buy ; *coenātum* (from *coeno*, I dine) — *coenātūrītō, īre*, I desire to dine, &c.

But a number of verbs in *ūrītō, ūrīre* (and *ūrītō, ūrītāre*) are no frequentatives and can readily be distinguished by the long *u* ; as *ligūrīre*, to be dainty ; *prūrīre*, to itch ; *centurītāre*, to divide into centuries ; *decūrītāre*, to divide into companies.

3. *Inchoatives* or *Inceptives* in *sco, scēre*, which serve to indicate the beginning of an action or state ; as *languesco, ēre*, I

am growing languid (from *languēre*, to be languid); *ingemisco*, *ēre*, I begin to sigh (from *gemēre*, to sigh).

The final *sco* of these inchoatives is *asco* from primitives of the first conjugation, *esco* from those of the second, and *isco* from those of the third and fourth.

Inchoatives frequently occur compounded with prepositions, while their primitives are simple verbs; as *pertimesco*, I begin to dread, from *timeo*, I am afraid; *conticesco*, I become silent, from *taceo*, I am silent; *obdormisco*, I fall asleep, from *dormio*, I sleep.

Some inchoatives are derived from substantives and adjectives; as *maturesco*, I grow ripe, from *matūrus*, a, um; *puērasco*, I am becoming a boy, from *puer*, a boy, &c.

A number of verbs in *sco* are no inchoatives, as *cresco*, I grow; *nosco*, I learn to know; *posco*, I demand.

4. *Diminutives*, with the termination *illo*, *illāre*, which is annexed to the root of the primitive without any other change; as *cantillo*, I sing a little, I trill (from *cantare*, to sing); *conscribillo*, I scribble (from *scribēre*, to write); *sorbillo*, I sip (from *sorbēre*, to sup, drink up). The verbs of this class are but few in number.

5. *Intensives* in *sso*, *ssēre*; as *capesso*, *facesso*, *petesso* (from *capio*, *facio*, *pēto*), I seize, perform, seek with earnestness or eagerness.

C. Verbs derived from nouns are called *Denominatives*. E. g. *lucēo*, I shine; *fraudo*, I deceive, defraud; *vulnēro*, I wound (from *lux*, *fraus*, *vulnus*), &c.

A large number of Latin verbs derived from substantives signify to be or to imitate that which is indicated by the noun. The majority of these verbs are deponents of the first conjugation; as *dominus* — *domināri*, to act the lord, to domineer; *cornix* — *cornicāri*, to chatter like a crow; *fūr* — *fūrāri*, to be a thief, to steal; *Graecūlus* — *graecāri*, to live like a Graeculus, to live luxuriously and effeminately; but also *pāter* — *patrisso*, *āre*, I take after my father; *būbo* — *būbūlo*, *āre*, to screech like an owl, &c.

Where?

Ūbi? Ūbīnam? * (Adverbs.)

Whither? Where to?

Quō? Quorsūn? Quorsūs? (Adverbs.)

D. Obs. 1. The interrogative adverb *ūbi*? implies motion or rest in a place, and the noun of the answer generally stands either in the genitive or ablative,† but sometimes in the accusative with one of the prepositions *ad*, *apud*, *super*, or *supr*.

* This *nam* is affixed with some emphasis. So also *Ūbi loci*? *Ūbi gentium*? *Ūbi terrarum*? Where in the world?

† When this ablative is the name of a town of the third declension, it stands without a preposition; as *Carthagine*, at Carthage; but otherwise it has *in* before it.

Obs. 2. The interrogative adverb *quô*? implies motion or direction towards a place, and the noun of the answer is always in the accusative, either with or without a preposition.

<i>There.</i>	<i>Ībī, illūc, iclūc (rest).</i>
<i>Thither (there).</i>	<i>Ēō, illō, illūc (motion).</i>
To carry thither.	<i>Ēō (īllo, īllūc) portāre (fērrē).</i>
To carry it thither.	<i>(Ēum, ēam), id īllō portāre.</i>
To carry some thither.	<i>SING. Aliquantum ēō (īllo, īlluc) portāre (fērrē).</i>
To carry them thither.	<i>PLUR. Aliquot ēō (īllō, īlluc) portāre (fērrē).</i>
Where is my son?	<i>Ēos (ēas, ēa) ēō (īllo, īlluc) portāre or fērrē.</i>
He is at home.	<i>Ūbi ēst filiūc mēūc?</i>
Is his brother there too?	<i>Dōmī ēst.</i>
He is not there, but at the neighbor's.	<i>Dōmī suāc ēst.</i>
Will you carry my books to the merchant?	<i>Ēstne ībī ēt * frāter ējūc?</i>
I do not wish to carry them to him.	<i>Nōn ēst ībī; apud vicinūc est.</i>
To send.	<i>Visne tū lībroc mēoc ad mercatōrem portāre?</i>
To come.	<i>Nōlo ēoc ad īllūc portāre.</i>
To lead.	<i>Mitto, ěre, misi, missum (ALICUI ALIQUID, ALIQUID AD ALIQUEM).</i>
When? At what time?	<i>Vēnio, ěre, vēni, ventum.</i>
	<i>Pervēnio, ěre, vēni, ventum (NEUTER).</i>
	<i>Dūco, ěre, duxi, ductum.</i>
	<i>Dēdūco, ěre, duxi, ductum.</i>
	<i>(ALIQUEM AD ALIQUEM).</i>
	<i>Quandō? Quō tempōre?</i>

E. RULE. Time *when* is put in the Ablative without a preposition, as:—

<i>Hōrā duodēcīmā.</i>	<i>At twelve o'clock.</i>
<i>Hōc tempōre.</i>	<i>At this time.</i>
<i>Diē constitūtā.</i>	<i>On the appointed day.</i>
To-morrow.	<i>Crās (adv.), crastinō tempōre.</i>
To-day, this day.	<i>Hōdīē (adv.), hōc diē, hōdīernō tempōre.</i>
Somewhere, anywhere.	<i>Ālicūbī, usquām, usplām (rest).</i>
Somewhither, anywhither.	<i>Ālīquō, quōquām, quōplām (motion).</i>

* The conjunction *et* has sometimes the sense of *also, too*.

F. Obs. The adverb *alicubi* is compounded of *aliquis* and *ubi*, and is synonymous with *in aliquo loco*, "in some place," or "somewhere," "anywhere," generally. *Uspiam* may commonly stand in the same sense, but *usquam* can only be employed in clauses involving a condition or negation, as after the conjunctions *si*, *nisi*, *neque* (*nec*), *non*, *nunquam*, &c. The same distinctions apply to the corresponding adverbs of motion, *aliquo*, *quopiam*, and *quoquam*.

Nowhere, not anywhere. *Nusquā, nuspiā* (rest).
Nowhither, not anywhere. *Nusquā* (motion).

Do you desire to go anywhere (anywhither)? *Cupisne ire aliquo (quopiam)?*

I do desire to go somewhere (somewhither). *Cupio ire aliquo.*

I desire to go to the house of my father. *In dōmum patrēnam ire cupio.*

I do not desire to go anywhere. *Nusquam ire cupio.*

Nor do I desire to go anywhere. *Neque ego quōquam ire cupio.*

If he desires to go anywhere. *Si ille quōquam ire cupit.*

Is your brother anywhere? *Estne frater tuus alicubi (uspiam)?*

He is somewhere. *Est alicubi (in aliquo loco).*

He is at the house of his father. *In dōmo patrēnā est.*

He is nowhere. *Nusquam (nuspiam) est.*

Nor is his friend anywhere. *Néque amicus ejus usquam est.*

Unless your friend is anywhere. *Nisi amicus tuus usquam est.*

Will you conduct me to your tailor? *Visne me ad sartōrem tuum dūcere?*

I will conduct you to him. *Volo te ad eum dūcere (deducere).*

When will you lead me to him? *Quādo (quō tempore) me vis ad eum dūcere?*

I will lead you to him to-morrow. *Ego te crās (crastino tempore) ad eum dūcere volo.*

Who will send me good books? *Quis vult mihi mittere libros bonos?*

No one will send you any. *Nemo tibi illos mittere vult.*

The physician. *Mēdicus, i, m.*

To write. *Scribo, ēre, psi, ptum (ALICUI
ALICUI or AD ALIQUEM).*

Have you as many letters to write as my father?

Scribendaēne tibi sunt tam multae litterae quam patri meo?

Habēsne tot litteras scribendas, quōt pater meus?

I have more (of them) to write than he.

Scribendae sunt mihi plūs (plures) quān ei.

Scribendas ego plures habeo quam ille (ipse).

EXERCISE 48.

Will you go anywhere (anywhere)? — I will go nowhere (nowhere). — Will your good son go to any one? — He will go to no one. — When will you take your young man to the painter? — I will take him there (*ad eum*) to-day. — Where will he carry these birds to? — He will carry them nowhere. — Will you take the physician to this man? — I will take him there (*ad eum*, to him). — When will you take him there? — I will take him there to-day. — Will the physicians come to your good brother? — They will not come to him. — Will you send me a servant? — I will send you none. — Will you send a child to the physician? — I will send one to him. — With whom is the physician? — He is with nobody. — Do you wish to go anywhere? — I wish to go to the good Americans. — Has he time to come to my house? — He has no time to come there. — Will the captain write one more letter? — He will write one more. — Will you write a note? — I will write one. — Has your friend a mind to write as many letters as I? — He has a mind to write quite as many.

EXERCISE 49.

Where is your brother? — He is at home. — Whither do you wish to go? — I wish to go home. — Whither does your father wish to go? — He wishes to go to your house. — Whither will you carry this letter? — I will carry it to my neighbor's. — Is your son at home? — He is there. — Whither will the shoemaker carry my boots? — He will carry them to your house? — Will he carry them home? — He will carry them thither. — Will you send good sugar home? — I will send some thither. — Will the baker send good bread home? — He will send some thither. — Will you come to me? — I will come to you. — Whither do you wish to go? — I wish to go to the good Frenchmen. — Will the good Italians go to our house? — They will go nowhere. — Will you take your son to my house? — I will not take him to your house, but to the captain's. — When will you take him to the captain's? — I will take him there to-morrow. — Have you many letters to write? — I have only a few to write. — How many letters has our old neighbor to write? — He has as many to write as you. — Who has long letters to write? — The youth has some to write. — How many more letters has he to write? — He has six more to write. — How many has he to send? — He has twenty to send. — Has he as many letters to send as his father? — He has fewer to send. — Has the hatmaker some more hats to send? — He has no more to send. — Has your son the courage (*auléne fílius tíus*) to write a long letter? — He has the courage to write one. — Will he write as many letters as mine? — He will write quite as many. — Will you buy as many carriages as horses? — I will buy more of the latter than of the former.

Lesson XXX.—PENSUM TRICESIMUM.

OF THE PRESENT SUBJUNCTIVE.

A. The Present Subjunctive is formed from the Present Indicative by changing the terminations of the respective conjugations into, 1. *em*, 2. *eam*, 3. *am* (*iam*), 4. *iam*; as, *amo*, *amem*; *monĕo*, *monĕam*; *lego*, *legam* (*facio*, *faciam*); *audio*, *audiām*.* It is inflected as follows:—

FIRST CONJUGATION.

SINGULAR.		PLURAL.	
<i>That I may love</i>	<i>āmēm</i>	<i>That we may love</i>	<i>āmēmūs</i>
<i>That thou mayst love</i>	<i>āmēs</i>	<i>That ye may love</i>	<i>āmētīs</i>
<i>That he may love,</i>	<i>āmēt,</i>	<i>That they may love.</i>	<i>āmēt.</i>

SECOND CONJUGATION.

SINGULAR.		PLURAL.	
<i>That I may remind</i>	<i>mōnĕām</i>	<i>That we may remind</i>	<i>mōnĕāmūs</i>
<i>That thou mayst remind</i>	<i>mōnĕās</i>	<i>That ye may remind</i>	<i>mōnĕātīs</i>
<i>That he may remind,</i>	<i>mōnĕāt,</i>	<i>That they may remind.</i>	<i>mōnĕant.</i>

THIRD CONJUGATION.

SINGULAR.		PLURAL.	
<i>That I may read</i>	<i>lēgām</i>	<i>That we may read</i>	<i>lēgāmūs</i>
<i>That thou mayst read</i>	<i>lēgās</i>	<i>That ye may read</i>	<i>lēgātīs</i>
<i>That he may read,</i>	<i>lēgāt,</i>	<i>That they may read.</i>	<i>lēgant.</i>

FOURTH CONJUGATION.

SINGULAR.		PLURAL.	
<i>That I may hear</i>	<i>audiām</i>	<i>That we may hear</i>	<i>audiāmūs</i>
<i>That thou mayst hear</i>	<i>audiās</i>	<i>That ye may hear</i>	<i>audiātīs</i>
<i>That he may hear,</i>	<i>audiāt,</i>	<i>That they may hear.</i>	<i>audiant.</i>

Like *amem* inflect: *ordinem*, *dem*, *portem*, *laborem*, *lavem*, &c. Like *monĕam*: *habĕam*, *vidĕam*, *forĕam*, &c. Like *lēgam*: *dicam*, *disponam*, *scribam*, *faciam*,† &c. Like *audiām*: *aperiam*, *esuriam*, *sitiam*, *veniam*, &c.

REMARK.—The present subjunctive of the first and third conjugations sometimes has *im* instead of *em* or *am*; as *edim*, *comedim*; *duim*, *perduim*; ‡ for *edam*, *comedam*; *dem*, *perdam*. But this anti-

* See Lesson XXVIII. B. 2.

† Verbs of the third conjugation in *to* have their present subjunctive in *tam*. Thus, also, *capiō*, *capiam*, *calefaciō*, *calefaciam*, &c.

‡ From the obsolete forms *duo*, *perduo* (= *do*, *perdo*).

quoted form occurs only in a few verbs. It is retained in the irregular verbs *esse* and *velle*, and their compounds; as *velim*, *nolim*, *malim*; *sim*, *possim*, *prosim*, &c.

B. The Present Subjunctive of the irregular verbs *sum*, *volo*, *nolo*, *eo*, and *fēro* (*affēro*) is thus inflected:—

SINGULAR.		PLURAL.	
<i>That I may be</i>	<i>sim</i>	<i>That we may be</i>	<i>simus</i>
<i>That thou mayst be</i>	<i>sis</i>	<i>That ye may be</i>	<i>sitis</i>
<i>That he may be,</i>	<i>sit,*</i>	<i>That they may be.</i>	<i>sint.</i>
<i>That I may be willing</i>	<i>vēlim</i>	<i>That we may be willing</i>	<i>vēlimus</i>
<i>That thou mayst be willing</i>	<i>vēlis</i>	<i>That ye may be willing</i>	<i>vēlitis</i>
<i>That he may be willing,</i>	<i>vēlit,</i>	<i>That they may be willing.</i>	<i>vēlint.</i>
<i>That I may go</i>	<i>eam</i>	<i>That we may go</i>	<i>eamus</i>
<i>That thou mayst go</i>	<i>eas</i>	<i>That ye may go</i>	<i>eatis</i>
<i>That he may go,</i>	<i>eat,</i>	<i>That they may go.</i>	<i>eant.</i>
<i>That I may carry</i>	<i>fēram</i>	<i>That we may carry</i>	<i>fēramus</i>
<i>That thou mayst carry</i>	<i>fērās</i>	<i>That ye may carry</i>	<i>fērātis</i>
<i>That he may carry,</i>	<i>fērāt,</i>	<i>That they may carry.</i>	<i>fērant.</i>

REMARK.—The compounds of these verbs are all of them inflected in the same way; as *desim*, *possim*, *prosim*, from *desum*, *possum*, *prosum*; *mālim*,† *nōlim*, from *mālo*, *nōlo*; *abēam*, *prodēam*, *transēam*, from *abeo*, *prodēo*, *transēo*; *affēram*, *diffēram*, *circumfēram*, from *affēro*, *diffēro*, *circumfēro*, &c.

OF THE USE OF THE SUBJUNCTIVE.

C. *Obs.* The Subjunctive serves to denote various modifications of the action or state expressed by the verb, and is often put in Latin where the English idiom requires the Indicative or Infinitive. It is chiefly employed:—

1st. After certain conjunctions, such as *ut* and *quō*, that, in order that; *nē*, that not, lest; *licet* and *quamvis*, although; *utīnam*, would that; *quīn* and *quominus*, but that, &c. E. g.:—

Vēnio ut vidēam.

I come to see (in order that I may see).

* Instead of *sim*, *sis*, *sit*, the older Latin writers employ the forms *stem*, *stes*, *stet*; and also from the obsolete *fūo*, the forms *fūam*, *fūas*, *fūat*; —, —, *fūant*.

† An ancient form of this is *mavellim*, *is*, *it*, &c. So the Imp. Subj. *mavellem* for *malletm*; the Pres. Ind. *mavolo* for *malo*; the Future Indic. *mavolam* for *malam*, &c.

*Cave nē scribas.**Take care lest you write.**Ūtinam habērem.**Would that I had.*

2d. In indirect or dependent questions, introduced by an interrogative adjective, pronoun, or adverb, such as *quantus, qualis, quotus; quis, qui, cujus; ubi, quo, quorsum, quando, quoties, quomodo; an, ne, &c.* E. g.:—

*Nescio quantum habēas.**I do not know how much you have.**Dic mihi quis (quālis) sit.**Tell me who he is.**Scisne quando ventat?**Do you know when he comes?**Vide an ventūrus sit.***See whether he is about to come.*

3d. To denote possibility in general, and also an exhortation or command; as

*Forsitan temere fecerim.**I may possibly have acted rashly.**Emas quod necesse est.**Buy what is necessary.**Eamus. Scribamus.**Let us go. Let us write.*

<i>I come in order to see (for the sake of seeing, to see, about to see).</i>	{	<i>Vento ut vidēam.</i> <i>Vento ad videndum.</i> <i>Vento videndi causā.</i> <i>Vento vidēre or visum.</i> <i>Vento visurus.</i>
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D. Obs. The compound conjunction *in order to*, *in order that*, is commonly expressed in Latin either by *ut* with the subjunctive, or (after verbs of motion) by the supine in *um*; but it may frequently be likewise rendered by the accusative of the gerund or gerundive with *ad*, by the genitive of the gerund with the ablative *causā* or *gratiā*, “for the sake of,” by a mere infinitive, or, lastly, by the future participle in *urus*.

<i>Do you wish to go to your brother in order to see him?</i>	{	<i>Visne ad frātre tuum ire, ut eum vidēas?</i> <i>Visno ire visum frātre tuum?</i>
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<i>I desire to go to him in order to see him (for the sake of seeing him).</i>	{	<i>Cupio ad eum ire, ut eum vidēam.</i> <i>Ego eum visum ire cupio.</i> <i>Cupio ad eum ire videndi gratiā.</i>
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<i>Has your brother a knife to cut his bread?</i>	{	<i>Estne frātri tuo cūlter ad secāndum pānem suum?</i> <i>Habétne frāter tuus cūltrum, quā† pānem suum sēcet?</i>
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<i>He has one to cut it (wherewith to cut it).</i>	{	<i>Est ei unus ad eum secāndum.</i> <i>Hābet unum, qui eum secāre possit.</i>
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* The direct questions involved in these examples are:— *Quantum habes?*— *Quis (qualis) est?*— *Quando (quo tempore) venit?*— *Venturusne est?*

† This *quā* is an old ablative, and may stand for every gender of that case singular and plural (i. e. for *quō, quā, quibus*). When thus used it represents the instrument or means, exactly like the English “wherewith,” “whereby.” Thus *Nepos:—ut, quī efferretur, viz reliquerit*, so that he left scarcely enough, wherewith he might be buried.

I have no money to buy bread (wherewith I may buy bread).	{ Pecúniām, qui pānem émam, nōn hābeo. Cārēo pecúniā ad emēndum pā- nem.
Have you paper enough to write a letter (for writing a letter).	{ Estne tibi sātis chārtae ad lītteram scribēndam?
I have not enough.	{ Nōn est (mihi sātis).
To sweep (out).	{ Everro, ēre, erri, ersum. Scopis purgo, āre, āvi, ātum. (ALIQUID, LOCUM ALIQUEM).
To kill, slay.	{ Occido, ēre, idi, isum. Interficiō, ēre, fēci, factum. (ALIQUEM).
To slaughter.	{ Mactō, āre, āvi, ātum (ALIQUEM, ANIMAL ALIQUOD).
To salt.	{ Salto, ire, ivi or li, itum (ALIQUID).
To lend.	{ Commodo, āre, āvi, ātum. Credo, ēre, crediti, creditum. (ALICUI ALIQUID).
To be able.	{ Possum, posse, potui.
To know how (to be able).	{ Scio, ire, ivi or li, itum. (ALIQUID FACĒRE).

E. Obs. *Possum* signifies "to have the power or ability," *scio*, "to have the knowledge or skill," "to know how." Both these verbs may be followed by the infinitive of another verb. *Possum* is a compound of *pōtis* and *sum*, and is inflected in the present as follows:—

INDICATIVE.

Singular.		Plural.	
<i>I can (am able)</i>	<i>pōssūm</i>	<i>We can (are able)</i>	<i>pōssūmus</i>
<i>Thou canst (art able)</i>	<i>pōtēs</i>	<i>Ye can (are able)</i>	<i>pōtestis</i>
<i>He can (is able),</i>	<i>pōtest,</i>	<i>They can (are able).</i>	<i>possunt.</i>

SUBJUNCTIVE.

Singular.		Plural.	
<i>That I may be able</i>	<i>pōssim</i>	<i>That we may be able</i>	<i>pōssimūs</i>
<i>That thou mayst be able</i>	<i>pōssis</i>	<i>That ye may be able</i>	<i>pōssitis</i>
<i>That he may be able,</i>	<i>pōssit,</i>	<i>That they may be able.</i>	<i>pōssint.*</i>

Can you write a letter?	{ Potēsne scribēre epistōlam?
I can write one.	{ Scisne scribere epistolam?
Can he work?	{ Pōssum (scio) ūnam scribēre. Nūm ille laborāre (opus faciēre) pōtest?
He cannot work.	{ Laborāre (opus faciēre) non pōtest.
Can they come to us?	{ Possūntne venīre ad nōs?
They cannot come to you.	{ Ad vōs venīre nōn pōssunt.

* Antiquated forms of this are *possem*, *es*, *et*, &c., or *potessim*, *is*, *it*, &c. So also *potestur* for *potest*, and *potesse* for *posse*.

To kill me.

Mê accidere (interficere).

To see me.

Mê videre.

F. Obs. In Latin the accusative generally takes its place before the verb on which it depends, and the dative before the accusative.* The verb itself is commonly put at the end of the sentence.

To speak to me (with me).

Mêcum loqui, ad mê loqui.

To speak to you (with you).

Têcum† loqui, ad tê loqui.

To speak to him (with him).

Cum éo loqui, ad éum loqui.

To speak to us (with us).

Nobiscum loqui, ad nôs loqui.

To speak to you (with you).

Vobiscum loqui, ad vôs loqui.

To speak to them (with them).

Cum illis loqui, ad illos loqui.

To send to him.

Êi mittere.

To send to his house.

Ad éum (in dômum ejus) mittere.

To send it to me.

Êum (eam, id) mîhi mittere.

To send him (them, &c.) to me, to my house.

Êum (éos) ad mê (dômum méam) mittere.

To send it to me to-morrow.

Êum (eam, id) mîhi crástino témpore mittere.

To send him (them) to me (i.e. to my house) to-morrow

Êum (éos) ad mê (dômum méam) crâs mittere.

When will you send me the hat?

Quândo vis mîhi pîlêum mittere? (Cf. Lesson XXIV. G.)

I will send it to you to day.

Ego tîbi éum mittere vôlo hódie.

Will you lend me some money?

Visne mîhi crédere aliquântum pecúniæ?

I will lend you a little.

Vôlo tîbi aliquântulum crédere.

Do you desire to see my brother, in order to speak to him?

Cupisne frâtem méum videre, ut cum éo (ad eum) lôquâris?

I do desire to see him, in order to speak to him?

Cûplo éum videre, ut cum éo (ad éum) lôquar.‡

Has he a broom to sweep my house?

Habétne scôpas ad dômum méam everréndam?

He has none.

Nôn habet.

Have you anything to write, to eat, to say?

Habésne quod scribas, quod édas, quod dicas?

I have something to write, to eat, to say.

Hábeo quod scribam, édam, dicam.

I have nothing to write, to eat, to say.

Nôn hábeo quod scribam, édam, dicam.

Has he any money to give me?

Habétne quid mîhi dét pecúniæ?

* Unless the accusative be a personal pronoun, which frequently precedes the dative.

† Compare Lesson XXVIII. p. 133, note.

‡ The present subjunctive of the deponent *loquor* is: — SING. *lôquar, lôquâris* or *lôquâre, lôquâtur*; PLUR. *lôquâmur, lôquamini, lôquantur*. Compare Lesson XXXV.

He has no money to give you.	Nôn hábet quid tibi dét pecúniæ.
Do you lend us books to read?	Commodatísne nobís libros legéndos?
We lend you books and letters to read.	Vóbis et libros legéndos et líttéras commodámus. (Vide Lesson XXII. B. 5.)

EXERCISE 50.

Can you cut me some bread? — I can cut you some. — Have you a knife to cut me some? — I have one. — Can you wash your gloves? I can wash them, but have no wish to do it. — Can the tailor make me a coat? — He can make you one. — Will you speak to the physician? — I will speak to him. — Does your son wish to see me in order to speak to me (*ut mecum* or *ad me loquatur*)? — He wishes to see you, in order to give you (*ut tibi det*) a crown. — Does he wish to kill me? — He does not wish to kill you; he only wishes to see you. — Does the son of our old friend wish to kill an ox? — He wishes to kill two. — How much money can you send me? — I can send you thirty crowns. — Will you send me my letter? — I will send it to you. — Will you send the shoemaker anything? — I will send him my boots. — Will you send him your coats? — No, I will send them to my tailor. — Can the tailor send me my coat? — He cannot send it to you. — Are your children able to write letters? — They are able to write some.

EXERCISE 51.

Have you a glass to drink your wine? — I have one, but I have no wine; I have only water. — Will you give me money to buy some? — I will give you some, but I have only a little. — Will you give me that which (*quod*) you have? — I will give it to you. — Can you drink as much wine as water? — I can drink as much of the one as of the other. — Has our poor neighbor any wood to make a fire (*ad ignem accendendum*)? — He has some to make one, but he has no money to buy bread and meat. — Are you willing to lend him some? — I am willing to lend him some. — Do you wish to speak to the German? — I wish to speak to him. — Where is he? — He is with the son of the captain. — Does the German wish to speak to me? — He wishes to speak to you. — Does he wish to speak to my brother or to yours? — He wishes to speak to both. — Can the children of our tailor work? — They can work, but they will not.

EXERCISE 52.

Has the carpenter money to buy a hammer? — He has some to buy one. — Has the captain money to buy a ship? — He has some to buy one. — Has the peasant money to buy sheep? — He has none to buy any. — Have you time to see my father? — I have no time to see him. — Does your father wish to see me? — He does not wish to see you. — Has the servant a broom to sweep the house? — He has one to sweep it. — Is he willing to sweep it? — He is willing to sweep it.

— Have I salt enough to salt my meat? — You have not enough of it to salt it. — Will your friend come to my house in order to see me? — He will neither come to your house nor see you. — Has our neighbor a desire to kill his horse? — He has no desire to kill it. — Will you kill your friends? — I will kill only my enemies. — Do you wish to speak to the children of your shoemaker? — I wish to speak to them. What will you give them? — I will give them large cakes. — Will you lend them anything? — I have nothing to lend them (*quod iis commodum*). — Has the cook some more salt to salt the meat? — He has a little more. — Has he some more rice? — He has a great deal more. — Will he give me some? — He will give you some. — Will he give some to my poor children (*liberis meis egenis*)? — He will give them some. — Will he kill this or that hen? — He will kill neither (*neutram*). — Will he kill this or that ox? — He will kill both. — Who will send us biscuits? — The baker will send you some. — Have you anything good to give me? — I have nothing good to give you.

Lesson XXXI. — PENSUM UNUM ET TRICESIMUM.

OF THE CONSTRUCTION OF SENTENCES.

A. A sentence is a thought or concept of the mind expressed in words. As

Puer lægit, the boy reads. *Arbor flōret*, the tree blossoms. *Deus est* (*erat, erit*) *justus*, God is (was, will be) just.

Every sentence is composed of at least one *subject* and one *predicate*.

The subject of a sentence is the person or object of which anything is affirmed; as *puer*, *arbor*, *Deus*.

The predicate is that which is affirmed of the person or thing called the subject; as *lægit*, *flōret*, *est* (*erat, erit*) *justus*.

The subject is always a substantive, or some other word used substantively, and generally stands in the nominative.

REMARK. — But the subject of a verb in the infinitive mood is put in the accusative.

The predicate is either a finite verb,* or else a noun, adjective, participle, or adverb, with one of the tenses of the copula *sum*; e. g. *est*, *erat*, *erit*, &c.

* The term *finite verb* (*verbum finitum*) includes all the verbal forms of every mood, except the infinitive (*verbum infinitum*).

B. The subject nominative may be variously modified or expanded by the addition of other words, which are said to stand in the *attributive relation* to it. This may be done, —

1. By another noun, either in the same case or one of the oblique cases; as, *Deus, rex coelorum, justus est*, God, the king of heaven, is just; *amici nostri puer lēgit*, the boy of our friend is reading.

2. By an adjective, adjective pronoun, participle, or relative clause; as, *puer noster studiōsus lēgit*, our studious boy is reading; *arbor, quom hēri in horto vidisti, hodie flōret*, the tree which you saw yesterday in the garden blossoms to-day.

C. In a similar manner, the predicate may be modified or expanded by the addition of other words, which are said to stand in the *objective relation* to it. These words may be, —

1. A noun in one of the oblique cases, or an adverb; as, *puer librum suum bonum lēgit*, the boy reads his good book; *arbor in horto nostro flōret*, the tree blossoms in our garden; *Deus semper erit justus*, God will always be just.

2. An infinitive or another finite verb introduced by a relative, or a conjunction expressed or understood; as, *cupio abire*, I desire to leave; *(ille) idōneus non est, qui impetret*, he is not fit to obtain; *cave (ne) cadas*, take care lest you fall.

3. By a noun or adjective in the same case with the subject; as, *Pompējus imperātor est appellātus*, Pompey was called commander; *(tu) vidēris vir bonus esse*, you seem to be a good man; *incēdo regina*, I walk a queen.

REMARK. — This construction takes place after certain neuter and passive verbs of naming, becoming, remaining, appearing, &c. (Cf. Lesson XXXIV. C.)

D. The subject and predicate both are either *simple* or *compound*.

A simple subject consists of one substantive or word used substantively, either alone or modified by attributes; as *Deus, arbor, puer noster studiōsus*.

A compound subject consists of two or more simple subjects, generally connected by a conjunction, and belonging to one common predicate; as, *puer et puella lēgunt*, the boy and girl are reading; *ego et tu diligentes sumus*, I and you are diligent.

A simple predicate consists of one finite verb, either alone or expanded into the objective relation; as, *lēgit, flōret, librum suum bonum lēgit, semper erit justus*.

A compound predicate consists of two or more simple predicates depending on one common subject; as, *Deus est, fuit, erit*, God is, was, will be; *Id et nobis erit perjucundum, et tibi non sane dēritum*, This will be extremely pleasant for us, and surely not out of your way.

E. Sentences, like subject and predicate, are also either *simple* or *compound*.

A simple sentence is one which contains a simple predicate, or one finite verb only.

REMARK. — There can be no sentence without a finite verb expressed or understood, and there are as many sentences as there are finite verbs.

A compound sentence contains two or more simple sentences, which are commonly called its *members* or *clauses*.

The members of a compound sentence are either all coördinated as independent, or else one of them assumes the rank of a leading clause, to which the rest are subordinated as dependent.

Independent clauses are such as make complete sense apart from their connection with each other; as, *Ego rēges ejēci, vos tyrannos intrōdūctis; ego libertātem pēpēri, vos patriam servāre non vultis*, I have expelled the kings, you are introducing tyrants; I have procured liberty, you are unwilling to preserve it.

A subordinate clause can make complete sense only in connection with the main or leading clause, on which it is dependent; as, *Vita brevīs est, licet supra mille annos exeat*, Life is short, and were it to exceed a thousand years; *Hoc ideo exposui, ut scires*, I have explained this, in order that you might know it.

REMARK 1. — In these sentences the clauses commencing with *licet* and *ut* are subordinate and dependent on the leading clauses, by which they are preceded.

REMARK 2. — The members of a compound sentence are commonly linked together by conjunctions, relatives, or adverbs.

F. Words are said to agree with each other when they correspond in gender, number, case, or person, and this relation is called *Concord* or *Agreement*.

Agreement may take place under the following circumstances: —

1. Between one substantive and another; as, *Cicēro orātor*, Cicero the orator; *Augustus impērātor*, Augustus the Emperor.

2. Between an adjective or participle and a noun; as, *vir justus et sapiens*, a good and wise man; *viri optimi*, most excellent men.

3. Between a relative and its antecedent; as, *puer, qui lēgit*, the boy who reads; *puella, quae currit*, the girl who runs.

4. Between a finite verb and its subject nominative; as, *ego lēgo, tu āmas, nos sūmus, homīnes dicunt*.

G. One word is said to *govern* another, when it requires it to be put in a determinate case or mood, and this relation is called *Government*.

A word subject to another, according to the laws of concord or government, is said to *depend upon* or *follow* it.

All the oblique cases of Latin nouns, except the vocative, are commonly determined by some other word.

1. The genitive is governed by nouns, adjectives, verbs, participles, and adverbs.

2. The dative is governed by adjectives, verbs, participles, and adverbs.

3. The accusative is governed by active transitive verbs or participles, and by prepositions.

4. The ablative is governed by adjectives, verbs, participles, and prepositions.

To whom?

Whom?

What?

Cui? Cuiñam? Ad quẽm?*

Quẽm? Quemñam?

Quid? Quidñam?

To answer, reply.

Respondẽo, ẽre, di, sum (ALICUI ALIQUID; EPISTOLAE or AD EPISTOLAM).

Rescribo, ẽre, ipsi, iptum (ALICUI or AD ALIQUẽM; LITTERIS or AD LITTERAS).

To answer or reply to some one.

ALICUI respondẽre.†

ALICUI or ad ALIQUẽM rescribẽre.

To answer a letter.

Epistolae or ad epistolam respondẽre.

Litteris or ad littẽras rescribẽre.

Do you wish to answer me?

Nũm vis mihi respondẽre?

Nũm vis mihi (ad mẽ) rescribẽre?

I do not wish to answer you.

Nolo tibi respondẽre.

Nolo tibi (ad tẽ) rescribẽre.

To whom do you wish to reply?

Cui vis respondẽre?

Ad quẽm (cui) vis rescribẽre?

I wish to reply to my good friend.

Amicõ meõ bonõ respondẽre volo.

Ego ad amicum meum bonum rescribẽre volo.

What do you desire to answer him?

Quid cupis ei respondẽre (rescribẽre)?

I desire to answer him only (in) a few words.

Ei nõn nisi paucã rescribẽre cupio.

To whom must we reply?

Ad quẽm (cui) ẽst nobis rescribẽndum?

We must reply to the Englishman.

Rescribẽndum ẽst nobis Anglõ (ad Anglum).

* Compare Lesson XII. A. 1 - 6.

† The verb *respondẽre* is properly "to answer or reply orally," and is sometimes opposed to *rescribẽre*, which signifies "to write back or to answer in writing." But this distinction is not always observed, and *respondẽre* is often used in the sense of *rescribẽre*.

What have I to do?

You have to reply to the letter of the Frenchmen.

Quid est mihi faciendum?

Rescribendum est tibi littëris (ad littëras) Francogallorûm.

The place (in general).

Locus, *m. pl.*, loci or loca.

The garden.

Hortus,* *i, m.*; hortulus, *i, m. dim.*

The theatre.

Thëatrum, *i, n.*

The forest, wood.

Silva, *ac, f.*

The grove.

Lucus,† *i, m.*; nëmus, ðris, *n.*

The warehouse.

Rëceptacûlum (*i, n.*) mercium.‡

The storehouse.

Cella pënaria, *ac, f.*

The magazine.

Horreum, *i, n.*

The store, provisions.

Pënus, ùs or *i, m.*; commëntus, ùs, *n. (of an army).*

The supply, abundance.

Cöpia, *ac, f.*

The room.

Concläve, *is, n.*; diäeta, *ac, f.*

The chamber (sleeping-room).

Cübicûlum, *i, n.*

The butcher.

Länius, *i, m.*

To go into (an enclosed place).

{ Inëo, ire, ti (*ivi*). Itum.
Intrëo, ire, ivi (*ii*). Itum.§
(LOCUM or IN LOCUM, AD ALI-
QUEM).

In, into (preposition).

In (with the acc. and abl.).

Under (preposition).

Sub (with the acc. and abl.).

H. Obs. The prepositions *in* and *sub*, denoting a tendency or motion towards a place, are followed by the accusative, but when they denote rest or situation in a place, they are followed by the ablative.

To go into the room.

{ In concläve inire (intröire).

To be in the room.

{ Concläve inire (intröire).||

To go into the garden.

In conclävi ësse.

To be in the garden.

{ In hórto inire (intröire).

To go in (i. e. into the house).

{ Hortos inire (intröire).

To be within (i. e. in the house).

In hórto ësse.

To go under the table.

Intrö (*adv.*) ire.

To be under the table.

Intús (*adv.*) ësse.

Sub mënсам ire.

Sub mënсä ësse.

* The singular has commonly the sense of a "vegetable garden," and the plural *horti* or the dim. *hortulus*, "a garden for pleasure." (Cf. Lesson XVIII. D.)

† *Lucus* is a sacred grove; *nëmus* a woody landscape laid out for pleasure.

‡ The genitive pl. of *merx*, merchandise.

§ The verbs are compounds of *ëo* (= *in* + *ëo*, *intrö* + *ëo*), and are inflected like the simple verb. (Cf. Lesson XXVIII. F.)

|| The compounds *inire* and *introire* have frequently the force of transitive verbs, and then the preposition *in* before the object accusative is omitted.

To go out (i. e. out of the house).	{ Fórās (<i>adv.</i>) ire. Exíre dómo (<i>abl.</i>).
To be out (i. e. out of the house).	Fóris (<i>adv.</i>) esse.
To go out.	Exĕo, ire, īi (<i>ivi</i>), ĭum.
Where is our son ?	Ūbi ést nóster fílius ?
He is in his room.	(Est) in cubicŭlo súo.
Where is the Englishman going to ?	Quó (quórsum) ít Ánglus ?
He is going into the forest.	(Inĭt) in sílvam.
Do you wish to go into the theatre ?	Núm vis (in) theátrum inĭre ?
I do not wish to go there (thither).	Nólo éo inĭre.
Is your father in (in the house) ?	Éstne páter túus íntus ?
He is not in ; he is out.	Nŏn ést íntus ; fóris ést.
Does the stranger desire to go in (into the house) ?	Cupítne advĕna ire inĭrŏ ?
No, he desires to go out.	Ímmo véro fóras ire (dómo exire) cúpit.
Where is my dog ?	Ūbi ést cánis méus ?
He is under the table.	Sub ménsā (ést).

EXERCISE 53.

Will you answer your friend ? — I will answer him. — But whom will you answer ? — I will answer my good father. — Will you not answer your good friends ? — I will answer them. — Who will answer me ? — The Russian wishes to answer you, but he cannot. — Will the Russian write me a letter ? — He will write you one. — Can the Spaniards answer us ? — They cannot answer us, but we can answer them. — What has the Englishman to do ? — He has to answer a letter. — Which letter has he to answer ? — He has to answer that of the good Frenchman. — Have I to answer a letter ? — You have not to answer a letter, but a note. — Which note have I to answer ? — You have to answer that of the great captain. — Have we to answer the letters of the merchants ? — We have to answer them. — Will you answer the note of your tailor ? — I will answer it. — Will any one answer my great letter ? — No one will answer it. — Will your father answer this or that note ? — He will answer neither this nor that. — Which notes will he answer ? — He will answer only those of his good friends. — Will he answer me my letter ? — He will answer it you. — Will your father go anywhither ? — He will go nowhither. — Where is your brother ? — He is in the garden of our friend. — Where is the Englishman ? — He is in his little garden. — Where do we wish to go to ? — We wish to go into the garden of the French. — Where is your son ? — He is in his room. — Will he go to the magazine ? — He will go thither. — Will you go to the great theatre ? — I will not go thither, but my son has a mind to go thither. — Where is the Irishman ? — He is in the theatre. — Is the American in the forest ? — He is there.

EXERCISE 54.

Will you come to me in order to go to the forest? — I have no wish to go to the forest. — To which theatre do you wish to go? — I wish to go to the great theatre. — Will you go into my garden, or into that of the Dutchman? — I will go neither into yours nor into that of the Dutchman; I will go into the gardens of the French. — Will you go into those of the Germans? — I will not go thither. — Have the Americans great warehouses? — They have some. — Have the English great stores? — They have some. — Have the Germans as many warehouses as stores? — They have as many of the latter as of the former. — Will you see our great stores? — I will go into your warehouses in order to see them. — Have you much hay in your storehouses? — We have a great deal, but we have not enough corn. — Do you wish to buy some? — We wish to buy some. — Have we as much corn as wine in our storehouses? — We have as much of the one as of the other. — Have the English as much cloth as paper in their warehouses? — They have more of the one than of the other in them. — Has your father time to write me a letter? — He wishes to write you one, but he has no time to-day. — When will he answer that of my brother? — He will answer it to-morrow. — Will you come to my house in order to see my great warehouses. — I cannot come to your house to-day; I have letters to write. — Where is the knife? — It is under the table. — Is our friend in (the house)? — He is in. — He is going in. — Do you desire to go out? — No; I desire to go in. — Is the painter out? — He is not out.

Lesson XXXII. — PENSUM ALTERUM ET TRICESIMUM.

OF THE AGREEMENT OF VERBS.

A. RULE. — The verb must agree with its subject nominative in number and person. E. g.

Ego amo.

Tu légis.

Ille scribit. Puer scribit.

Nos mittimus.

Vos habetis.

Illi dicunt. Homines dicunt.

I love.

Thou readest.

He writes. The boy writes.

We send.

Ye have.

They say. The men say.

REMARKS.

1. It has already been noticed in several places, that the pronouns *ego, tu, ille, nos, vos, illi* are commonly omitted, and only put where perspicuity or emphasis requires them.

2. The nominative is entirely wanting before impersonal verbs and verbs used impersonally; as, *Pluit*, it rains. *Pingit*, it snows. *Pudet*

me tui, I am ashamed before you. *Actum est de me*, It is all over with me. *Orandum est nobis*, We must pray.

3. An infinitive, either alone or modified by other words, an adverb, participle, and an entire sentence, may become the subject of a finite verb, which then stands in the third person singular; as, *Mentiri est turpe*, It is disgraceful to lie. *Dulce et decorum est pro patriâ mori*, To die for one's country is honorable and sweet. *Docto homini vivere est cogitare*, To a man of letters living is thinking. *Cras istud, quando venit?* When will that "to-morrow" come? *Homines errare non mirum est*, That men should err is not strange.*

4. The infinitive sometimes supplies the place of the finite verb, especially in animated narration; as, *Arma, tela, equi, viri, hostes, cives, permixti* (sc. *sunt*); *nihil consilio, neque imperio agi*; *fors omnia regere*, — Arms, weapons, horses, men, enemies, and friends were mixed in promiscuous disorder; nothing is now done by design or in obedience to command; chance controls everything. This is called the *historical infinitive*, and is generally translated by the imperfect.

5. The verb is sometimes entirely omitted; as, *Bona verba* (sc. *loquere*), Do not be angry! Softly! *Dii meliôra* (sc. *dent*)! God forbid! *Quid plura* (sc. *dicam*)? In short. *Quot homines, tot sententiæ* (sc. *sunt*), As many men, so many minds.

B. RULE. — After a collective noun the predicate is either in the singular or the plural. E. g.

Pars militum caesi, pars capti Part of the soldiers were killed, and
sunt. a part of them taken prisoners.

Pars stupet donum exitiale, et Some are transfixed with amazement
molem mirantur equi. at the fatal present, and admire
the huge size of the horse.

REMARKS.

1. A verb in the plural is very common, especially among the poets, after *pars*, *turba*, *vis*, *multitudo*, *exercitus*, *juventus*, *nobilitas*, *gens*, *plebs*, and *vulgus*.

2. The pronouns *uterque*, each; *quisque*, every one; *alter . . . alterum*, and *alius . . . alium*, may likewise take a plural verb; as, *Uterque eorum ex castris stativis exercitum educunt*, Each of them leads his army out of the camp. *Quisque suos patimur manes*, Every one of us suffers the punishment due to him. *Alius alii subsidium ferebant*, One brought help to the other.

C. RULE. — Two or more subject-nominatives in the singular, connected by a copulative conjunction, ex-

* The infinitive or an entire clause may also stand as the subject of an impersonal verb; as, *Te hilâri animo esse vilde me juvat*, I am delighted (*lû* it delights me) that you are in good spirits. *Juvat me, quod vigent studia*, I am glad that the study of letters is prosperous. This construction is very common.

pressed or understood, generally have a plural verb.
E. g.

<i>Senātus populusque Romānus pācem comprobavērunt.</i>	<i>The Roman senate and people approved of the peace.</i>
<i>Vita, mors, divitiæ, paupertas omnes homines vehementissime permóvent.</i>	<i>Life, death, wealth, poverty, affect all men most powerfully.</i>

REMARKS.

1. The verb is in the singular when the compound subject is conceived of as one complex notion or whole; as, *Tempus necessitasque postulat*, Time and necessity demands. *Senātus populusque Romanus intelligit*, The Roman senate and people understand.

2. When the verb is referred to each of the simple subjects separately, or to the emphatic one, it is likewise in the singular; as, *Conon plurimum Cypri vixit*, *Iphicrates in Thracia*, *Timotheus Lesbi*, *Chares in Sigæo*, Conon lived mostly on the island of Cyprus, Iphicrates in Thrace, Timotheus on Lesbos, and Chares in Sigeum. *Aetas et forma et super omnia Romānum nomen te ferociōrem facit*, Age and beauty, and, above all, the name of Roman, render thee more warlike.

3. When the sentence contains *et . . . et, tum . . . tum* (both . . . and) or *nec . . . nec*, the verb is commonly singular; as, *Illam rationem et Pompejus et Flaccus secutus est*, Pompey and Flaccus both pursued that plan.

4. When the nominatives are connected by the disjunctive *aut*, "or," or by *aut . . . aut*, "either . . . or," the verb is commonly singular, but sometimes plural; as, *Si Aedcus aut Minos diceret*, If Æacus or Minos should say. *Ne Sulpicius aut Cotta plus quam ego apud te valere videantur*, Lest Sulpicius or Cotta should appear to have more influence with you than I have.

5. If an ablative with *cum* is put instead of a second nominative, the predicate is generally plural, but sometimes singular; as, *Demosthenes cum ceteris in exilium erant expulsi*, Demosthenes with the rest had been driven into exile. *Tu ipse cum Sexto scire velim, quid cogites*. I should like to know what purpose you yourself and Sextus have in view.

D. RULE. — When the nominatives of a compound subject are of different persons, the predicate agrees with the first person in preference to the second, and with the second in preference to the third. E. g.

Si tū et Tullia valētis, ego et If you and Tullia are well, *Cicero Cicero valēmus.* and I are well.

REMARK. — In sentences containing an antithesis or a division (e. g. an *et . . . et*), the verb assumes the person of the nearest noun; as, *Et tu et omnes homines sciunt*, You yourself and all men know.

Postquam in tuto ipse (ego) et ille in pericūlo esse coepit, After I myself began to be safe and he in danger. .

The market (-place).	Fōrum, i, n.
The ball.	Saltatio, ōnis, f.
The country (as opposed to city).	Rūs, rūris, n.
The square, public place.	Campus, i, m.; lōcus publicus, i, m.
The field.	Ager, gen. agri, m., or in the pl. agri, ōrum.*
The nobleman.	Hōmo nōbilis; ēquēs, Itis, m. (a knight).
The boatman.	Nauta, ac, m.; hōmo nauticus, m.
The bailiff.	Quaesitor, ōris, m.
The judge.	Jūdex, Icis, m.
People (in general).	Hōmīnes, pl. m.
<i>To, towards (prep.).</i>	<i>In, ad † (with the acc.).</i>
To go to the market.	In (ad) fōrum ire.
To be at the market.	In fōro esse.
To go to the square.	In (ad) lōcum públicum ire.
To be in the square.	In lōco público esse.
To go into the field.	In ágrum (ágrus) ire.
To be in the field.	In ágro (ágris) esse.

E. RULE. — Verbs signifying motion or direction towards a place or object are generally followed by the accusative with *ad* or *in*, or by an adverb of place. As,

Where (in what direction) are these people going?	Quō (quórsum) éunt hómīnes illi?
They are going to (towards) the square.	Éunt ad lōcum públicum.
Will you lead us into the fields?	Núm vis nōs in ágrus dúcere?
I am unwilling to lead you thither.	Nólo vōs éo (illuc) dúcere.
Does your brother come to the market?	Venítne fráter tuus in fōrum?
He does not come there.	Nōn vénit.
Whither do you send your little servant?	Quō mittis sérvulum túum?
I am sending him to the city to my father.	Mitto eum ad pátrē in úrbem.
To go into the country.	Rūs (acc.) ire.
To be in the country.	Rúri (or rúre) ‡ esse.

* Often in the plural, especially when opposed to a collection of houses, like the English "fields."

† *Ad* properly implies approximation, and has something of the force of the English "towards." It may thus stand before the names of persons as well as of places; *in* (in this sense), before the latter only.

‡ The form *rári* is preferable to *rúre*.

F. Obs. *Rus* follows the construction of the names of towns, and rejects the preposition *in* before the accusative and ablative. As,

Do you desire to go anywhere?	Cupisne ire aliquo?
I desire to go into the country.	Égo rûs ire cúpio.
Is the bailiff in the country?	Núm est quaesitor rûri (rûre)?
No; he is at our house.	{ Nôn; apud nós ést.
To go to the ball.	{ Immo véro dómi nóstræ est.
To be (present) at the ball.	Saltátum ire.*
To dance.	Saltatióni interésse (adésse).
The (act of) dancing.	Salto, âre, âvi, âtum.
To be present at.	Saltâtio, ónis, f.
Are the young men going to the ball?	{ Adsum, esse, fûi, fûtûrus.
Yes, sir, they are going.	{ Intersum, † esse, fûi, fûtûrus.
By no means, sir; they are not going.	Eúntne adoléscentûli saltátum?
Is the tailor at the ball?	Véro, dómine, éunt.
He is there.	Mínime génitum, dómine; nôn éunt.
	Adéstne (interéstne) sártor saltatióni?
	Ádest (ínterest).

G. RULE. — Many verbs compounded with the prepositions *ad*, *ante*, *con*, *in*, *inter*, *ob*, *post*, *prae*, *sub*, and *super* are followed by the dative. As,

<i>Praesum reipublicae.</i>	<i>I preside over the commonwealth.</i>
<i>Antecellit omnibus.</i>	<i>He excels every one.</i>
<i>Affer (adfer) mihi litteras.</i>	<i>Bring me the letters.</i>
<i>Sidera sedibus suis inhaerunt.</i>	<i>The stars remain fixed in their abodes.</i>
<i>Objecit se telibus hostium.†</i>	<i>He exposed himself to the weapons of the enemy.</i>
At, near (<i>prep.</i>).	Āpūd, juxta, ad (<i>cum acc.</i>).
To stand.	Stō, stāre, stēti, stātum.
To stand by or near.	Adsto, âre, stiti, — (ALICUI REI, APUD, JUXTA).
The window.	Fenestra, ae, f.

* *Saltatum* is the supine of *salto*, thus put with *ire* to denote the purpose: "to dance," "for the purpose of dancing." Cf. Less. XLVII. A.

† *Adsum* is properly "to be near or present." *Intersum* conveys the additional notion of "participating in." Both these compounds of *sum* are conjugated like the simple verb.

‡ Intransitive verbs comprehended under this rule are followed by the dative of the direct object (e. g. *antecellit*, *inhaerent*, *praesum*), and transitive verbs by that of the remote object (e. g. *affer mihi*, *objecit telibus*). This rule includes several compounds of *sum*: — *adsum*, *insum*, *intersum*, *praesum*, *subsum*, *super-sum*.

The fire.	Ignis, is, <i>m.</i> ; carbōnes, <i>pl. m.</i> (<i>the coal fire</i>).
The fireplace, hearth.	Fōcus, <i>i, m.</i>
To go to the window.	{ Ad fenēstram ire. Adire (ad)* fenēstram.
To stand at (near) the window.	{ Apud (juxta, ad) fenēstram stāre. Adstāre fenēstrae (juxta fenēstram).
To go to the fire.	{ Ad fōcum ire. Adire (ad) fōcum.
To stand by the fire.	{ Apud (ad) carbōnes stāre. Adstāre fōco (apud fōcum).
Where is the boatman ?	Ūbinam est nāuta ?
He is standing by the fire.	{ Stāt apud fōcum. Adstat carbōnibus (apud carbōnes).
Are we going to the window ?	Imūsne (adimūsne) ad fenēstram ?
We are not going.	Nōn imus.
To write to some one (to send one a letter).	{ Littēras ad aliquem dāre or mittōre (<i>absolutely</i>). Scribēre alicui or ad aliquem † (<i>with ut and the subj.</i>).
Are you willing to write to me ?	Visne dāre (mittere) littēras ad mē ?
I am unwilling to write to you.	Nōlo dāre (mittere) littēras ad tē.
To whom is you father writing ?	Ad quē dāt pāter tuus litteras ?
He is writing to his best friend.	Litteras dāt ad amicum sūum optimum.
What is he writing him ?	Quid ei scribit ?
He is writing him to come to the city.	Scribit ei, ut in urbem veniāt (Less. XXX. C. 1.)

EXERCISE 55.

Where is our friend ? — He is at the market. — Where is my brother ? — He is in the country. — Do you wish to go into the country ? — I do not wish to go there. — Whither do you desire to go ? — I desire to go to the market. — Is your brother at home ? — No ; he is at the ball. — Whither does your son wish to go ? — He wishes to go to the great place. — Does the Englishman go into the country in order to see the fields ? — He does not wish to go into the country in order to see the fields, but in order to see the forests, the birds, the water, and to drink tea. — Where is the son of the peasant ? — He is in the fields to cut corn (cutting corn = *frumentum secans*). — Does the son of the nobleman wish to go anywhere ? — He does not wish to go anywhere ; he is tired. — Whither does the son of

* *Ad* commonly implies motion towards a place ; but sometimes also rest or situation in a place. The compound *adire* of this sentence belongs to Rule E.

† The construction *scribēre alicui* or *ad aliquem* can only be used properly when the contents of the letter are mentioned, or when a command or exhortation is conveyed.

the bailiff wish to carry corn? — He wishes to carry some to the storehouse of your brother. — Does he wish to carry thither the wine and the meat? — He wishes to carry both thither.

EXERCISE 56.

Have you time to stand at (*ad standum apud*) the window? — I have no time to stand at the window. — Is your brother at home? — He is not at home? — Where is he? — He is in the country. — Has he anything to do in the country? — He has nothing to do there. — Whither do you wish to go? — I wish to go to the theatre. — Is the Turk in the theatre? — He is there. — Who is in the garden? — The children of the English and those of the Germans are there. — Where does your father wish to speak to me? — He wishes to speak to you in his room. — To whom does your brother wish to speak? — He wishes to speak to the Irishman. — Does he not wish to speak to the Scotchman? — He wishes to speak to him. — Where will he speak to him? — He will speak to him at the theatre. — Does the Italian wish to speak to anybody? — He wishes to speak to the physician. — Where will he speak to him? — He will speak to him at the ball (*inter sallandum*, Less. XXV. B. c.). — Can you send me some money? — I can send you some. — How much money can you send me? — I can send you thirty-two crowns. — When will you send me that money? — I will send it to you to-day. — Will you send it to me into the country? — I will send it to you thither. — Will you send your servant to the market? — I will send him thither. — Have you anything to buy at the market? — I have to buy good cloth, good boots, and good shoes.

EXERCISE 57.

What does the butcher wish to do in the country? — He wishes to buy there oxen and rams in order to kill them. — Do you wish to buy a chicken in order to kill it? — I wish to buy one, but I have not the courage to kill it. — Does the boatman wish to kill any one? — He does not wish to kill any one. — Have you a desire to burn my letters? — I have not the courage to do it. — Will the servant seek my knife or my paper? — He will seek both. — Which knife do you wish (to have)? — I wish (to have) my large knife. — What oxen does the butcher wish to kill? — He wishes to kill large oxen. — What provisions does the merchant wish to buy? — He wishes to buy good provisions. — Where does he wish to buy them? — He wishes to buy them at the market. — To whom does he wish to send them? — He wishes to send them to our enemies. — Will you send me one more book? — I will send you several more. — Are you able to drink as much as your neighbor? — I am able to drink as much as he; but our friend the Russian is able to drink more than both of us (*uterque nostrum*). — Is the Russian able to drink as much of this wine as of that? — He is able to drink as much of the one as of the other. — Have you anything good to drink? — I have nothing to drink.

EXERCISE 58.

Is the friend of the Spaniard able to carry provisions? — He can carry some. — Whither does he wish to carry provisions? — He wishes to carry some to our storehouses. — Do you wish to buy provisions in order to carry them to our storehouses? — I wish to buy some in order to carry them into the country. — Do you wish to go to the window in order to see the youth? — I have no time to go (*ad eundum*) to the window. — Have you anything to do? — I have a letter to write. — To whom have you a letter to write? — I have to write one to my friend. — Do you wish to write to the bailiff? — I wish to write to him. — What do you wish to write to him? — I wish to answer (him) his letter. — Are you able to write as many letters as I? — I am able to write more (of them) than you. — Can you write to your absent friends (*ad amicos absentes*)? — I can write to them. — Have you paper to write (*ad scribendum*)? — I have some. — Is the bailiff able to write to anybody? — He is not able to write to anybody.

Lesson XXXIII. — PENSUM TRICESIMUM TERTIUM.

OF THE PASSIVE VOICE.

A. In the active voice the agent is the nominative of the verb, and is represented as acting upon an object in the accusative; in the passive voice the object becomes the subject of the verb, and is represented as acted upon by the agent in the ablative. E. g.

ACTIVE.

Pater amat filium.

Sol mundum illustrat.

Dei providentia mundum administrat.

PASSIVE.

Filius amatur a patre.

Sole mundus illustratur.

*Dei providentiā mundus administratur.**

REMARKS.

1. The passive voice in Latin is distinguished from the active by peculiar terminations. It has the same number of moods and tenses, but a number of its tenses are periphrastic. (Cf. Lesson XXVIII. E.)

2. Neuter verbs, from the nature of their signification, do not admit of a passive voice. The Romans, however, sometimes employ them passively, but only in the third person singular and impersonally; as, *Bibitur, curritur, itur, venit*, There is drinking, running, going,

* The father loves the son. PASS. The son is loved by the father. — The sun illumines the world. PASS. The world is illumined by the sun. — God's providence rules the world. PASS. The world is ruled by God's providence.

coming. So also the neuter of the future passive participle: *Eundum est, veniendum est*, There must be going, coming.

3. The verbs *fio*, I become (am made); *capūlo*, I am beaten; and *venēo*, I am sold, have an active form with a passive signification.

4. The neuters *audēo*, I venture; *fido*, I trust; *gaudēo*, I rejoice; and *solēo*, I am accustomed, — assume a passive form in the perfect and the tenses derived from it. Thus: *Ausus, fissus, gavisus, solitus sum*, I have ventured, trusted, rejoiced, been accustomed. They are hence called *semi-deponentia*.

5. A numerous class of Latin verbs, both active and neuter, are only passive in form, having an active signification. They are called *Deponent * Verbs*, and are of every conjugation.

B. I. The principal parts of the passive voice, from which all the remaining forms are derived, are, 1. *The Present Indicative*, 2. *The Present Infinitive*, and 3. *The Perfect Participle*. Thus: —

	PRES. IND.	PRES. INF.	PERF. PART.
1.	āmōr,	āmārī,	āmātūs.
2.	mōnēōr,	mōnērī,	mōnītūs.
3.	lēgōr,	lēgī,	lectūs.
4.	audīōr,	audīrī,	audītūs.

II. The formation of the different tenses of the passive voice has already been explained in Lesson XXVIII. *A—E*. The parts to be considered in this Lesson are, —

1. The Present Indicative Passive, formed from the same tense of the active voice by adding *r*; as,

1. āmō — āmōr, *I am loved*.
2. mōnēō — mōnēōr, *I am reminded*.
3. lēgō — lēgōr, *I am read*.
4. audīō — audīōr, *I am heard*.

2. The Present Infinitive Passive, formed from the corresponding mood of the active voice, by converting, 1. *ārē*, 2. *ērē*, 4. *irē*, into, 1. *ārī*, 2. *ērī*, 4. *irī*, and the *ērē* of the third conjugation into *ī* only †; as,

1. āmārē — āmārī, *to be loved*.
2. mōnērē — mōnērī, *to be reminded*.
3. lēgērē — lēgī, *to be read*.
4. audirē — audīrī, *to be heard*.

3. The Perfect Participle, formed from the supine, by changing *um* into *us*, *a*, *um*; as,

1. āmātum — āmātus, ā, ūm, *loved*.
2. mōnītum — mōnītus, ā, ūm, *reminded*.

* So called from being supposed to have laid aside (*depōno*, I put off, lay aside) the active voice and passive signification.

† In the older monuments of the Latin language, and also among the later poets, the syllable *er* is sometimes appended to the infinitive passive; as *amarier, legier, mittier, &c.*

3. lectūm — lectūs, ā, ūm, *read*.

4. auditūm — auditūs, ā, ūm, *heard*.

4. The Present Subjunctive, formed from the same tense of the active voice, by changing the final *m* into *r*; as,

1. amēm — amēr, *that I may be loved*.

2. mōnēcām — mōnēcār, *that I may be reminded*.

3. lēgām — lēgūr, *that I may be read*.

4. audiām — audiār, *that I may be heard*.

CONJUGATION OF THE PRESENT PASSIVE.

C. The following paradigms exhibit the inflection of the present tense of the passive voice, indicative and subjunctive:—

FIRST CONJUGATION.

INDICATIVE.

Amor, *I am loved*.

SING.	amōr
	amāris or -rē *
	amātūr,
PLUR.	amamūr
	amāminī
	amantūr.

SUBJUNCTIVE.

Amer, *that I may be loved*.

SING.	amēr
	amērē or -ris *
	amētūr,
PLUR.	anēmūr
	amēminī
	amentūr.

SECOND CONJUGATION.

INDICATIVE.

Monēor, *I am reminded*.

SING.	mōnēor
	mōnēris or -rē
	mōnētūr,
PLUR.	mōnēmūr
	mōnēminī
	mōnentūr.

SUBJUNCTIVE.

Monēcār, *that I may be reminded*.

SING.	mōnēcār
	mōnēcārē or -ris
	mōnēcātūr,
PLUR.	mōnēcāmūr
	mōnēcāminī
	mōnēcantūr.

THIRD CONJUGATION.

INDICATIVE.

Lēgor, *I am read*.

SING.	lēgōr
	lēgēris or -rē
	lēgītūr,
PLUR.	lēgīmūr
	lēgīmīnī
	lēguntūr.

SUBJUNCTIVE.

Lēgār, *that I may be read*.

SING.	lēgūr
	lēgūrē or -ris
	lēgātūr,
PLUR.	lēgāmūr
	lēgāminī
	lēgantūr.

* Of this second person singular the form in *ris* is to be preferred for the indicative and that in *rē* for the subjunctive. Thus the student may put Ind. *amāris, monēris, legēris, audiris*, and Subj. *amērē, moneārē, legārē, audiārē*.

FOURTH CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
Audior, <i>I am heard.</i>	Audiar, <i>that I may be heard.</i>
SING. audior	SING. audiar.
audiris or -rē	audiārē or -rīs
audītūr,	audiātūr,
PLUR. audimūr	PLUR. audiamūr
audimīni	audiamīni
audiuntūr.	audiantūr.

Like *amor*, inflect *commodor*, *dor*,* *laceror*, *lavor*, *portor*, *reparor*, *secur*, *servor*, &c. Like *monēor*: *docēor* (I am taught), *habēor*, *juhēor* (I am commanded), *tenēor*, *videor*, &c. Like *legor*: *dicor*, *diligor*, *ducor*, *emor*, *frangor*, *mittor*, *quaeror*, *scribor*, *tollor*, &c. Like *audior*: *custodior* (I am guarded), *erudior* (I am instructed), *munior* (I am fortified), *vestior* (I am clothed), &c.

D. The Present Passive of *căpio*, and of other verbs in *io* of the third conjugation, is thus inflected: —

INDICATIVE.	SUBJUNCTIVE.
Căpior, <i>I am taken.</i>	Căpiar, <i>that I may be taken.</i>
SING. căpior	SING. căpiār
căpēris or -rē	căpiārē or -rīs
căpitūr,	căpiātūr,
PLUR. căpimūr	PLUR. căpiāmūr
căpimīni	căpiāmīni
căpiuntūr.	căpiantūr.

Like *capior* are conjugated: 1. All its compounds; as, *accipior*, *decipior*, *excipior*, &c. 2. Those compounds of *facio* which change the radical *a* into *i*; as, *afficior*, *conficior*, *interficior*, &c. 3. *Jacior*, I am thrown, and its compounds *abjicior*, *dejicior*, *rejicior*, &c.

E. The Present Passive of the verb *fēro*, and its compounds (*affēro*, *antefēro*, *confēro*, *defēro*, &c.), is irregular. Thus: —

INDICATIVE.	SUBJUNCTIVE.
Fēror, <i>I am carried.</i>	Fērar, <i>that I may be carried.</i>
SING. fēror	SING. fērār
fēris	fērārē or -rīs
fertur,	ferātūr,
PLUR. fērimūr	PLUR. fērāmūr
fērimīni	fērāmīni
fēruntūr.	fērantūr.

F. The passive of *facio* is likewise irregular: *fīo*, *fīēri*, *factus sum*. The present of *fīo* is inflected as follows: —

* The passive of *do* shortens the first *a*, as in the active; as, *dāris*, *dātur*; *dāmur*, *dāminī*, *dantur*. The forms *dor* and *der*, however, are never used.

INDICATIVE.	SUBJUNCTIVE.
Fio,* <i>I am made, I become.</i>	Fiām, <i>that I may be made, &c.</i>
SING. fio	SING. fiām
fis	fiās
fit,	fiāt,
PLUR. fimus	PLUR. fiāmūs
fitis	fiātis
fiunt.	fiant.

REMARK. — These compounds of *facio*, which retain the radical *a*, have likewise *fio* in the passive, but those which change the *a* in *i* have *ficio*; e. g. *arefacio* — *arefio*; *calefacio* — *calefio*; *labefacio* — *labefio*, &c.; but *conficio* — *conficio*, *interficio* — *interficio*, &c.

G. Obs. The Present Passive always represents the action denoted by the verb as *incomplete* and *still going on*. In this respect it is to be distinguished from the perfect, which exhibits it as already accomplished and complete. E. g.

PRES. <i>Dómus aedificátur.</i>	<i>The house is being built (is building).</i>
PERF. <i>Dómus aedificáta est.</i>	<i>The house is built (finished).</i>
Are you (being) loved?	Amarísne? Ecquid amáris?
Yes, sir, I am loved.	Véro, dómine, ámor.
Is your brother loved?	Fratérne túus amátur?
He is not loved.	Nón amátur.
Which book is read?	Quis líber légitur?
Mine.	Méus.
Are we heard or they?	Útrum audimur nós an illi?
They are heard.	Audiúntur illi.
Are ye reminded?	Monémínine? Num monémini?
We are reminded.	Monémur.
We are not reminded.	Non monémur.
Where is the trunk carried to?	Quò fértur riscus?
It is carried home.	Dómum (fértur).
Is the coffee (being) warmed?	Calefitne coffea?
Yes, it is (being) warmed.	Íta ést, caléfit.
Is any one killed?	Núm quis interficítur?
No one is killed.	Nemo (nūllus) interficitur.
There are many (being) killed.	Múlti interficiúntur.
Good, well-behaved.	Bēnē† mōrātus, a, um; bōnus, a, um.
Naughty, bad.	Prārus, a, um; mālīs mōribus.†
Skillful, clever, diligent.	Pēritus, a, um; sollers, tis; dilt-gens, tis.
Awkward.	Impēritus, a, um; ineptus, a, um.

* The *i* of the verb *fio* (although preceding another vowel) is long, except when followed by *er*; as, *fiam, fiunt*; but *feri, fierem*.

† An adverb qualifying *mōrātus*.

‡ This is called the ablative of *quality*, which must be translated like a genitive: "of bad manners."

Assiduous, sedulous, studious.	Sēdūlus, a, um; assīdūus, a, um; stūdiōsus, a, um.
Idle, lazy.	Ignāvus, a, um; piger, ra, rum; segnis, e.
The idler, lazy fellow.	(Hōmo) dēsēs, -idis, m.
To praise.	Laudo, āre, āvi, ātum (ALIQUEM; ALIQUID).
To blame.	{ Vitūpero, āre, āvi, ātum. Rēprēhendo, ēre, di, sum. (ALIQUEM DE ALIQUA RE).
To reward (any one).	{ Praemium alicui dāre or dēferre. Praemio* aliquem afficere or ornāre.
To be rewarded.	{ Praemio affici or ornāri. Praemium consequor, † -sequi, -scūtus sum (dep.).
To punish.	{ Pūnio, ire, īvi (li), itum (ALIQUEM).
To esteem.	{ Aliquem poenā afficere. Aliquem magni ‡ facere or aestimāre.
To despise.	{ Contemno, ēre, -tempſi, -temptum. Despicātui § habere (ALIQUEM).
To hate, to bear hatred towards any one.	Odium habere or gerere (IN ALIQUEM).
To be hated.	{ Odio (dat.) esse (ALICUI). In odio esse (APUD ALIQUEM).
By me — by us.	A mē — a nōbis.
By thee — by you.	A tē — a vōbis.
By him — by them.	Ab eo (illo) — ab iis (illis).
By the father — by men.	A patre — ab hominibus.
By fire, heat, by the sword.	Igni, aestu, ferro (abl.).

H. RULE.—If the agent of a passive verb is a person, it is put in the ablative, with the preposition *a* or *ab*, but if it is an impersonal cause, means, or instrument, it stands in the ablative without a preposition.
E. g.

Laudantur a mē, a tē, ab eo (illo). They are praised by me, by you, by him.

Vituperāris a nōbis, ab illis, a patre. You are blamed by us, by them, by your father.

* The Ablative = "to affect or adorn one with a reward."

† Literally, "I obtain (*consequor*, deponent) a reward."

‡ Literally, "to make (or esteem) one of much account." *Magni* is the genitive of price, and agrees with *pretii* understood.

§ The Dative of *despicātus*. Literally, "to have (hold) one for contempt"; like the English "to hold one in contempt."

Terra illa ferro ignique pervastata est.

Fecunditate arborum delector.

Who is punished?

The boy is punished by his father.

Why is he punished?

Because he is lazy and bad.

Which man is praised, and which one blamed?

He who is skilful is praised, but he who is awkward is blamed.

Which boys are rewarded, and which punished?

Those who are clever and studious are rewarded, but those who are awkward and lazy are punished.

We are loved by our friends, and you are despised by every one.

I am punished, and you are rewarded.

These children are praised because they are diligent and well-behaved; but those are reprehended because they are lazy and bad.

Why?

Because.

The tutor, master.

The pupil, scholar.

That land was destroyed by fire and sword.

I am delighted by the fruitfulness of the trees.

Quis punitur?

Puer punitur a patre.

Quam ob rem poenā afficitur?

Quia est ignavus et nequam.

Quis homo laudatur, quis vituperatur?

Quicumque peritus est, laudatur, qui autem est imperitus, is vituperatur.

Qui pueri praemiis afficiuntur, qui puniuntur?

Qui sollertes atque studiosi sunt, praemiis ornantur, qui autem inepti ac sègnes sunt, n̄ puniuntur.

Nōs ab amicis nostris amāmur, vōs autem ab omnibus contemnimini.

Ego poenā afficior, tū ornāris praemio.

Hi liberi laudantur, quia diligētes et bēne morātī sunt, illi autem reprehenduntur, quia ignāvī atque malīs moribus sunt.

Cur? quam ob rem? (*Conj.*)

Quia, quod (*Conj.*).

Tutor, ōris, *m.*; magister, *ri, m.*

Discipulus, *i, m.*; alumnus, *i, m.*

EXERCISE 59.

Are you loved by your father? — I am loved by him. — Is your brother loved by him? — He is loved by him. — By whom am I loved? — Thou art loved by thy parents (*parentes*). — Are we loved? — You are loved. — By whom are we loved? — You are loved by your friends. — Are these men loved? — They are loved by us and by their good friends. — By whom is the blind (*caecus*) man led? — He is led by me. — Where do you lead him to? — I am leading him home. — By whom are we blamed? — We are blamed by our enemies. — Why are we blamed by them? — Because they do not love us. — Are you punished by your tutor? — We are not punished by him, because we are studious and good. — Are we heard? — We are heard. — By whom are we heard? — We are heard by our neighbors. — Is the master heard by his pupils? — He is heard by them. — Which

children are praised? — Those that are good. — Which are punished? — Those that are idle and naughty. — Are you praised or blamed? — We are neither praised nor blamed. — Is our friend loved by his masters? — He is loved and praised by them, because he is studious and good (well-behaved); but his brother is despised by his, because he is naughty and idle. — Is the letter (being) written? — It is (being) written. — By whom are those books written? — They are written by our friends. — To whom is the table (being) sent? — It is sent to our neighbor. — Where are the knives sent to? — They are sent to our house. — Are you sent anywhere? — I am sent nowhere. — Are our shirts washed by any one? — They are washed by no one. — Is your brother becoming studious? — He is not becoming so. — Is our coffee (being) warmed? — It is being warmed. — By whom are our coats (being) mended? — They are mended by the tailor. — Are our horses (being) bought by any one? — They are bought by no one. — By whom is the wine drunk? — It is drunk by our friends. — Is the book read by any one? — It is not read by any one. — By whom are good books read? — They are read by the wise and the learned (*a sapientibus doctisque*). — By what (*quā re*) are you delighted? — I am delighted by my new (*nōvus*) books. — How (*quomodo*) are our enemies killed? — They are killed by the sword.

Lesson XXXIV.—PENSUM TRICESIMUM QUARTUM.

OF THE NOMINATIVE AFTER VERBS.

A. RULE. — After certain neuter and passive verbs, the noun serving to complete the predicate is put in the same case as the subject to which it relates. E. g.

Nōs sumus amici.

We are friends.

Servus fuit libertinus.

The slave is made a freed man.

Cupio evadere orator.

I desire to become an orator.

Camillus dictātor dicitur.

Camillus is called dictator.

REMARKS.

1. The noun in the predicate may be of any gender, but if it has a form of the same gender as the subject, that form is preferred; as, *Amicitia vinculum quoddam est hominum inter se*, Friendship is a kind of bond which links men to each other. But, *Licentia corruptrix est morum*, Licentiousness is the corruptrix of morals. *Aquila volucrum regina* est*, The eagle is the queen of birds. *Stilus optimus est dicendi magister*, Style is the best teacher of oratory.

2. The noun of the predicate may be of a different number; as,

* *Regina*, because the grammatical gender of *aquila* is feminine. But the masculine *rex* would not be incorrect here.

Captivi militum praeda (sing.) fuerant, The captives had been booty of the soldiers. *Omnia Caesar erat*, Caesar was everything. *Haec urbs est Thebae*, This city is Thebes.

3. The verb commonly agrees with the subject, but is sometimes attracted into concord with the nearer noun of the predicate; as, *Loca, quae proxima Carthaginem Numidia vocatur*, The places in the vicinity of Carthage, which are called Numidia. *Amantium irae (pl.) amoris integratio est*, The quarrels of lovers are the renewal of love.

B. RULE. — An adjective, adjective pronoun, or participle, serving to complete the predicate after verbs neuter or passive, agrees in gender, number, and case with the subject to which it relates. E. g.

Ille puer est modestus.

That boy is modest.

Illi libri sunt mei.

These books are mine.

Tu vocaris iustus.

You are called just.

Cupit putari bella.

She desires to be considered handsome.

Scythiae invicti mansere.

The Scythians remained unconquered.

REMARKS.

1. The adjective of the predicate is sometimes put substantively in the neuter; as, *Varium et mutabile semper (est) femina*, Woman is always a fickle and changeable being. *Aliud est actio bona, aliud oratio*, A good action is one thing, and good talk another. In these instances we commonly supply in English some general term, like "thing," "things," "being," &c.

2. The adjective of the predicate sometimes agrees with another noun implied in the subject; as, *Capita (neut.) conjurationis caesi* * (*masc.*) *sunt*, The heads of the conspiracy were killed. This is called the *Constructio ad Synesin*.

3. If the predicate contains a participle with *esse*, it generally agrees with the nearest noun; as, *Non omnis error stultitia est dicenda*, Every error cannot be called stupidity. *Paupertas mihi onus (neut.) visum est miserum et grave*, Poverty seemed to me to be a wretched and a heavy burden.

4. If the subject is compound, i. e. composed of two or more nominatives, the adjective or participle is generally in the plural, and its gender is determined by the rules of Lesson XXII. B. 1–5. Additional examples are: *Rex regiaque classis una profecti (sc. sunt)*, The king and the royal fleet departed together. *Murus et porta de coelo tacta sunt*, The wall and gate were struck by lightning. *Filia atque unus e filiis captus est*, The daughter and one of the sons were captured. *Populi provinciaeque liberatae sunt*, The nations and provinces were made free.

* In the masculine, because the heads of the conspiracy were considered men.

5. When the subject is in the accusative, the noun, adjective, or participle of the predicate is in the same case; as, *Cupio me esse clementem*,* I desire to be clement. *Scio te haberi doctum*, I know that you are considered a scholar.

6. When the infinitive of a verb neuter or passive is preceded by a dative, the noun or adjective of the predicate may stand in the same case; as, *Natura dedit omnibus esse beatis*, Nature has conceded happiness to all men. *Licet mihi esse beato*,† It is lawful for me to be happy. This construction is frequent with impersonal verbs governing the dative.

7. After the verb *sum* the predicate is frequently an adverb or a noun in an oblique case; as, *Conatus ejus frustra fuerunt*, His attempts were in vain. *Recte est aeger*, The patient is doing well. *Esse cum imperio*, To be in command (of an army).

C. The neuter and passive verbs which may thus be followed by nouns, adjectives, or participles, in the same case as the subject, are, —

1. The copula *sum*, and certain neuter verbs denoting motion or situation; as,

cado, I fall.

eo, I go.

evado, I come off (become).

fio, I become.

fugio, I escape.

incedo, I walk.

jaceo, I lie.

maneo, I remain.

sedeo, I sit.

sto, I stand.

venio, I come.‡

2. Passive verbs of naming, choosing, constituting, rendering; as,

appellor, I am called.

constituor, I am constituted.

creor, I am created.

decloror, I am declared.

designor, I am designated.

dicor, I am said (called).

eligor, I am elected.

nominor, I am nominated.

nuncupor, I am named.

perhibeor, I am said.§

reddor, I am rendered.

renuntior, I am proclaimed.

salutor, I am saluted.

vocor, I am called.||

* Compare page 128, note.

† This may also be, *Licet mihi esse beatum*. The logical order is, *Me beatum esse mihi licet*. So also, *Mihi negligenti esse non licuit*, I was not allowed to be negligent. *Vobis necesse est fortibus esse viris*, It is necessary for you to be brave men.

‡ Thus: *In pectus cecidit pronus*, He fell flat on his chest. *In causam it princeps*, He goes headlong into the case. *Evadit victor*, He comes off victor. *Incedo regina*, I walk queen. *Manebit imperator*, He will remain commander, &c.

§ Many of these passive verbs, especially those of case 3, are construed with an infinitive of *sum* expressed or understood; as, *Nuntii fuisse perhibentur*, They are said to have been messengers. *Videntur viri boni esse*, Ye seem to be good men, &c.

|| To these may be added *audio*, which sometimes = *appellor*; as, *Rex patreque audisti*, You heard yourself called king and father.

3. Passive verbs of esteeming, numbering, considering, and the like; as,

censeor, *I am supposed.*

credor, *I am believed.*

deprehendor, *I am discovered.*

existimor, *I am esteemed.*

feror, *I am reported.*

habeor, *I am considered.*

judicor, *I am judged.*

memoror, *I am recounted.*

numoror, *I am numbered.*

putor, *I am thought.*

reperior, *I am found.*

videor, *I seem.*

The corner.

Angŭlus, i, m.; lăttbŭlum, i, n.
(hiding-place).

The well.

Pŭtĕus, i, m.

The fountain.

Fons, tis, m.

The hole.

Fŏrămen, inis, n.

To order, command.

Jŭbĕo, ĕre, jussi, jussum (ALIQUID
FIERI, ALIQUEM FACERE ALI-
QUID).

I direct, let.

Cŭro, ĕre, ĕvi, ĕtum (ALIQUID FA-
CIENDUM).

To go for, fetch (of things).

{ Affĕro, -ferre, attŭli, allĕtum.
Apporto, ĕre, ĕvi, ĕtum.
(ALIQUID ALIQUO).

To go for, fetch, or call (a person).

Arcesso, ĕre, ivi, itum (ALIQUEM
ALICUNDE* ALIQUO).

To fetch, conduct.

Addŭco, ĕre, xi, ctum (ALIQUEM
ALIQUO or AD ALIQUEM).

To send for (anything).

{ Jŭbĕo aliquid afferri or apportāri.
Cŭro aliquid apportandum.

To send for (a person).

Jŭbeo alique[m] arcessi or addŭci.†

Does the servant fetch anything for us?

Affĕrtne (apportātne) sĕrvus ali-
quid ad nŏs?

He does not fetch us anything.

{ Nŭlil affĕrt ad nŏs.
Nŏbis nŏn affĕrt quidquam.

Do you go for (call) any one?

Arcessisne alique[m]?

I call (go for) no one.

Nĕmĭnem (nŭllum) arcesso.

Do you send for anything?

Jubĕsne apportāri aliquid?

I am sending for some wine.

Vinum apportāri jŭbĕo.

I order my books to be brought (I send for my books).

Libros mĕos apportāndos cŭro.

Will you send for the physician?

Visne jubĕre mĕdicum arcessi?

I will send for him.

Vŏlo jubĕre ĕum arcessi.

We desire wine to be brought.

Nŏs vinum apportāri cŭpĭmus.

I direct paper to be brought (send for paper).

Ēgo chărtam apportāndam cŭro.

* From some place somewhither.

† The verbs *jubeo* and *curo* are, however, frequently suppressed, and the verb itself is used in a factitive sense; as, *Annulum sibi fecit*, He had a ring made. *Securi percussit archipiratam*, He ordered the chief of the pirates to be executed. So *arcessere* may stand in the sense of "to send for" a person, and *apportare* "to send for (cause to be brought)" a thing, &c.,

Let us send for a little bread. *Jubeamus affèrri aliquantulum pànis.*
(Less. XXX. C. 3.)

We must work (it behooves us to work). *{ Laborandum est nobis.
Nós oportet laborare.
Necesse est laborémus.*

D. Obs. The English phrase *I must, I am obliged*, is expressed in Latin either by the participle in *dus*, or by the impersonal verbs *oportet*, "it behooves," and *necesse est*, "it is necessary." The former of the verbs is followed either by the accusative with an infinitive, or by the subjunctive without *ut*; the latter is commonly followed by the dative and infinitive, or by the subjunctive without *ut*. Thus:—

I must write.	<i>Scribendum est mhi.</i>
It behooves me to (I must) write.	<i>{ Mè oportet scribere. Opòrtet (égo) scribam.</i>
It is necessary for me to write (I must write).	<i>{ Necesse est mhi scribere. Necesse est (égo) scribam.</i>
Must you write a letter to your brother?	<i>Oportétne tè dare litéras ad frá- trem?</i>
I must write one.	<i>{ Opòrtet mè dare únas. Opòrtet dém únas.</i>
Is he obliged to go to the market?	<i>{ Necesséne est éi in fórum ire? Necesséne est éat in fórum?</i>
He is obliged to go thither.	<i>Necesse est éat illuc.</i>
Must you go?	<i>Eundúmne est tibi?</i>
I am not obliged to go.	<i>Míhi nòn est eúndum.</i>
What has the man to do?	<i>Quid hómini faciéndum est?</i>
He is obliged to go into the forest.	<i>Necesse est éat in sílvam.</i>
What have you to do?	<i>{ Quid est tibi faciéndum? Quid hábes faciéndum?</i>
I have nothing to do.	<i>{ Nòn est mhi quidquam faciéndum. Nihil faciéndum hábeo.</i>
What have you to drink?	<i>Quid est tibi (quid hábes) ad bibéndum?</i>
I have nothing to drink.	<i>{ Nihil ad bibéndum hábeo. Nòn hábeo quól bibam.</i>
I have nothing but water to drink.	<i>{ Áquam sòlam ad bibéndum hábeo. Nòn hábeo quod bibam nísi áquam.</i>
Are you willing to make my fire?	<i>Visne míhi accéndere carbónes?</i>
I am not unwilling to make it, but I have no time.	<i>Eos accendere nòn nólo, cárëo autem ótio.</i>
This evening.	<i>Hódie vespëri.</i>
In the evening.	<i>Vespëri, vespëre (abl.).</i>
This morning.	<i>Hódie máne (adv.).</i>
In the morning.	<i>Máne (adv.).</i>

When must you go into the country? *Quò témpore te opórtet ire rûs?*

I must absolutely go this morning. *Necesse est éam hódie mâne. ing.*

EXERCISE 60.

Will you go for some sugar? — I will go for some. — My son (*mi fili*, cf. page 10, note *), wilt thou go for some water? — Yes, father (*mi pater*), I will go for some. — Whither wilt thou go? — I will go to the well, in order to fetch some water. — Where is thy brother? — He is at the well. — Will you send for my son? — I will send for him. — Will the captain send for my child? — He will send for him. — Where is he? — He is in a corner of the ship. — Art thou able to write a letter to me? — I am able to write one to you. — Must I go anywhither? — Thou must go into the garden. — Must I send for anything? — Thou must send for good wine, good cheese, and good bread. — What must I do? — You must write a long letter. — To whom must I write a long letter? — You must write one to your friend. — Is your little boy diligent? — He is both * modest and diligent. — Are these boys awkward and lazy? — They are neither awkward nor lazy. — What are you called? — I am called learned and wise (*doctus et sapiens*). — Are they becoming learned? — They are becoming (so). — Does he come off (*evaditne*) an orator? — He does come off one. — Do they remain good? — They do not remain (so). — Do I walk (as) commander? — You do walk (as one). — Are they considered handsome (*formôsi*)? — They are, on the contrary, considered ugly (*deformes*). — Do they desire to become (*fieri*) clement? — They do desire to become (so). — Is it lawful for me to be happy? — It is lawful. — Do we seem to be just? — You do not seem (to be so).

EXERCISE 61.

What must we do? — You must go into the forest in order to cut some wood. — What has the Englishman to do? — He has nothing to do. — Has the Spaniard anything to do? — He has to work. — Where can he work? — He can work in his room and in mine. — When will you give me some money? — I will give you some this evening. — Must I come to your house? — You must come to my house. — When must I come to your house? — This morning. — Must I come to your house in the morning or in the evening? — You must come in the morning and in the evening. — Whither must I go? — You must go to the great square in order to speak to the merchants. — Where must the peasant go to? — He must go into the field in order to cut some hay. — Must I keep anything for you? — You must keep for me my good gold and my good works. — Must the children of our friends do anything? — They must work in the morning and in the evening. — What must the tailor mend for you? — He must mend my old coat for me. — Which chicken must the cook

* "Both . . . and" is in Latin *et . . . et*, or *non minus . . . quam*.

kill? — He must kill this and that. — Must I send you these or those books? — You must send me both these and those. — Have you anything to drink? — I have nothing to drink. — What have they to drink? — They have nothing but water to drink? — Where must you go? — I must go into the garden. — Is it necessary for them to write? — It is not necessary. — Does it behoove us to speak? — It does behoove (you to speak). — Must I send for water? — You must send for some. — Who must send for the book? — Our brother has to send for them. — Do they send for me? — They do not send for you.

Lesson XXXV. — PENSUM TRICESIMUM QUINTUM.

OF DEPONENT VERBS.

A. The deponent verbs of the Latin language are regularly conjugated like the passive voice of other verbs. They are either active or neuter, and belong to every conjugation. E. g.

	PRES. IND.	PRES. INF.	PERF. IND.
1st CONJ.	Hortor,	āri,	ātus sum, <i>I exhort.</i>
2d CONJ.	Vērōr,	ēri,	vērītus sum, <i>I fear.</i>
3d CONJ.	Lōquor,	lōqui,	lōcūtus sum, <i>I speak.</i>
4th CONJ.	Blandīor,	iri,	itus sum, <i>I flatter.</i>

THE PRESENT TENSE OF DEPONENT VERBS.

FIRST CONJUGATION.

INDICATIVE.		SUBJUNCTIVE.	
Hortor, <i>I exhort.</i>		Horter, <i>that I may exhort.</i>	
SING.	hortōr	SING.	hortēr
	hortārīs or -rē		hortērē or -rīs
	hortātūr,		hortētūr,
PLUR.	hortāmūr	PLUR.	hortēmūr
	hortāminī		hortēminī
	hortantūr.		hortentūr.

SECOND CONJUGATION.

INDICATIVE.		SUBJUNCTIVE.	
Vērōr, <i>I fear,</i>		Vērēar, <i>that I may fear.</i>	
SING.	vērōr	SING.	vērēar
	vērērīs or -rē		vērēārē or -rīs
	vērētūr,		vērēātūr,

PLUR. *vērēmūr*
vērēmīnī
vērētūr.

PLUR. *vērēāmūr*
verēāmīnī
vērēantūr.

THIRD CONJUGATION.

INDICATIVE.

Lōquor, I speak.

SING. *lōquōr*
lōquēris or -rē
lōquitūr,

PLUR. *lōquīmūr*
lōquīmīnī
lōquuntūr.

SUBJUNCTIVE.

Lōquar, that I may speak.

SING. *lōquār*
lōquārē or -ris
lōquātūr,

PLUR. *lōquāmūr*
lōquāmīnī
lōquantūr.

FOURTH CONJUGATION.

INDICATIVE.

Blandīor, I flatter.

SING. *blandīōr*
blandīris or -rē
blandītūr,

PLUR. *blandīmūr*
blandīmīnī
blandiuntūr.

SUBJUNCTIVE.

Blandīar, that I may flatter.

SING. *blandīār*
blandīārē or -ris
blandiātūr,

PLUR. *blandīāmūr*
blandīāmīnī
blandiantūr.

Like *hortor* are inflected *arbitror*, I think; *comītor*, I escort; *domīnor*, I rule; *fūtur*, he speaks; *moror*, I delay, stay, &c. — Like *vereor* go *fatēor*, I confess; *mereor*, I earn; *misereor*, I pity; *tueor*, I defend, &c. — Like *loquor* go *fungor*, I perform; *labor*, I slip (fall); *obliscor*, I forget; *sēquor*, I follow, &c. — Like *blandior* inflect *experior*, I experience; *mentior*, I lie; *largior*, I lavish; *partior*, I divide, &c.

Do you speak Latin?

Yes, sir, I do speak it.

No, sir, I am not able to speak it.

Do ye speak it?

We do not speak it.

Who speaks Latin?

The learned only speak it.

Do you flatter any one?

I do not flatter any one.

Nor do I flatter any one.

Do ye flatter?

We flatter every one.

Whom do you exhort?

I exhort my friends.

Loquērisne Latīne?

Véro, dōmine, lōquor.

Nōn, dōmine, lōqui nōn pōssum.

Loquiminine?

Nōn lōquīmūr.

Quis lōquitur Latīne?

Dōcti sōli loquuntur.

*{ Blandirisne ālicui.**

{ Nūnquid ālicui blandiris?

Nēmīni blāndīor.

Nēque ēgo cuiquam blāndīor.

Blandiminine?

Blandimur omnibus.

Quēm hortāris?

Amīcos mēos hortor.

* Verbs of flattering govern the Dative.

What do they exhort us to do? Quid nōs faciēre hortantur?
They exhort us to come to them. Nōs hortantur, ut * ad ipsos veniāmus.

Do ye exhort us? Hortamini nōs?
We exhort you to send letters. Vōs hortamur, ut litteras dētis
Are ye afraid of anything? Nūquid verēmīni?
We are afraid of nothing. Nihil verēmur.
Are you afraid to speak? Vērērisne loqui?
I am not afraid to speak, but to Nōn loqui, sed scribere véreor.

He is afraid that the enemy might Verētur, ne† hōstis eum interficiat.
kill him.

As far as.

*Usque ad, usque in (with the acc.);
tēnūs (prep. with abl. or gen.).
Quō usque? Quōrsum usque?*

How far?

As far as here. Huc usque (*adv.*).
As far as there. Eo usque; usque isthinc.
Thus far, up to this point. Hactenus (*adv.*)
As far as the city. Usque ad urbem.
As far as the fields. Usque in āgros.
As far as Rome. Usque Rōmam.
As far as the end of the road. Usque ad tēminum viāe.
As far as (i. e. up to) the chest. Pēctōre (*or gen. pēctōris*) tēnus.

B. Obs. The preposition *tēnus* is always put after its noun, which may stand either in the ablative or genitive.

To the bottom of the cask.	{ Usque ad fūndum dōlii.
	{ Fūndo tēnus dōlii.
To the bottom of the well.	{ Usque ad ima pūtei.
	{ Imis tēnus pūtei.
The end (extremity, termination).	{ Finis, <i>m. & f. (generally).</i>
	{ Extrēmum, <i>i, n. (of time and space).</i>
	{ Tēminus, <i>i, m. (of space only).</i>
The way, road.	Via, <i>ae, f.</i>
The bottom; ground.	Fundus, <i>i, m.</i> ; ima, <i>ōrum, n. pl.</i>
The garret.	Tabulātum, <i>i, n.</i>
The cask.	Dōlium, <i>i, n.</i> ; <i>dim. dōliōlum, i, n.</i>
The barrel, hoghead.	Cūpa, <i>ae, f.</i>
The purse.	Marsupium, <i>i, n.</i> ; crēmēna, ‡ <i>ae, f.</i>

How far do you wish to go? Quō usque vis ire?
I wish to go as far as the square, Ego usque ad cāmpum (*in āgros, Rōmam*) ire cupio.
as the fields, as Rome.
How far does the water go (i. e. Quō usque extēditur āqua?
extend)?

* This might also be expressed by an Accusative and Infinitive, *nos ad se venire.*

† After verbs of fearing, *ne* = "lest," "that," and *ut*, "that not."

‡ The latter was commonly worn around the neck.

It goes to the bottom of the sea.	Exténditur úsque ad ima máris (imis ténus máris).
Every day, daily.	{ Singúlis diēbus, quōtidie, nullo non die.
Every morning.	{ Quōtidie māne, quot diēbus māne.
Every evening.	{ Quōtidie vespēri.
	{ Nullo non vespere.
At what o'clock?	Quā hōrā? Quā hōrā?
At what time?	Quō tēpore?
At one o'clock.	Hōrā primā.*
At twelve o'clock.	Hōrā duodécimā.
At half past one.	Médiā hōrā post primam.
At a quarter past three.	Quadrānte hōrae post tertiam.
At a quarter before four.	Dodrānte hōrae post quartam.
At noon.	Meridie, tēpore meridiāno.
At midnight.	Médiā nocte.
At, i. e. about, towards.	Circiter, sub (c. Acc. & Abl.).
About six o'clock.	{ Circiter hōrā sextā.
	{ Sub hōram sextam.
About noon.	{ Circiter meridie (meridiem).
	{ Sub meridiem.
About a quarter before five.	Quadrānte circiter hōrae ante quintam.
Towards (or about) ten.	Sub hōram decimam.
Noon, midday.	Meridies, ei, m.
Night.	Nox, gen. noctis, f.
The quarter.	Quadrans, tis, m.; pars (-tis, f.) quarta.
Three fourths.	Dodrans, tis, m.
Half.	Dimidium, i, n.
The half part of.	Dimidius, a, um
The middle part of.	Mēdius, a, um.
The lowest part of.	Infimus, or imus, a, um.

C. RULE. — The adjectives *primus*, *mēdius*, *extrēmus*, *ultimus*, *infimus*, *imus*, *summus*, *reliquus*, and *ceterus*, frequently signify the *first part*, the *middle part*, &c. of the object denoted by the noun with which they are connected.† As,

Média nōx (= *mēdium* or *mēdia* The middle of the night.
pars noctis).

* Among the Romans the first hour was from six to seven, A. M. In those exercises, however, the adjectives *prima*, *secunda*, &c. refer to the modern division of the day.

† But when the noun with which these adjectives are connected is compared with other objects of the same kind, they retain their original sense of the *first*, *middle*, *last*, &c.; as, *infimo loco*, of the lowest rank.

*In primo limine vitæ.**Extremo bello Peloponnesio.**Alexandria reliquaque Aegyptus.**At the very threshold of life.**During the latter part of the Peloponnesian war.**Alexandria and the rest of Egypt.*To go out (of any place),
walk out.To go out, walk out (in
public).

To remain, stay.

At present, now.

Here (in this place).

There (in that place).

To remain here.

To remain there.

To remain or stay at home.

To be present (to be here).

To be absent (away).

Who is here (present) ?

The young men are here.

Is my son here ?

No, he is absent.

When will you go out ?

I wish to go out now.

Is any one going out of the
house ?

No one is going out.

Are you going to your brother ?

I am going to him.

Do your children remain at
home ?

They do remain at home.

They do not remain at home.

Do you wish to take me to my
father ?

I do wish to take you to him.

Are you willing to give me a
knife ?

I am willing to give you one.

Am I going to him ?

Thou art going not to him, but
to me.{ Exeo, ire, ii (ivi), itum.
Egredior, di, egressus sum (*dep.*).
(EX or AB ALIQUO LOCO).{ Prodeō, ire, ii, itum (IN PUBLI-
CUM ; EX LOCO).{ Manēo, ēre, nsi, nsum.*
Moror, āri, ātus sum (*dep.*).
(ALIQUO LOCO).

Nunc, hōc tempore, in præsentiā.

Hic (*adv.*), hōc loco.Ibi, illic, isthic (*adv.*).

Ilic manēre.

Ibi (illic, istic) permanēre.

Domi manēre (morāri or se tenēre).

{ Adsum, esse, fūi, futurus.

{ Adsto, āre, stiti, —.

Absum, esse, fūi, futurus.

Quis adest ?

Adolescētes adsunt.

Adestne filius meus ?

Immo vērō abest.

Quādo vis prodire in publicum ?

Prodire in publicum nunc volo.

Exitne (egreditur) aliquis (ex)
dōmo ?

Nemo exit (egreditur).

Isne tū ad frātre ?

Eo (ad eum).

Manēntne liberi tui dōmi ?

Manent (dōmi).

Nōn manent (dōmi).

Cupisne me ad patrem dūcere ?

Cupio te ad eum dūcere.

Visne mihi cūltrum dāre ?

Volo tibi unum dāre.

Egōne ad eum eo ?

Tū nōn is ad eum, sed ad mē.

* So also the compounds *permanēre*, to remain for a given length of time, and *demorāri*, to abide, tarry in a place.

Have your friends my books?	Núm amíci tui líbros méos hábent?
They have them not.	(Eos) nōn hábent.
Or have they time to write?	Ān est iis spatium ad scribendum?
They have.	Est.
When do you go out in the morning?	Quándo pródís in públicum matútino témpore?
I go out every morning about eight o'clock.	Pródeo in públicum quotidie máne hórā círciter octávā.

EXERCISE 62.

Do they speak Latin? — They cannot speak (it). — Do we speak (it)? — We do not speak (it). — Whom do ye flatter? — We flatter no one. — Do they exhort any one? — They exhort their friends. — Do they exhort you to come to them? — They do not exhort me to come to them, but to send them letters. — Art thou afraid of anything? — I am afraid of nothing. — Are they afraid of being killed (*ne interficiantur*)? — They are not afraid. — How far do you wish to go? — I wish to go as far as the end of the forest. — How far does your brother wish to go? — He wishes to go as far as the end of that road. — How far does the wine go? — It goes to the bottom of the cask. — How far does the water go? — It goes to the bottom of the well. — Whither art thou going? — I am going to the market. — Whither are we going? — We are going into the country. — Are you going as far as the square? — I am going as far as the fountain. — When does your cook go to the market? — He goes there every morning. — Can you speak to the nobleman? — I can speak to him every day. — Can I see your father? — You can see him every evening. — At what o'clock can I see him? — You can see him every evening at eight o'clock. — Will you come to me to-day? — I cannot come to you to-day, but to-morrow. — At what o'clock will you come to-morrow? — I will come at half past eight. — Can you not come at a quarter past eight? — I cannot. — At what o'clock does your son go to the captain? — He goes to him at a quarter before one. — At what o'clock is your friend at home? — At midnight.

EXERCISE 63.

Have you a mind to go out? — I have no mind to go out. — When will you go out? — I will go out at half past three. — Does your father wish to go out? — He does not wish to go out; he wishes to remain at home. — Are you willing to remain here, my dear friend (*amice mi carissime, voc.*)? — I cannot remain here; I must go to the warehouse. — Must you go to your brother? — I must go to him. — At what o'clock must you write your letters? — I must write them at midnight. — Do you go to your neighbor in the evening or in the morning? — I go to him (both) in the evening and in the morning. — Where are you going to now? — I am going to the play. — Where are you going to to-night? — I am going nowhither; I must remain at home in order to write letters. — Are your brothers at home? —

They are not there. — Where are they? — They are in the country. — Where are your friends going to? — They are going home. — Has your tailor as many children as your shoemaker? — He has quite as many of them. — Have the sons of your shoemaker as many boots as their father? — They have more than he. — Have the children of our hatter as much bread as wine? — They have more of the one than of the other. — Has our carpenter one more son? — He has several more. — Are the Italians thirsty? — They are thirsty and hungry. — Have they anything to do? — They have nothing to do. — Are the children of the Irish hungry or thirsty? — They are neither hungry nor thirsty, but fatigued.

EXERCISE 64.

Have you time to go out? — I have no time to go out. — What have you to do at home? — I must write letters to my friends. — Must you sweep your room? — I must sweep it. — Are you obliged to lend your brothers money? — I am obliged to lend them some. — Must you go into the garden? — I must go thither. — At what o'clock must you go thither? — I must go thither at a quarter past twelve. — Are you obliged to go to my father at eleven o'clock at night (*noctis*)? — I am obliged to go to him at midnight. — Where are the brothers of our bailiff? — They are in the great forest in order to cut great trees. — Have they money to buy bread and wine? — They have some. — Does it behoove the children of the French to go to the children of the English? — It does behoove them. — Will you send for some wine and glasses? — Is it lawful (*licetne*) for the Turk to remain with the Russian? — It is lawful for him to remain with him. — It is not wrong (*non est nefas*) for him to remain there. — Are you willing to give me some money, so that I may go for some bread? — I am willing to give you some, to go for some bread and beer. — Do your children walk out every day? — They do walk out every day at eleven o'clock. — When do you walk out? — I walk out every morning. — At what hour does your brother walk out? — He walks out at nine. — How far does he desire to go? — He desires to go as far as Rome. — How far does he dare (*audeo*) to go into the water? — He dares to go (in) up to his chest.

**Lesson XXXVI. — PENSUM TRICESIMUM
SEXTUM.**

OF APPOSITION.

A. RULE. — A noun added to another noun for the sake of explanation is put in the same case, and, if its form admits of it, in the same gender and number.
E. g.

Taurus mōns.

Tigrānes, rex Armēnius.

Regina pecūnia.

Philosophia, inventrix lēgum, magistra mōrum et disciplinæ.

Athēnæ omnium doctrinārum inventrices.

Mount Taurus.

Tigranes, the king of Armenia.

Queen money.

Philosophy, the inventrix of laws, the mistress of morals and discipline.

Athens, the inventrix of all the sciences.

REMARKS.

1. The noun thus added to another, for the sake of characterizing or describing, is said to be in apposition with it. The explanatory noun is called the *appositum*, and is commonly placed last.*

2. Apposition may take place in the oblique cases as well as in the nominative. E. g. *Apud Herōdōtum, patrem histōriæ*, In Herodotus, the father of history. *Nero Senæcæ, jam tunc senatōri, in disciplinam traditus est*, Nero was put under the tuition of Seneca, then already senator. *Quid enim dicam de thesauro omnium, memōriæ?* What shall I say in regard to memory, the treasure-house of all things?

3. A pronoun, either expressed or implied in the verb, may stand in place of the first noun; as, *Nos consules dēsūmus*, We consuls are remiss. *Post me quaestōrem*, After my being quaestor. *Hoc tibi juvenis Romāna indicimus bellum* (sc. nos), We, the young men of Rome, declare this war against you. *Philosophiæ multum adolescens temporis tribui* (sc. ego), In my youth I devoted much time to the study of philosophy.

4. The *appositum* is often of a different gender or number; as, *Tragoedia Thyestes*, The tragedy Thyestes. *Deliciae meae, Dicæarchus*, Dicæarchus, my favorite authority. *Aborigines, genus hominum agreste*, The aborigines, an uncouth race of men.

5. A noun in apposition with two or more nouns is commonly in the plural; as, *Cupido atque ira, pessimi consultatores*, Desire and passion, the worst of advisers. *Ennius ferbat duo, quae maxima putantur onera, paupertatem et senectutem*, Ennius bore two burdens, which are deemed the greatest, poverty and old age.

6. Two or more Roman prænomena (of brothers, &c.) are followed by the common family name in the plural; as, *Cn. et P. Scipiones*, Cneius and Publius Scipio. *Tiberio Drusoque Nerōnibus*, To Tiberius and Drusus Nero.

7. The *appositum* sometimes agrees with a genitive implied in a possessive pronoun; as, *Studium tuum, adolescentis, perspezi*, I have witnessed your zeal as a young man. *Tuum, hominis simplicis, pectus vidimus*, We have seen the heart of you, simple man.

8. A noun denoting a whole, instead of being in the genitive, is sometimes put in apposition with its partitive. E. g. *Milites* (= milit-

* But sometimes emphatically first, as in the last example of Rem. 2.

tum), *pars victoriae fiducia*, *pars ignominiae dolore ad omnem licentiam processerant*, The soldiers, some from the confidence of the victory and others from the pain of the disgrace, had plunged themselves into excesses of every kind. *Facerent, quod se dignum quisque ducerent*, They might do what every one deemed worthy of himself.

9. Adjectives used substantively, especially those of the neuter gender, may likewise stand in apposition; as, *Propinquum nostrum, Crassum, illum divitem, laudandum pū'o*, Our relative, Crassus, the rich (man), ought in my opinion to be praised. *Batāvi machinas etiam, insolitum sibi, ausi*, The Batavi even dared (to employ) the war-engine, a thing to which they were unaccustomed.

10. The appositum may have reference to an entire sentence, and vice versa; e. g. *Postremo deserunt tribunal, manus intentantes, causam discordiae et initium armorum*, At last they desert the tribunal, stretching out their hands, the cause of discord and the commencement of hostilities. *Unum certamen erat relictum, sententia Vulcatii*, There was one subject of dispute left, namely, the opinion of Vulcatius.

11. The genitive is sometimes put instead of the appositum; as, *Arbor fici*, The fig-tree. *Oppidum Antiöchia*, The city of Antioch. *Amnis Eridāni*, The river Eridanus. *Nomen Mercūrii*, The name (of) Mercury. But this is not so common as *flumen Rhēnus, terra Gallia, mons Avenna, oppidum Genābum*, &c.

12. The ablatives *urbe, oppido*, &c. are sometimes found in apposition with the name of a town in the genitive; as, *Corinthi, Achaiae urbe*, At Corinth, a city of Achaia.

13. After expressions like *est (dātur, inditū, impōnitur) mihi nōmen*, "I am called," "my name is," the proper name is sometimes by attraction put in apposition with the dative of the pronoun (*mihi*, &c.), rather than with *nomen* or *cognomen*; as, *Scipio, cui postea Africāno cognōmen ex virtute fuit*, Scipio, who afterwards was surnamed Africanus from his valor. *Tibi nōmen insāno posuere*, They gave you the name of an insane man. But also *Fonti nōmen Arethūsa est*, The fountain's name is Arethusa, &c.

14. The appositum is sometimes introduced by *ut, velut, quasi, tanquam* (= "as," "as if," "like"), *quamvis*, or *ceu*; e. g. *Aegyptii cānem et fēlem ut deos cōlunt*, The Egyptians worship the dog and cat as divinities. *Herōdōtus quasi sedātus amnis fluit*, Herodotus flows like a gentle stream. *Filiū suū, quamvis victōrem, occidit*, He killed his own son, although victorious.*

15. The appositum may be modified by an adverb; as, *C. Flamīnīus, consul iterum*, C. Flaminius a second time consul. *Populū lāte rēgem*, A people ruling (lit. king) far and wide.

* *Pro victis*, as conquered; *legatorum numero*, as legates; *praedae nomine*, as booty, — occur in the same construction. So also *pro consule*; as, (*Ego*) *pro consule Athēnas veneram*, I had come as proconsul to Athens.

<i>To sell.</i>	<i>Vendo, ēre, dīdī, dītum.</i>
	<i>Divendo, &c. (in small quantities).</i>
	<i>(ALICUI ALIQUID).</i>
<i>To say, affirm.</i>	<i>Dico, ēre, xi, ctum.</i>
	<i>Aio; inquam (defective).</i>

B. Obs. *Aio* (*ājo*), I say, affirm, and *dīco*, I say, are opposed to *nego*, I deny. *Aio* and *inquam* are defective verbs, and are chiefly used in citing the language of another. They are thus inflected in the present:—

PRES. IND.	<i>āio, āis, āit; —, —, āiunt.</i>
PRES. SUBJ.	<i>—, āias, āiat; —, —, āiant.</i>
PRES. IND.	<i>{ inquam, } inquis, inquit; inquitmus, inquitis, inquitunt.</i>
PRES. SUBJ.	<i>{ inquo, } —, —, inquat; —, —, —.</i>
What do you say (think)?	<i>Quid āis?</i>
Do you say so? Is it possible?	<i>Ain' (= āisne)*? Ain' tū?</i>
What do they say?	<i>Quid āiunt?</i>
They say that the city is occupied by the enemy.	<i>Āiunt (dicunt), urbem ab hōstibus tenēri.</i>
I am delighted with Ennius, says one; and I with Pecuvius, says another.	<i>Ēnnio delēctor, ait† quispiam . . . Pecūvio, inquit ālius.</i>

<i>To tell, order, direct.</i>	<i>{ Jubēre (with acc. and infin.).</i>
	<i>{ Mando, āre, āri, ātum.</i>
	<i>{ (ALICUI ALIQUID or UT).</i>
Will you tell the servant to make the fire?	<i>Vin' jubēre fāmulum accēndere ignem?</i>
I will tell him to do it.	<i>{ Jubēre eum volo facere hoc.</i>
	<i>{ Volo ei mandare, ut hoc faciat.</i>
Will you tell the servant to buy a broom?	<i>{ Vin' jubēre fāmulum scōpas emere?</i>
	<i>{ Vin' mandare fāmulo, ut scōpas emat?</i>
I will order him to buy one.	<i>Volo ei mandare, ut unas emat.</i>
What do you desire to sell me?	<i>Quid mhi vendere cupis?</i>
I wish to sell you a horse.	<i>Cupio tibi vendere equum.</i>
The word.	<i>Vox, vōcis, f.; vocabulum, i, n.; verbum,† i, n.</i>
The favor.	<i>Officium, i, n.; grātum.</i>
The pleasure.	<i>Voluptas, ātis, f.; oblectatio, ōnis, f.</i>

* In familiar discourse the enclitic *ne* often loses its final *e* by Apocope. If the letter *s* precedes, this is likewise dropped, and the vowel of the syllable, if long, is shortened; as, *jussin'*, *adebn'*, *egon'*, *vin* (= *visne*), *juben* (= *jubēne*), *salin'* (= *sallne*), *vidēn'* (= *vidēne*).

† So also with *ut*; as *ut ait*, *ut aiunt*, as he says, &c.; *ut Cicero ait*, *dicit*, *docet*.

‡ *Vox* is a word as spoken and heard; *vocabulum*, an isolated word or term; *verbum* is any part of speech, especially in connected discourse.

To give one pleasure.	{ Voluptātem afferre (ALICUI). Grātum * esse (ALICUI). Officium praestāre alicui.
To do one a favor.	{ Grātum facere alicui. (ALICUA RE).
Will you do me a favor?	Visne mihī grātum facere?
What one? In what respect?	Quā rē?
This gives me great pleasure.	Hoc est mihī gratissimum.
To become acquainted with, to learn to know.	{ Nosco, ěre, nōvi, nōtum. Cognosco, ěre, nōvi, nītum. (ALIQUEM, ALIQUID).
To know, to be acquainted with any one or anything.	Nōsse (= nōvisse) aliquem or ali- quid.
I know, thou knowest, he knows.	Nōvi, nōvisti (nōsti), nōvit.
We know, ye know, they know.	Nōvimus, nōvistis, nōvērunt (nō- runt).
Do you know this man?	Novistine hunc hómīnem?
I do not know him.	{ Eum non nōvi. Nōn est mihī nōtus.
Do you wish to become acquaint- ed with him?	Vin' eum nōscere (cognōscere)?
Yes, I desire to become acquaint- ed with him.	Cūpio véro eum nōscere (cognō- scere).
To want, need.	Ūpus (n. indecl.) est mihī (RES, RE; ALIQUIS, ALIQUO).
To be in want of.	{ Egeō aliquā rē. Indigeo alicujus, aliquā re. (Cf. page 113, Obs. II)
Do you want (need) this hat?	Ėstne tibi ōpus hoc pīleo (hīcce pileus)?

C. Obs. The phrase *opus est*, "there is need," is followed either by the nominative or the ablative of the person or object needed.†

I do want (need) it. We are in want of it.	{ Est mihī (éo) ōpus. Ėjus indigeo.
We want (need) a teacher. We are in want of a teacher.	{ Ōpus est nobis praeceptōr (prae- ceptōre). Indigēmus praeceptōris.
Do you want as much coffee as sugar?	Ėstne tibi ōpus tīntum coffēae, quāntum saccchari?

* This is the neuter of *gratus*, agreeable, grateful. In phrases like these, the comparative and superlative, *gratius*, *gratissimum* (more agreeable, most agreeable), are often used.

† In this rule is usually included *usus est*, which is commonly followed by the ablative, but sometimes by the genitive or accusative; as, *Si quid usus sit*, If anything is wanting. *Spēculo mihī usus est*, I want a looking-glass. *Usus est hómīnem astutum*.

I want more of the latter than of the former.	Ópus est mīhi plūs* hūjus quam illius.
Do you want oxen (cattle) ?	Núm vobis ópus sūnt bóves (ópus est bóbus) ?
We do not (want any).	Nōn sūnt.
We do need some (a few).	Ópus sūnt nobis nonnulli (est nonnullis).
Do you want (need) this money ?	{ Éstne tibi opus hāc pecúniā ? { Egēsne hāc pecúniā ?
I do want (am in want of) it.	{ Est. Égco.
I do not want it.	{ Non est mihi (eā) ópus. { Éjus nōn indígeo.
Do you want (any) money ?	{ Estne tibi ópus pecúniā ? { Egēsne pecúniā.
I do want some (a little).	{ Est mīhi ópus aliquántulum. { Égeo véro aliquántulā.
I do not want any.	{ Nōn est mīhi ópus ulla. { Nullā égeo.
Do you want (are you in want of) anything ?	{ Núm quid est tibi ópus ? { Núm aliquā rē indíges ?
I do not want anything.	{ Ópus est mīhi nihil quídquam.† { Nihil indígeo.
Nor do I want anything.	Néque mīhi quídquam ópus est.
What do you want ?	Quid (quā rē) est tibi ópus ?
Whom are you in want of ?	Cujusnam indíges ?
I am in want of you, of him, of them.	Indígeo túi, ejus, illórum.
Is he in want of me ?	Meíne indíget ?
He is not in want of you.	Túi nōn indíget.
Is he in want of his friends ?	Indígetne amicórum suórum ?
He is in want of them.	(Eórum) indíget.
Do you want these books ?	{ Éstne tibi ópus his líbris ? { Egēsne (egén') his líbris ?
I do want them.	{ Sūnt mīhi ópus. { Égeo íis.
Late (adv.).	Sērō, sêrum.
Too late.	Sêrius (neut. comp), sêro. ‡
Is it late ?	Éstne sêro ? Sêrúmne est ?
Is it late in the day, in the night ?	Éstne sêrum diçi, nóctis ?
It is late.	Est sêrum (sêro).
It is too late.	Sêro (sêrius) est.
What time is it ?	Quóta hōra est ?

* Neuter adjectives or pronouns, such as *tantum*, *quantum*, *quid*, *hoc*, *illud*, &c. are always in the nominative after *opus*. Both *opus* and *usus* are sometimes (though rarely) followed by the genitive or accusative; as, *Temporis, cibum opus (usus) est*. There is need of time, food.

† "Nothing whatever," "nothing at all."

‡ The adverbial ablative *sêro* is frequently put for the comparative *sêrius*, too late.

It is three o'clock.
 It is twelve o'clock.
 It is about noon.
 It is midnight.
 It is half past one.
 It is a quarter past two.
 It wants a quarter to three.
 Have you anything to sell?

I have nothing to sell.
 I have these things to sell.

Hôra est tertia.
 Duodécima est hôra.
 Sub (circiter) meridiem est.
 Média nox est.
 Hôra prima et dimidia est.
 Quâdrans hôrae post secundam est.
 Dôdrans hôrae post secundam est.
 Habesne aliquid, quod vendas (ad vendendum)?
 Nihil habeo, quod vendam.
 Haec habeo, quae vendam.

EXERCISE 65.

Will you do me a favor? — Yes, sir; what one? — Will you tell your brother to sell me his horse? — I will tell him to sell it you. — Will you tell my servants to sweep my large rooms? — I will tell them to sweep them. — Will you tell your son to come to my father? — I will tell him to come to him. — Do you wish to tell me anything? (Have you anything to tell me?) — I have nothing to tell you (*Non habeo quod tibi dicam*). — Have you anything to say to my father? — I have a word to say to him. — Do your brothers wish to sell their carriage? — They do not wish to sell it. — John (*Joannes*)! are you here? — Yes, sir, I am here. — Wilt thou go to my hatter to tell him to mend my hat? — I will go to him. — Wilt thou go to the tailor to tell him to mend my coats? — I will go to him. — Art thou willing to go the market? — I am willing to go thither. — What has the merchant to sell? — He has beautiful leather gloves, combs, and good cloth to sell. — Has he any shirts to sell? — He has some to sell. — Does he wish to sell me his horses? — He wishes to sell them to you. — Who can read the tragedy of *Thyestes*? — I am unable to read it, but my brother desires to read it. — Who is reading my book? — Your scholar, my brother, is reading it. — Who wishes to sell me a knife? — His friend, the baker, wishes to sell you one. — Are you in want of any one? — Yes; I am in want of your father, the merchant. — Whom do they praise? — They praise our enemy, the painter.

EXERCISE 66.

What are you in want of? — I am in want of a good hat. — Are you in want of this knife? — I am in want of it. — Do you want money? — I want some. — Does your brother want pepper? — He does not want any. — Does he want some boots? — He does not want any. — What does my brother want? — He wants nothing. — Who wants some sugar? — Nobody wants any. — Does anybody want money? — Nobody wants any. — Does your father want anything? — He wants nothing. — What do I want? — You want nothing. — Art thou in want of my book? — I am in want of it. — Is thy father in want of it? — He is not in want of it. — Does your friend want this stick? — He wants it. — Does he want these or those corks? — He wants neither these nor those. — Are you in want of

me? — I am in want of thee. — When do you want me? — At present. — What have you (= do you wish) to say to me? — I desire to tell you something new (*novum*). — What do you want (*Quid tibi vis*)? — I wish to speak with you. — Is your son in want of us? — He is in want of you and your brothers. — Are you in want of my servants? — I am in want of them. — Does any one want my brother? — No one wants him.

EXERCISE 67.

Is it late? — It is not late. — What o'clock is it? — It is a quarter past twelve. — At what o'clock does your father wish to go out? — He wishes to go out at a quarter to nine. — Will he sell this or that horse? — He will sell neither this nor that. — Does he wish to buy this or that coat? — He wishes to buy both. — Has he one horse more to sell? — He has one more, but he does not wish to sell it. — Has he one carriage more to sell? — He has not one more carriage to sell; but he has a few more oxen to sell. — When will he sell them? — He will sell them to-day. — Will he sell them in the morning or in the evening? — He will sell them this evening. — At what o'clock? — At half past five. — Can you go to the baker? — I cannot go to him; it is late. — How late is it? — It is midnight. — Do you wish to see that man? — I wish to see him, in order to know him. — Does your father wish to see my brothers? — He wishes to see them, in order to know them. — Does he wish to see my horse? — He wishes to see it. — At what o'clock does he wish to see it? — He wishes to see it at six o'clock. — Where does he wish to see it? — He wishes to see it in the great square. — Has the German much corn to sell? — He has but little to sell. — What knives has the merchant to sell? — He has good knives to sell. — How many more knives has he? — He has six more. — Has the Irishman much more wine? — He has not much more. — Hast thou wine enough to drink? — I have not much, but enough. — Art thou able to drink much wine? — I am able to drink much. — Canst thou drink some every day? — I can drink some every morning and every evening. — Can thy brother drink as much as thou? — He can drink more than I.

Lesson XXXVII. — PENSUM TRICESIMUM SEPTIMUM.

AGREEMENT OF ADJECTIVES.

A. RULE. — An adjective, adjective pronoun, or participle agrees with its substantive in gender, number, and case. E. g.

Amicus certus.
Sp̄r̄eta gl̄ria.

A sure friend.
Disdained glory.

Gramen viride.
Terræ sitiētis.
Mōtes alti.
Colūnnas nitūlas.
Malōrum impendētium.
Diēbus præteritis.

The green grass.
Of the thirsty earth.
High mountains.
Shining columns.
Of impending evils.
In days past.

REMARKS.

1. All adjectives may generally be employed in two distinct relations. a) They are either directly connected with the substantive as its attributes; as, *vir justus, dies præteritæ*; or, b) they are linked to it by the copula *sum*, and constitute the predicate; as, *vir est justus, dies præteritæ sunt*. The former of these relations is called the *attributive* and the latter the *predicative*.

2. Adjectives* in the predicative relation have in general the same agreement as those in the attributive. (Cf. Less. XXXIV. B.)

3. Personal pronouns may have adjectives in agreement with them, like nouns. The gender of the adjective is determined by that of the substantive represented. E. g. *Ego solus*, or fem. *Ego sola*, I alone. *Tu carus omnibus expectatusque venies*, You will be welcomed by all. *Illis absentibus*, They being absent. *Dicitur esse liberâ*, She is said to be free. *Miseri* (fem. *miseræ*) *sumus*, We are wretched.

4. Words not properly substantives, but employed as such (e. g. adverbs, infinitives, or entire clauses), may take an adjective of the neuter gender. Vide examples Less. XXXII. A. Rem. 3.

5. The place of the adjective is sometimes supplied by a noun or adverb; as, *Victor exercitus*, A victorious army. *Contemptor animus*, A contemptuous mind. *Minime largitor*, No profuse spender. *Præclare facta*, Distinguished deeds.

6. The Romans sometimes employ an adjective in agreement with the subject of a sentence, where the English idiom requires an adverb in the predicate. E. g. *Ego primus hanc orationem legi*, I have read this oration first (= am the first that read it). *Hannibal princeps in proelium ibat, ultimus conserto proelio excedebat*, Hannibal always was the first that entered into battle and the last that left it. *Nullus dubito* (= *non dubito*), I do not doubt. So chiefly *domesticus* (= *domi*), *matutinus* (= *mâne*), *nocturnus* (= *noctu*), *multus* (= *multum*), *prior*, *primus*, *propior*, *proximus*, *solus*, *totus*, *ultimus*, *unus*, &c., with many of which the adjective is regularly put instead of the corresponding adverb.

7. When two or more adjectives, regarded as distinct, precede their noun, they are commonly connected by conjunctions; but when they come after it, the conjunction is frequently omitted. E. g. *Multi fortissimi atque optimi viri*, Many brave and excellent men. *Unus et perangustus aditus*, One way of approach, and a narrow one. *Oratio*

* In these remarks the term "adjective" includes adjective pronouns and participles.

composita, ornata, copiosa, An oration well arranged, elegant, and copious.

8. But when one of the adjectives is so closely allied to the noun as to form one complex notion with it, the remaining adjectives are added without a conjunction. E.g. *Festi dies anniversarii*, Anniversary festivals. *Privata navis oneraria maxima*, A private carrying-ship of the largest size. *Externos multos claros viros nominarem*, I might name many foreigners of distinction.

9. A plural noun has sometimes two adjectives in the singular. E.g. *Maria superum atque inferum*, The upper and the lower seas (parts of the Mediterranean).

10. An adjective belonging to two or more nouns is generally put in the plural; as, *Veneno absumpti sunt Hannibal et Philopœmen*, Hannibal and Philopœmen were killed by poison. *Liber et Libera Cerere nati*, Bacchus and Libera born of Ceres. *Natura inimica inter se sunt civitas et rex*, The king and state are naturally the enemies of each other. *Injustitiam et intemperantiam dicimus esse fugienda*, We say that injustice and intemperance must be shunned. (On the gender of these adjectives, see Less. XXII. B. Compare also Less. XXXIV. B. 4.)

11. A collective noun may have an adjective in the plural, which commonly assumes the gender of the individuals denoted by the noun. E.g. *Magna pars vulnerati aut occisi*, A large number killed or wounded. *Cetera multitudo sorte decimus quisque ad supplicium lecti sunt*, Of the remaining multitude every tenth man was doomed to punishment by lot.

12. Adjectives and pronouns are frequently put partitively in the neuter gender and followed by the genitive of their noun, instead of agreeing with it in case; as, *Multum operae*, Much attention (study). *Minus viae*, Less of the journey. *Dimidium pecuniae*, Half the money. *Hoc litterarum*, This letter. *Hoc solatii*, This consolation. *Ad id locorum*, To that time. *Quid causae est?** What is the reason? Also in the plural: *Subita belli*, The surprises of war. *Summa pectoris*, The upper part of the chest. *Occulta templi*, The recesses of the temple. *Strata viarum saxea*, The stone pavement of the streets. (Compare Lessons XVIII. – XXIII.)

13. An adjective used partitively and followed by the genitive plural of the genus or entire number commonly assumes the gender of that genitive; as, *Animalium alia ratione expertia sunt, alia ratione utentia*, Of animals, some are destitute of reason and others enjoying it. *Multae istarum arborum mea manu sunt satae*, Many of these trees were planted by my hand.

14. When a partitive is followed by the genitive singular of a collective noun, it takes the gender of the individuals implied in it; as,

* But this can only be done in the Nom. and Acc. In the remaining cases the adjective agrees with the noun; as, *multa opera* (Abl.), *huic solatio, minoræ viâ, harum litterarum*. (Compare Lesson XXXVIII. A. 6.)

Prīnus Romāni genēris, The first of the Roman nation. *Ceteri nostri ordinis*, The rest of our order. *Nec est quisquam gentis ullius*, Nor is there any one of any nation.

15. Possessive pronouns, being considered the representatives of personal pronouns in the genitive, sometimes take another pronoun, adjective, or participle in the genitive; as, *Nostra ipsorum amicitia*, Our own friendship. *In unius mea salute*, On my safety alone. *Nūmen meum absentis*, My name while absent. *Suo solius periculo*, At his own peril. *Vestrae paucorum laudes*, The praises of you few.

16. In exclamations and addresses the adjective is sometimes in the vocative instead of the nominative, and *vice versa*; as, *Quo morituro ruis*? Where are you rushing to, dying man? *Rufe, mihi frustra credite amice*! O Rufus! in vain believed my friend. *Projice tela manu, sanguis meus*! Cast away your weapons, my son! *Novus anne, veni*! Come, new year, come!

17. Adjectives of the neuter gender, singular and plural, are sometimes used as adverbs. E. g. *Id multum faciebam*, I practised that a good deal. *Qui multa deos venerātī sunt*, Who besought the gods much and earnestly. *Inde Romam, recens conditā, commigravit*, He thence emigrated to Rome, then recently founded. *Dormiuit altum*, He slept profoundly.

The pain, ache.

The violent pain.

The evil, misfortune,

Bad, wicked.

Bad, sad (of circumstances).

Bad, sick, sore.

The tooth.

The ear.

The neck.

The throat (internally).

The elbow.

The back.

The knee.

The headache.

The toothache.

The earache.

The sore throat.

A pain in one's back.

Sore eyes.

A sore finger.

The sickness, disease.

Dōlor, ōris, m., or pl. *dolōres*.

Cruciātus, ūs, m.

Mālum, i, n.

Mālus, prāvus, a, um; *nēquam* (indecl.).

Mālus, a, um; *tristis*, e; *asper*, ěra, ěrum.

Infirmus, invalidus, a, um; *aegrotans*, tis; *ulcerōsus*, a, um.

Dens, tis, m.

Auris, is, f.

Collum, i, n.; *cervix*, icis, f.

Fauces, ium, f. pl.

Cubitum, i, n.

Dorsum, i, n.

Gēnu, ūs, n.

Dōlor (dolōres) *capitis*.

Dōlor dentium.

Dōlor aurium.

Dōlor (dolōres) *faucium*; *angina*, ae, f.

**Notalgia*, ae, f.

Ocūli invalidi or *aegrotantes*.

Digitus ulcerōsus.

Morbus, i, m.

<i>To suffer pain from anything</i> (anywhere).	{ <i>Dólet</i> * <i>míhi álíqua rēs.</i>
<i>To be affected with pain.</i>	{ <i>Dolóríbus laboro, āre, āri, &c.</i> <i>Dolóre or dolóríbus affici.</i>
<i>To be sick, infirm (in any respect).</i>	{ <i>Aegróto, āre, āvi, ātum.</i> <i>Minus valéo, ēre, ūi, —.</i> (ALIQUA RE).
Are you affected with any pain?	<i>Afficērisne álíquo dolóre?</i>
I am affected, sir.	<i>Afficior, véro quídem, dómíne.</i>
Have you a sore finger?	{ <i>Dolétne tibi dígitus?</i> <i>Laborásne dígitó?</i>
I have (a sore finger).	<i>Dólet. Laboró.</i>
Has your little boy a sore throat?	<i>Laborátne puérculus túus faúcium dolóríbus?</i>
No; he has a sore eye.	<i>Immo véro áltero óculo aegrótat.</i>
We have sore eyes (suffer from weak eyes).	<i>Nós oculórum infirmitáte laborámus.</i>
He has a sore foot.	<i>Áltero péde aegrótat (mínus válet).</i>
They have the toothache.	{ <i>Dólent íis déntes.</i> <i>Déntium dolóríbus afficiúntur.</i>
Have you the headache?	{ <i>Habésne cápítis dolóres?</i> <i>Dolétne tibi cápút?</i> <i>Laborásne cápítis dolóríbus?</i>
I have it.	<i>Hábeo. Dólet. Laboró.</i>
Has he a pain in his back?	<i>Notálgíā afficit?</i>
He has none.	<i>Nón afficitur.</i>
<i>To find.</i>	{ <i>Invēnto, íre, vēni, ventum.</i> <i>Reperio, íre, pēri, pertum.</i>

B. Obs. *Invenire* is to find without any special effort or design; *reperire*, on the other hand, involves the idea of labor, of difficulty and obscurity.

Do you find what you are looking for?	<i>Reperísne, quod quaēris?</i>
I do find what I am looking for.	{ <i>Repéro, quod quaéro.</i> <i>Rem, quam quaéro, repéro.</i>
He does not find what he is looking for.	<i>Nón reperit, quod quaērit.</i>
Do we find what we are looking for?	<i>Reperímusne quod quaérímus?</i>
You do not find what you are looking for.	<i>Nón reperítis, quod quaérítis.</i>
Have you what you want?	<i>Habésne quod tibi ópus est?</i>
I have not what I want.	<i>Nón hábeo, quod míhi ópus est.</i>
I find what you are finding.	<i>Quod ínvenís, id et ego ínvenío.</i>
<i>To learn.</i>	{ <i>Disco, ēre, dídicí, discitūrus</i> † (ALIQUID AB or DE ALIQUO).

* From *dóleo, ēre, ūi.*

† The verbs *discere* and *studere* have no supine, but of the former a participle in *urus* exists.

To study, to apply one's self to, to learn (anything).	{ Stúdeo, ēre, ūi, — (ALICUI REI). Opĕram dare (ALICUI REI). Discĕre (ALIQUID).
To study letters, apply one's self to literature and the arts.	{ Operam dare litteris. Studĕre optimis disciplinis atque artibus.
To learn one's letters.	Primas litteras discĕre.
I learn to read, write, speak.	Disco légere, scribere, lóqui.
To learn a language.	Línguam áliquam discere (edí- scere*).
To know a language.	Línguam scire; línguæ sciens esse.
The language.	Língua, ae, f.; sermo, ōnis, m.
Latin.	Latinus, a, um; <i>adv.</i> Latine.
French.	Francogallicus, a, um; <i>adv.</i> Fran- cogallice.
English.	Anglicus, a, um; <i>adv.</i> Anglice.
German.	Germanicus, a, um; <i>adv.</i> Germa- nice.
Are you learning Latin?	Discísne línguam Latinam?
I am learning it, sir.	Véro, dómíne, disco.
How many languages does he know?	Quam multas scit línguas?
He knows all the languages.	{ Omnes línguas scit. Línguárum ómnium sciens est.
Do you know Latin, Greek, English?	Scísne Latíne, Græce, Ánglice?
Are you learning to speak Latin?	Discísne lóqui Latíne?
I am learning to read, write, and speak Latin.	Égo Latíne légere, scribere atque lóqui edíscó.
Do they desire to learn English?	Cupíuntne discĕre línguam Ángli- cam?
They do not desire it.	Nón cupiunt.
Who is studying letters?	Quis óperam dat lítteris?
The young men are studying the liberal arts and sciences.	Adolescéntŭli óptimis disciplínis atque ártibus óperam dant.
What are you doing?	Quid ágis?
I am studying the Latin language and literature.	Lítteris Latínis stúdeo (óperam dó).
Can the boy read German?	Potéstne (scísne) pŭer légere Ger- mánice?
He cannot do it yet, but he is learning it.	Nóndum pótest, at discit.

EXERCISE 68.

Where is your father? — He is at home. — Does he not go out? —
He is not able to go out; he has the headache. — Hast thou the head-
ache? — I have not the headache, but the earache. — What day of

* *Ediscere* is to learn thoroughly, to learn by heart.

the month is it to-day? — It is the twelfth to-day. — What day of the month is to-morrow? — To-morrow is the thirteenth. — What teeth have you? — I have good teeth. — What teeth has your brother? — He has bad teeth. — Has the Englishman the toothache? — He has not the toothache; he has a sore eye. — Has the Italian a sore eye? — He has not a sore eye, but a sore foot. — Have I a sore finger? — You have no sore finger, but a sore knee. — Will you cut me some bread? — I cannot cut you any; I have sore fingers. — Will anybody cut me some cheese? — Nobody will cut you any. — Are you looking for any one? — I am not looking for any one. — Has any one the earache? — No one has the earache. — What is the painter looking for? — He is not looking for anything. — Whom are you looking for? — I am looking for your son. — Who is looking for me? — No one is looking for you. — Dost thou find what thou art looking for? — I do find what I am looking for; but the captain does not find what he is looking for.

EXERCISE 69.

Who has a sore throat? — We have sore throats. — Has any one sore eyes? — The Germans have sore eyes. — Does the tailor make my coat? — He does not make it; he has a pain in his back. — Does the shoemaker make my shoes? — He is unable to make them; he has sore elbows. — Does the merchant bring us beautiful purses (*mar-supia*)? — He cannot go out; he has sore feet. — Does the Spaniard find the umbrella which he is looking for? — He does find it. — Do the butchers find the sheep which they are looking for? — They do find them. — Does the tailor find his thimble? — He does not find it. — Dost thou find the paper which thou art looking for? — I do not find it. — Do we find what we are looking for? — We do not find what we are looking for. — What is the nobleman doing? — He does what you are doing. — What is he doing in his room? — He is reading. — How many languages does your brother know? — He knows only one. — Do they find what they are looking for? — They do not find (it). — Does our master suffer from weak eyes? — He does suffer (from them). — Are you troubled with a pain in your back? — I am not troubled.

EXERCISE 70.

Art thou reading? — I am not reading. — Do the sons of the nobleman study? — They do study. — What are they studying? — They are studying German. — Art thou studying English? — I have no time to study it. — Are the Dutch looking for this or that ship? — They are looking for both. — Is the servant looking for this or that broom? — He is neither looking for this nor that. — Who is learning German? — The sons of the captains and those of the noblemen are learning it. — When does your friend study French? — He studies it in the morning. — At what o'clock does he study it? — He studies it at ten o'clock. — Does he study it every day? — He studies it every morning and every evening. — What are the children of the carpenter doing? — They are reading. — Are they reading German? — They

are reading French; but we are reading English. — What books does your son read? — He reads French books. — What book are you reading? — I am reading a German book. — Do you read as much as I? — I read more than you. — Does your father read the same book which I read? — He is not reading that which you read, but that which I read. — Does he read as much as I? — He reads less than you, but he learns more than you. — Do you lend me a book? — I do lend you one. — Do your friends lend you any books? — They do lend me some.

Lesson XXXVIII. — PENSUM DUODEQUADRAGESIMUM.

A. RULE. — Adjectives, adjective pronouns, and participles are often employed independently, especially in the plural, either with or without a noun understood.
E. g.

Bóni, máli, dócti, dívites, paú-peres; amántes. *The good, the bad, the learned, the rich, the poor; lovers.*

Méi, túi, súi, nóstri, véstri. *My, thy, his, our, your friends, men, &c.*

Bónum, málum, vêrum, jústum. *The good, the bad, the true, the just.*

Bóna, mála, vêra, fálsa, acérba, indígna. *Good, bad, true, false, bitter, unworthy things.*

REMARKS.

1. With plurals denoting persons *homines* is commonly supplied.* So with *omnes, pauci, plerique, nonnulli, &c.* But the possessives *mei, tui, &c.* have reference to *amici, milites* (men, soldiers), *cives* (citizens). With *immortales* the word *dii* is understood.

2. Adjectives of the singular number denoting persons usually have *vir* or *homo* expressed with them; as, *vir doctus, bonus, justus; homo pauper, dives, improbus, &c.* They sometimes, however, appear alone in all the cases. E. g. *Sapiens, dives, socius, nupta*, a wise man, a rich man, an ally, a married woman. *Quid interest inter doctum et rudem?* What is the difference between an educated and an ignorant man? *Quid minus libero dignum?* What can be more unworthy of a free man?

3. With adjectives denoting objects, various words are understood; as, *Dextra, sinistra* (sc. *manus*), the right hand, left hand. *Ferina, agnina, bubilla, porcina* (sc. *caro*), Venison, lamb, beef, pork. *Calula,*

* And not unfrequently expressed, as in *Homines Románi*, Roman men. *Homines adolescentuli*, young men, &c.

frigida (sc. *aqua*), Warm, cold water. *Tertiāna, quartāna* (sc. *febris*), The tertian, quartan fever. *Decumāna* (sc. *pars*), The tenth part. *Primae* (sc. *partes*), The first part or rôle. *Hiberna, aestiva* (sc. *castra*), The winter, summer quarters. *In Tusculāno* (sc. *praedo*), At the country-seat Tusculanum. *Brevi* (sc. *tempore*), In a short time; and also *ex quo, ex eo, ex illo* (sc. *tempore*, which is frequently understood), &c., &c.

4. Of adjectives used substantively, those of the neuter gender are the most common. The singular denotes either an abstract quality or an individual act or object; as, *bonum, malum, verum*, the good, bad, true (or something good, bad, true); *commune, dictum, factum*, something in common, something said, done (= a saying, deed). So the pronouns *hoc, illud, quid, aliquid*; and *quantum, tantum, multum, &c.*

5. The plural of neuter adjectives used substantively indicates a diversity of things of the same quality; as, *bona, mala, vera, falsa, multa, omnia, reliqua*, good, bad, true, false, many, all, the remaining things (the rest, remainder). *Dicta, facta*, things said, done, i. e. words uttered, actions. So also *haec, illa, quae, aliqua*, these, those, which, some things.*

6. Neuter adjectives can thus be used substantively in the nominative and accusative only. In the remaining cases the feminine of the adjective with *res* is commonly employed, to prevent ambiguity. Thus *cujus rei, hac de re, alicui rei, ulla in re, bonarum rerum, omnibus in rebus*,† &c.

7. Adjectives used substantively may have other adjectives in agreement with them; as, *meus natalis* (sc. *dies*), My birthday. *Paternus inimicus*, A paternal enemy. *Nova nupta*, A newly married woman. *Summum bonum*, The chief good. *Praeclārum responsum*, A famous reply, *Prāva facta*,‡ Depraved actions.

8. A number of words originally adjectives have acquired the rank of substantives; as, *juvenis, adolescens, amicus, familiaris, comes, victinus, statuārius, artifex, index, particeps*; *summa* (a sum), *confluens* (junction of rivers); *Grammatica, Ithetica, Statuāria* (sc. *ars*), &c.

9. Additional Examples of adjectives used as substantives are:—*Fortes creantur fortibus et bonis*, The brave are made for the brave and good. *Plerique vana mirantur*, The majority of men are captivated by vanity.§ *Erubescunt pudici etiam impudica loqui*, The chaste|| blush even to utter unchaste things. *Aliunt multum legendum*

* With many of these neuters the English words *thing, things* may be supplied. Sometimes, however, the sense requires other words, such as *place, part, respect, property, &c.*

† This use of *res* extends to all the cases, and the Romans often say *res ea, nulla res, rem aliquam, rem difficilem, res bonae, malae, &c.*

‡ Participles of the neuter gender sometimes take an adverb instead of an adjective; as, *bene, crudeliter facta, acute responsa, facete dictum, &c.*

§ The plural of these neuter adjectives is frequently rendered by the singular.

|| In general propositions including both sexes, the adjective is always masculine; as here *fortes, plerique, pudici, &c.*

esse non multa, They say that we ought to read much, not many things. *Quis rem tam veterem pro certo affirmet?* Who can assert a thing so old as a certainty? *Idcirco abestis, ut in tuto sitis*, You are absent in order to be safe. *Amicorum omnia sunt communia*, Friends have everything in common. *Ita comprobabis divina prae dicta*, Thus you will confirm the divine prediction. *Nihil addo de meo*,* I add nothing of my own.

The Pole:	Polōnus, i, m.
The Roman.	Romānus, i, m.
The Greek.	Graecus, Grājus, i, m.
The Arab.	Arabs, is, m.
The Athenian.	Atheniensis, is, m.
The Syrian.	Syrus, Syrius, i, m.

B. The patrials or gentiles of the Latin language are either derived from the proper names of countries, or else they are themselves the roots for the formation of the latter.

1. The majority of patrials are primitives, from which the name of the country is formed by annexing *ia* to the root;† as, *Arabs* — *Arabia*, *Arcas* — *Arcadia*, *Gallus* — *Gallia*, *Itālus* — *Italia*, *Thraz* — *Thracia*.

2. The patrials derived from names of countries are generally adjectives, with one of the terminations *ānus*, as (gen. *ātis*), *ensis* (*ien-sis*), *īnus* (*ēnus*), *īcus* (*īacus*, *aicus*), and *ius*. E. g. *Roma* — *Romānus*, *Arpinum* — *Arpinas*, *Athenae* — *Atheniensis*, *Thebae* — *Thebaicus*, *Aegyptus* — *Aegyptiacus*, *Tarentum* — *Tarentinus*, *Cyprus* — *Cyprius*.

3. From patrial adjectives in *us*, *a*, *um*, adverbs are formed, by changing that termination into *ē*. The following may serve as examples: —

	ADJECTIVE.	ADVERB.
Spanish.	{ Hispaniensis, } { Hispanicus, }	Hispanicē.
Italian.	Italicus,	Italicē.
Polish.	Polonicus,	Polonicē.
Russian.	Russicus,	Russicē.
Latin.	Latinus,	Latinē.
Greek.	Graecus,	Graecē.
Arabic.	Arabicus,	Arabicē.
Syriac.	Syriacus,	Syriacē.
Persian.	Persicus,	Persicē.
Egyptian.	Aegyptiacus,	Aegyptiacē.

* The neuter singular of all the possessives (*meum*, *tuum*, *suum*, *nostrum*, *vestrum*) is thus employed to denote possession, like the English "mine," "my own," &c.

† The root of a noun is found in the genitive singular by separating the case-termination; as *Arabs*, gen. *Arab-is*; *Arcas*, gen. *Arcad-is*; *Gallus*, gen. *Gall-i*; *Thraz*, gen. *Thrac-is*, &c.

Sanscrit.	{ Sanscritus, Sanskriticus, }	Sanskritē.
Turkish.	Turcicus,	Turcicē.
Are you a Roman ?	Esne tū Romānus ?	
No, indeed, I am an American.	Mīnime véro ; Americānus sum.	
Is he a shoemaker ?	Sutōrne est ille ?	
No, he is a tailor.	Nōn véro ; sārtor est.	
Are you mad ?	Nūm es insānus ?	
No, surely, no.	Nōn hēcle véro.	
Do you know Spanish ?	Scisne Hīspānce ?	
I do know it. I do not.	Scio. Haud scio.	
The fool.	(Homo) stultus, fatiūs.	
The mouth.	Ōs, <i>gen.</i> ōris, <i>n.</i> ; <i>dim.</i> oscūlum, <i>i, n.</i>	
The memory.	Mēmōria, <i>ae, f.</i>	
A good, excellent, weak memory.	Mēmōria tenax (-ācis), singulāris, infirma.	
To have a good memory.	Valēre * memoriā.	
To have a bad memory.	Pārum (mīnus) valēre memoriā.	
To have an excellent memory.	Multum valēre memoriā.	
Blue.	Caerulēus, violācēus, glaucus, <i>a, um.</i>	
Black.	Ater, atra, atrum ; nīger, gra, grum.	
To have, to be furnished or endowed with anything.	Praeditum, instructum, ornātum esse ALICUA RE.	
He has an excellent memory.	{ Memóriā singulāri praeditus est. Mūltum vālet memoriā.	
She has blue eyes.	{ Ōculis glaucis ornāta est. Caerulea† est.	
He has a small mouth (is a man of small mouth).	{ Ore parvūlo instructus est. Vir est ōris parvi.	
Have you a good memory ?	{ Valēsne memoriā ? Praeditusne es bonā memoriā ?	
I have an excellent memory.	{ Mūltum vāleo memoriā. Singulāri memoriā instructus sum.	
No, I have a bad (weak) memory.	{ Immo véro parum vāleo memoriā. Memoriae infirmae sum.	
To play, sport.	Lūdo, ēre, ūi, ūsum (NEUT.).	
To hear, listen.	Audire, auscultāre.	
Instead of, in place or in lieu of (any one).	{ Loco, in locum ALICUJUS. Vice, in vicem, vicem REI or ALICUJUS. Pro, with the Abl.	

* From *vāleo, ēre, ūi*, —, "I am sound, strong," with the ablative "with respect to."

† *Caeruleus*, used substantively, a blue-eyed man, and the fem. here a woman.

Instead <i>or</i> in place of my father.	Lóco pátris, in vícem pátris, pro pátre.
Instead of salt, sugar, &c.	Sális, sácchari více.
Instead of me, thee, us, you.	Méam, túiam, nóstram, véstram vícem.
Instead of him, them.	In lócum (vícem) éjus, eórum.

C. Obs. The English *instead of*, when it relates to persons or things in the sense of *in lieu of*, *in the place of*, is in Latin expressed by *loco*, *vice*, or *pro*; but when it limits the meaning of a verb, the formulas *tantum abest ut . . . ut, non modo non . . . sed etiam, magis (potius) quam*, and *quum debeam* * must be employed.

Do you play instead of studying (rather than study, when you ought to study)?	{ Operámne dás lúdo mágis (pótius) quam lítteris?
I study instead of playing.	{ Lúdísne, quum lítteris studère débéas?
So far from playing, I am studying.	{ Óperam dô lítteris, pótius quam lúdo.
I not only do not play, but I even study.	{ Tántum ábest, ut lúdám, ut óperam dém lítteris.
This boy speaks instead of listening (when he ought to listen).	{ Nôn módo nôn lúdo, sed lítteris etiam stúdeo.
This boy is so far from listening, that he even talks.	{ Púer íste lóquitur, quum auscultáre débeat.
	{ Tántum ábest, ut púer íste aúdiat, ut loquátur.
	{ Púer íste nôn módo nôn aúdit, sed etiam lóquitur.
To listen or attend to any one.	{ Audíre aliquem.
	{ Auscultáre alicui. †
	{ Alicui aures dare.
To listen or attend to anything.	{ Audíre aliquid.
Not to listen to (care for) anything.	{ Observáre aliquid.
Whom are you hearing (listening to)?	{ Non curáre aliquid.
I am listening to the speaker.	{ Quém aúdis?
	{ Cui dás aúres?
	{ Oratórem aúdio.
Will you listen to (i. e. obey) me?	{ Aúres dô oratóri.
	{ Visne míhi auscultáre?

* *Tantum abest, ut . . . ut*, I am so far from . . . that rather. *Non modo non . . . sed etiam*, not only not . . . but even. *Magis (potius) . . . quam*, rather than. *Quum (cum) debeam*, when I ought. The student should notice that the *ut* of the first formula, and the *quum* of the last, require the subjunctive. See the examples.

† *Auscultare* conveys the secondary notion of deference or obedience.

Do you listen to what the teacher tells you ?	Audisne (observāsne), quod (quae) praecēptor tibi dicat (impēret) ?
I do listen to it.	Audio (observo).
He listens to what I tell him.	{ Mihi auscultat. Omnia quae ei dicam, observat.
<i>That which.</i>	<i>Id quod, ea quae.</i>
<i>What (= that which).</i>	<i>Quod, quae.</i>
He does not listen to (observe) what the master tells him.	Quae praecēptor ei impērat, nōn cūrat.
To correct.	{ Emendo, āre, āvi, ātum. Corrigo, ěre, rexi, rectum. (ALIQUID).
To take.	{ Sūmo, ěre, mpsi, mptum. Cāpio, ěre, cēpi, captum. (ALIQUID).
To take away.	{ Aufēro, ferre, abstūli, ablātum. Tollo, ěre, sustūli, sublātum. (ALIQUID).
To take off, pull off.	{ Exūo, ěre, ūi, ūtum. Dētrāho, ěre, xi, ctum.
To take off one's clothes.	{ Exūere sē vēstibus. Detrahēre sibi vēstes.
To take off one's shoes.	{ Detrahēre pēdibus cālceos. Excalceāre pēdes.
To take off one's hat.	{ Detrahēre cāpiti plēum. Nudāre cāput.
Are you correcting your letter ?	Emendāsne (corrīgīsne) epīstolam tuā ?
Yes, I am correcting it.	Sāne quīdem, eām emendo.
Does he take off his clothes ?	{ Exūitne se vēstibus ? Detrahītne sibi vēstes ?
He is taking them off.	Exūit. Dētrāhit.
We are taking off our clothes.	Exūimus nōs vēstibus.
I am taking off my coat.	{ Exūo me tógā. Dētrāho mīhi tógam.
Are you taking off your shoes ?	{ Detrahīsne tibi cālceos ? Excalceāsne pēdes ?
No ; I am taking off my hat.	Nōn véro ; plēum dētrāho cāpiti.
What is the servant taking away ?	Quid aufert sērvus ?
He is carrying away the chairs.	Sēllas (aufert).
Do you wish me a good morning (good day, good evening) ?	{ Jubēsne mē sālvm ēsse (sālvere) ? Salutāsne mē māne, vēperi ?
Good morning (day, evening).	Sálve ! * <i>Plur.</i> Salvēte !
To salute any one, to bid or wish one good morning, &c.	{ Salutāre aliquem. Aliquem salvm esse (sālvere) jubēre.

* This was the common formula for any time of the day.

EXERCISE 71.

Do you speak Spanish? — No, sir, I speak Italian. — Who speaks Polish? — My brother speaks Polish. — Do our neighbors speak Russian? — They do not speak Russian, but Arabic. — Do you speak Arabic? — No, I speak Greek and Latin. — What knife have you? — I have an English knife. — What money have you there? — Is it Italian or Spanish money? — It is Russian money. — Have you an Italian hat? — No, I have a Spanish hat. — Are you a German? — No, I am an Englishman. — Art thou a Greek? — No, I am a Spaniard. — Are these men Poles? — No, they are Russians. — Do the Russians speak Polish? — They do not speak Polish, but Latin, Greek, and Arabic. — Is your brother a merchant? — No, he is a joiner. — Are these men merchants? — No, they are carpenters. — Are we boatmen? — No, we are shoemakers. — Art thou a fool? — I am not a fool. — What is that man? — He is a tailor. — Do you wish* me anything? — I wish you a good morning. — What does the young man wish me? — He wishes you a good evening. — Whither must I go? — Thou must go to our friends to wish them a good day. — Do your children come to me in order to wish me a good evening? — They come to you in order to wish you a good morning.

EXERCISE 72.

Does the man listen to what you are telling him? — He does listen to it. — Do the children of the physician listen to what we tell them? — They do not listen to it. — Dost thou listen to what thy brother tells thee? — I do listen to it. — Do you go to the theatre? — I am going to the storehouse instead of going to the theatre. — Are you willing to listen to me? — I am willing to listen to you, but I cannot; I have the earache. — Does thy father correct my notes or thine? — He corrects neither yours nor mine. — Which notes does he correct? — He corrects those which he writes. — Does he listen to what you tell him? — He does listen to it. — Do you take off your hat in order to speak to my father? — I do take it off in order to speak to him. — Does thy brother listen to what our father tells him? — He does listen to it. — Does our servant go for some beer? — He goes for some vinegar instead of going for some beer. — Do you correct my letter? — I do not correct it; I have sore eyes. — Does the servant take off his coat in order to make a fire? — He does take it off. — Do you take off your gloves in order to give me money? — I do take them off in order to give you some. — Does he take off his shoes in order to go to your house? — He does not take them off. — Who takes away the tables and chairs? — The servants take them away. — Will you take away this glass? — I have no mind to take it away. — Is he wrong to take off his boots? — He is right to take them off. — Dost thou take away anything? — I do not take away anything. — Does anybody take off his hat? — Nobody takes it off.

* *Precāri* (dep.) *alicui aliquid*, to wish any one anything.

EXERCISE 73.

Has the nobleman blue eyes? — He has black eyes and a little mouth. — Hast thou a good memory? — I have not a very good memory (*parum valeo*), but my brother is endowed with an excellent one. — Can he write in place of his father? — He cannot. — Do they send bread instead of salt? — They send salt instead of bread. — Will you go to the ball in my stead? — I cannot go in your stead. — What dost thou (do) instead of playing? — I study instead of playing. — Dost thou learn instead of writing? — I write instead of learning. — What does the son of our bailiff (do)? — He goes into the garden instead of going into the field. — Do the children of our neighbors read? — They write instead of reading. — What does our cook (do)? — He makes a fire instead of going to the market. — Does your father sell his ox? — He sells his horse instead of selling his ox. — Do the physicians go out? — They remain in their rooms instead of going out. — At what o'clock does our physician come to you? — He comes every morning at a quarter to nine. — Does the son of the painter study English? — He studies Greek instead of studying English. — Does the butcher kill oxen? — He kills sheep instead of killing oxen. — Do you listen to me? — I do listen to you. — Does your brother listen to me? — He speaks instead of listening to you. — Do you listen to what I am telling you? — I do listen to what you are telling me.

Lesson XXXIX. — PENSUM UNDEQUADRAGESIMUM.

OF THE AGREEMENT OF RELATIVES.

A. The relative *qui, quae, quod* agrees with its antecedent in gender and number, but its case depends upon the construction of the clause introduced by it. E. g.

<i>Égo, qui (quæ) lêgo, scribo, lôquor.</i>	<i>I who read, write, speak.</i>
<i>Tû, quém (quàm) dôligo.</i>	<i>Thou whom I cherish.</i>
<i>Pûer, quém vîstî, dequô audîstî, cûjus tutor és.</i>	<i>The boy whom you saw, of whom you have heard, whose guardian you are.</i>
<i>Pûeri, quôs vîstî, de quîbus audîstî, quôrum tutor és.</i>	<i>The boys whom you saw, of whom you have heard, whose guardian you are.</i>
<i>Flûmen, quôd appellâtur Tâmĕsis.</i>	<i>The river which is called the Thames.</i>
<i>Ômnia, quâd tîbî dîxî, vĕra sũnt.</i>	<i>All that I have told you is true.</i>

REMARKS.

1. The word to which the relative refers, and which it serves to limit and explain, is called its *Antecedent*. This may be either a noun, a personal, determinative, demonstrative, or indefinite pronoun, or an entire sentence.

2. The determinatives *is* and *idem*, and the demonstratives *hic*, *ille*, *iste*, &c., are called the *correlatives* of *qui*. They are either employed adjectively in agreement with the antecedent, or as substantives constituting the antecedent; e. g. *Loquimur de iis amicis, quos novit vita communis*, We are speaking of those friends, which occur in ordinary life. *Nam cum, qui palam est adversarius, facile cavendo vitare possis*, For him, who is openly your adversary, you can easily avoid by being on your guard.

3. The construction of the correlative pronominals *tantus quantus*, *talis qualis*, and *tot quot*, is the same as that of *is qui*, and the remarks on the latter may in general be applied to them also.

4. The relative *qui* may represent any one of the three persons of either number, and its verb agrees in person with the antecedent; as, *Ego, qui te confirmo, ipse me non possum*, I, who am consoling you, am unable to console myself. *Tu es is, qui me sepiissime ornasti*, You are the man who has honored me the oftenest. *Nobis quidem, qui te amamus, erit gratum*, To us at any rate, who love you, it will be agreeable. *Etiam is, qui omnia tenet, faret ingeniis*, Even he, who now has the control of everything, favors genius. *Fere libenter homines id, quod volunt, credunt*, Men are always ready to believe what they desire.

5. The clause of the antecedent commonly precedes that of the relative; but this order is frequently inverted in Latin. E. g. *Male se res habet, cum, quod virtute effici debet, id tentatur pecuniâ*, There is a bad state of things, when that which ought to be effected by virtue is attempted with money. *Quam quisque novit artem, in hac se exerceat*, Let every one practise the art he may have learnt. *Hoc non concedo, ut, quibus rebus gloriemini in vobis, easdem in aliis reprehendatis*, I do not concede to you the right of reprehending in others what you boast of in yourselves.

6. The noun, to which the relative refers, is commonly expressed but once, and in the leading clause. Sometimes, however, it is repeated with the relative, and agrees with it in gender, number, and case; as, *Tantum bellum, tam diurnum, tam longe lateque dispersum, quo bello omnes gentes premebantur*, So great, so long, so wide-spread a war, by which all nations were oppressed. *Caesar intellexit diem instare, quo die frumentum militibus metiri oporteret*, Cæsar understood that the day was approaching, on which the soldiers were to receive their allowance of corn.

7. The noun is sometimes expressed with the relative only, and understood in the leading clause. This is especially the case when the logical order of the clauses is inverted, as in Rem. 5. E. g. *Accu-*

sālor non ferendus est is, qui, quod in altero vitium reprehendit, in eo ipso deprehenditur, He cannot be admitted as accuser who is himself caught in the very vice he reprehends in another. *Bestiae, in quo loco natae sunt, ex eo se non commōcent*, Wild animals do not remove from the locality in which they were born. *Quantā vi civitates libertatem expetunt, tantā regna reges defendunt*, Kings defend monarchies with the same vehemence with which states seek their liberty.

8. The antecedent is sometimes entirely suppressed, and the relative *qui, quod* stands in the sense of "he who," "what." E. g. *Qui (= is, qui) e nuce nucleum esse vult, frangit nucem*, He who wishes the nut to become a kernel breaks the nut. *Est profecto deus, qui, quae (= ea quae) nos gerimus, auditque et videt*, There is certainly a God, who hears and sees whatever we are doing. *Maximum ornamentum amicitiae tollit, qui (= is, qui) ex ea tollit verecundiam*, He robs friendship of its greatest ornament who robs it of decorum and respect. So, *Sunt qui dicunt*, There are those who say. *Sunt quos juvat*, There are men whom it delights. *Nos imitatur, quos cuique risum est*, We imitate whomsoever it pleases us. *Non habeo quod scribam*, I have nothing to write.*

9. The antecedent sometimes assumes the case of the relative, and *rice versa*. This is called attraction. E. g. *Naucratem (= Naucratis) quem convenire volui, in navi non erat*, Naucratis, whom I wanted to find, was not in the ship. *Urbem (= urbs), quam statuo, vestra est*, The city which I am building is yours. *Hac, quā (= quam) diximus, aetate*, At the age (of life) which we have mentioned. *Video me desertum, a quibus (= ab iis, quibus) minime conveniebat*, I see myself deserted by those to whom it was least becoming (to desert me). *Judice quo (= quem) nosti populo*, With the people, which you know, for a judge.

Wet, moist.

Humīdus, ūlus, madīdus, a, um.

To wet, moisten.

{ *Madesfācio, ēre, feci, factum.*
Humecto, āre, āvi, ātum.
 (ALIQUID).

To show, point out.

Monstro, āre, āvi, ātum (ALICUI ALIQUID).

To show, let see.

Ostendo, ēre, ndi, nsum (ALICUI ALIQUID).

Will you show me your gold ribbons?

Visne mihi ostēdere taēnias tūas aūreas?

I am willing to show them to you.

Vēro, vōlo tibi ēas ostēdere.

Are ye willing to show us the way?

Vultisne monstrāre nobis vīam?

* So also commonly *quisquis* and *quicunque*; as, *Quidquid non licet, nefas putare debemus*, We ought to consider wrong whatever is unlawful. *In quacunque partes velint, proficisci licet*, They may go in whatever direction they please.

Certainly we are willing.
Is the boy wetting anything?
He is not wetting anything; he
is only moistening the hand-
kerchief.

Brandy.
Tobacco.

Smoking tobacco.

Snuff.

Flour.

Cider.

The fruit.

The apple.

The pear.

The gardener.

The relative.

The cousin.

The brother-in-law (= hus-
band's brother, wife's bro-
ther, sister's husband).

The husband.

The wife.

The handkerchief.

The valet, servant.

Sane quidem, nōn nolumus.

Madefacitne puer aliquid?

*Nihil madefacit, humectat dun-
taxat muccinium.*

* *Vinum adustum, i, n.*

* *Tabacum, i, n.; herba nicotiana,
ae, f.*

* *Tabacum fumarium, i, n.*

* *Tabacum sternutatōrium.*

Farina, ae, f.

Vinum ex malis confectum.

Pōmum, i, n.

Mālum, i, n., pōmum mālum.

Pīrum, i, n.

Hortulanus, i, m.

Cognatus, i, m.; propinquus, i, m.

Consobrinus, i, m.; consobrina,
ae, f.*

*Lēvir, i, m.; mariti frater; † uxoris
frater; inaritus sororis.*

Maritus, i, m.; conjux, ūgis, m.

Uxor, ōris, f.; conjux, ūgis, f.

Sudarium, i, n.; muccinium, i, n.

*Famulus, servus, i, m.; minister,
ri, m.*

Does the servant fetch us some
tobacco?

He does fetch us a little.

Will you call (go for) your
cousin?

I am willing (am not unwilling)
to go for him.

Are you desirous of drinking
some of my brandy?

No, I would rather drink pure
water.

To intend, think of.

Do you intend to go to the ball
to-night?

I do intend to go, sir.

Apportatne nobis servus tabacum?

Apportat vero nobis aliquantulum.

*Visne tuum consobrinum arcés-
sere?*

Arcessere eum non nolo.

*Cupidusne es bibendi de vino meo
adusto?*

*Immo vero cupidus sum bibendi
aquam puram.*

*Cogito, are, avi, atum (ALI-
QUID FACERE).*

*Cogitasne hodie vespere saltatum
ire?*

Sic est, domine, cogito.

* The Roman subdivisions of cousinship are: *Patruelis*, m. & f., the son or daughter of a paternal uncle. *Amitinus*, i, m. (fem. -a), maternal uncle's or paternal aunt's child. *Sobrinus*, i, m. (fem. -a), a second-cousin.

† *Lēvir* = *mariti frater*, the husband's brother.

What do they intend to do? Quid facere cōgitant?
 They are intending to write letters? Epistolas conscribere cōgitant.

To know. Scīo, ire, īci, itum.
 Not to know (to be ignorant). Nescire, non (haud) scire.

To swim. { Nō, nāre, nāvi, —.
 { Nāto, āre, āvi, ātum.
 To be able (to have the power or opportunity). { Possum, posse, potūi, —.
 { Quēo, ire, īvi (īi), itum.

B. Obs. Possum is to have the physical power, or the means or influence to do anything, and is used in sentences of every kind. Queo is to have the ability or qualifications, and is only put in sentences containing a negation (*non queo, nequeo*). Queo is anomalous, and its present tense is as follows:—

PRES. INDIC.	PRES. SUBJ.
SING. Quēo, quis, quāt,	SING. Quēam, quēas, quēāt,
PLUR. Quimus, quītis, quēunt.	PLUR. Quēamus, quēātis, quēant.
Does this boy know Latin?	Num puer iste scit Latine (linguam Latinam)?
He does not know it.	Nōn scit. Haud scit. Nescit.
Or can he read French?	An legere potest Francogallice?
He cannot.	Non potest. Nequit.
Can you write an English letter?	Potesne (scisne) scribere epistolam Anglice?
I can write one.	Possum. Scio.
I cannot (am not able) to do it.	Facere nōn possum (nōn quēo, nequeo).
Can you swim (do you know how to swim)?	{ Esne tu peritus nandi. { Habesne scientiam nandi?
I do not know how.	{ Nōn sum peritus. { Scientiam nōn habeo.
Where do you intend to go (think of going)?	Quo ire cōgitas?
I think of going into the country.	Rūs ire cōgito.
Does your cousin wet his handkerchief?	Humectatne consobrinus tuus sudarium (suum)?
He does not wet it.	Nōn humectat.
He does wet it.	Sic est, humectat.
Can you drink brandy?	Potesne bibere vinum adustum?
I cannot.	Nōn (haud) possum.

EXERCISE 74.

Do you intend to study Arabic? — I intend to study Arabic and Syriac. — Does the Englishman know Polish? — He does not know it, but he intends learning it. — Do you know how to swim? — I do not know how to swim, but how to play. — Does your cousin know how to make coats? — He does not know how to make any; he is no

tailor. — Is he a merchant? — He is not one. — What is he? — He is a physician. — Whither are you going? — I am going into my garden, in order to speak to the gardener. — What do you wish to tell him? — I wish to tell him to open the window of his room. — Does your gardener listen to you? — He does listen to me. — Do you wish to drink some cider? — No, I have a mind to drink some beer; have you any? — I have none; but I will send for some. — When will you send for some? — Now. — Do you send for apples? — I do send for some. — Have you a good deal of water? — I have enough to wash my feet. — Has your brother water enough? — He has only a little, but enough to moisten his pocket-handkerchief. — Do you know how to make tea? — I know how to make some. — Does your cousin listen to what you tell him? — He does listen to it. — Does he know how to swim? — He does not know how to swim. — Where is he going to? — He is going nowhither; he remains at home.

EXERCISE 75.

Dost thou go to fetch (*arcessitum*)* thy father? — I do go to fetch him. — May I go to fetch my cousin? — You may go to fetch him. — Does your valet find the man whom he is looking for? — He does find him. — Do your sons find the friends whom they are looking for? — They do not find them. — When do you intend going to the ball? — I intend going thither this evening. — Do your cousins intend to go into the country? — They intend to go thither. — When do they intend to go thither? — They intend to go thither to-morrow. — At what o'clock? — At half past nine. — What does the merchant wish to sell you? — He wishes to sell me pocket-handkerchiefs. — Do you intend to buy some? — I will not buy any. — Dost thou know anything? — I do not know anything. — What does thy cousin know? — He knows how to read and to write. — Does he know German? — He does not know it. — Do you know Spanish? — I do know it. — Do your brothers know Greek? — They do not know it; but they intend to learn it. — Do I know English? — You do not know it; but you intend to study it. — Do my children know how to read Italian? — They know how to read, but not how to speak it.

EXERCISE 76.

Do you desire to drink brandy? — No, I wish to drink wine. — Do you sell brandy? — I do not sell any; but my neighbor the merchant sells some. — Will you fetch me some tobacco? — I will fetch you some; what tobacco do you wish (to have)? — I wish to have some snuff; but my friend, the German, wishes to have some smoking-tobacco. — Does the merchant show you cloth? — He does not show me any. — Does your valet go for some cider? — He does go for some. — Do you want anything else (*amplius*)? — I want some flour; will you send for some for me? — Does your friend buy apples? — He does buy some. — Does he buy handkerchiefs? — He buys tobac-

* Compare Lesson XLVII. A.

co instead of buying handkerchiefs. — Do you show me anything? — I show you my gold and silver clothes. — Whither does your cousin go? — He goes to the ball. — Do you go to the ball? — I go to the theatre instead of going to the ball. — Does the gardener go into the garden? — He goes to the market instead of going into the garden. — Do you send your servant to the shoemaker? — I send him to the tailor, instead of sending him to the shoemaker.

Lesson XL. — PENSUM QUADRAGESIMUM.

THE AGREEMENT OF RELATIVES CONTINUED.

A. 1. When the relative refers to two or more nouns, it stands in the plural, and assumes the gender of an adjective under similar circumstances (cf. Lesson XXII. B, and Lesson XXXVII. A. 10). E. g.

Pater ejus et mater, qui mortui sunt, His father and mother, who are dead. *Arbitrum habebimus Civilem et Velëdam, apud quos pacta sancientur*, We shall have Civilis and Velela (a woman) as arbitrators, in whose presence the compact will be ratified. *Favent pietati fideique dii, per quae* populus Romanus ad tantum fastigii venit*, The gods bestow their favor upon piety and faith, by which the Roman people has attained such eminent distinction. *Duilius delectabatur crebro funali et tibicine, quae sibi nullo exemplo privatus sumpserat*.

2. When the antecedent is a collective noun, the relative sometimes assumes the gender and number of the individuals composing it. E. g. *Caesar equitatum omnem praemittit, qui videant, quas in partes hostes iter faciant*, Caesar sends ahead all his cavalry, to see (lit. who may or might see) in what direction the enemy is pursuing his way. *Academia, a quibus nunquam dictum est, aut calorem, aut saporem, aut sonum nullum esse*, The Academy, by which (i. e. by the persons composing it) it was never maintained, that either heat or smell or sound were nonentities.

3. If the antecedent is a proper name in apposition with a generic term, the relative may agree with either. E. g. *Helvetii continentur flumine Rheno, qui (i. e. Rhenus) agrum Helvetium a Germanis dividit*, The Helvetii are bounded by the river Rhine, which divides the Helvetian territory from that of the Germans. *Caesar ad flumen Scallem, quod (sc. flumen) influit in Mosam, ire constituit*, Caesar resolved to advance towards the river Scheldt, which empties into the Moselle.

* Cf. Lesson XXII. B. 3.

4. If a noun descriptive of the antecedent is added to the relative, it agrees with that noun in preference to the antecedent. E. g. *Eodem anno Cumæ, quam Graeci tum urbem tenebant, capiuntur*, Cumæ, a city which the Greeks then occupied, was taken in the same year. *Accidit, ut luna plena esset, qui dies maritimos aestus maximos in Oceano efficere consuevit*, It happened to be full moon, which day usually gave rise to the highest tide in the ocean. *Oppius negotia procurat Egnatii Rufi, quo ego uno equite Romano familiarissime utor*, Oppius is managing the affairs of Egnatius Rufus, the only Roman knight with whom I am on terms of intimacy.

5. An adjective, qualifying the antecedent, is sometimes joined to the relative, and agrees with it in preference to the antecedent. E. g. *Verres mitti ad Antiochum regem, rogatum vasa ea quae pulcherrima apud eum viderat*, Verres sent to King Antiochus, to ask him for the handsomest vases which he had seen at his residence. *Themistocles de servis suis quem habuit fidelissimum, ad Xerzem misit*, Themistocles sent to Xerxes one of his servants, whom he regarded the most faithful. *Consul, qui unus supererat, moritur*, The only surviving consul is on his death-bed. This is the common construction when the adjective is a superlative, a comparative, or a numeral.

6. When, in connection with the verb *sum*, or a verb of naming, calling, esteeming,* &c., the relative clause contains a noun of a different gender from the antecedent, the relative may agree either with that noun or with the antecedent. E. g. *Est genus quoddam hominum, quod Helotes vocatur*, There is a class of men (which is) called the Helots. *Domicilia conjuncta, quas urbes dicimus*, Assemblages of dwelling-houses, which we call cities. *Thebae ipsae, quod Boeotiae caput est*, Thebes itself, which is the capital of Boeotia. *Flumen, qui provinciae ejus finis erat*, The river, which was the boundary line of that province.

7. The relative sometimes agrees with an antecedent implied in a possessive pronoun, an adjective, or in the context generally. E. g. *Scauri dicendi genus ad senatoriam sententiam, cujus ille erat princeps, vel maxime aptum videbatur*, Scaurus's style of oratory seemed to be most admirably adapted to senatorial speaking, of which (i. e. of the senate) he was the princeps. *Illud quidem nostrum consilium jure laudandum est, qui . . . noluerim*, That plan of mine is justly entitled to praise, who was unwilling, &c. *Veiens bellum exortum, quibus Sabini arma conjunxerant*, The Veian war broke out, with whom the Sabines had united their arms.

8. The neuters *quod* and *quae* sometimes refer to a noun of a different gender, especially to *res*. E. g. *Sumptus ne parcas ullā in re, quod ad valetudinem opus sit*, Do not spare expense in anything which may be necessary for your health. *Otium et abundantia earum rerum, quae prima mortales ducunt*, Leisure and an abundance of those things,

* Cf. Lesson XXXIV. C.

† I. e. with the *Veii* implied in the adjective *Veiens*.

which men deem of the first importance. *In sermonibus*, quae nec possunt scribi, nec scribenda sunt, In conversations, which are neither to be written, nor can be written.

9. When the antecedent is an entire sentence, or part of one, the relative is the neuter *quod* or *id quod*. E. g. *Conclamat omnis multitudo Gallorum . . . quod facere in eo consueverunt, cujus orationem approbant*, All the Gauls shouted, — a thing which they were accustomed to do to one, whose harangue they approved. *Timoleon, id quod difficilius putatur, multo sapientius tulit secundam, quam adversam fortunam*, Timoleon (did) what is considered the more difficult of the two, — he bore prosperity with wiser moderation than adversity. *Si nos, id quod maxime debet, nostra patria delectat*, If our country, as it especially ought to do, inspires us with delight.

10. The relative is sometimes employed idiomatically to denote a quality or species, in the sense of the English *such*, *as*, *in consideration of*, &c. It is thus used either alone or in connection with *is* or *idem*. E. g. *Quae tua est prudentia*, or *quā es prudentiā*, Such is your prudence (in consideration of your prudence).* *Ego is in Dionysium sum, quem tu me esse vis*, I am towards Dionysius as (or what) you wish me to be. *Nos ii sumus, qui esse debemus, id est, studio digni ac litteris nostris*, We are such as (or what) we ought to be, that is, worthy of our zeal and letters. So also, *Quae tua natura est*, In consideration of your natural kindness. *Quod tuum est iudicium de hominibus*, Such is your knowledge of human character. *Qui illius in te amor fuit*, In consideration of his regard for you. *Quā est humanitale Caesar*, Such is the humanity of Caesar.

11. Relative adjectives and adverbs follow the construction of the relative pronoun. E. g. *Non sunt tanti ulla merita, quanta insolentia hominis, quantumque fastidium*, No merits are of so much account as (to counterbalance) the insolence and haughtiness of man. *Nemo orator tam multa scripsit, quam multa sunt nostra*, No orator has written as much as I have. *Quot orationum genera esse diximus, totidem oratorum reperiuntur*, There are (found) just as many of orators, as we have mentioned styles of oratory. *Quales in republica principes sunt, tales reliqui solent esse cives*, As are the leaders of a republic, so are the rest of the citizens wont to be. *Quam diu animus remanet in nobis, tam diu sensus et vita remanet*, Sensation and life remain in us as long as the spirit remains. *Crocodilus parit ova, quanta anseres*, The crocodile lays eggs as large as geese.

12. The Latin relative frequently assumes the force of a demonstrative, and becomes equivalent to the English *and this* (*these*), *since this*, *although this*, &c.; as, *Quae cum ita sint*, Since these things are so. *Res loquitur ipsa, quae semper valet plurimum*, The thing speaks for itself, and this is always the most powerful argument. *Magna vis est conscientiae, quam qui negligunt, se ipsi indicant*, Great is the power of conscience, hence those who disregard it, betray themselves.

* Equivalent to *pro tuā prudentiā*, which also occurs in the same sense.

Oculorum est in nobis sensus acerrimus, quibus sapientiam non cernimus,
Our eyesight is the keenest of all our senses, and yet wisdom is not discerned by it.

The intention, design.

It is my intention, I intend (to do anything).

It is our intention to do this.

Does your father intend to go out this morning?

It is his intention to do so.

To receive (anything sent).

To receive (a guest, &c.).

To obtain, get (with effort).

Who obtains the preference?

Our friend (obtains it).

Does he receive money, letters, books?

He does not (receive any).

When do you receive (entertain) your friends?

I receive them in the evening.

The preference.

The stable.

Blind.

Sick, ill.

To be sick or ill.

Poor, needy.

To take, conduct.

To guide, lead one by the hand.

To extinguish, put out.

To light, kindle.

To set on fire.

To depart, set out on a journey.

To go off, leave.

Consilium, i, n.; propōsitum, i, n.

Propōsitum est mihi (facere aliquid).

Id facere nobis est propōsitum.

Cogitatne pater tuus hodie mane in publicum prodire?

Propōsitum est ei facere hoc.

Accipio, ēre, cēpi, ceptum.

Recipere (ALIQUID AB ALIQUO).

Excipere, accipere (ALIQUEM).

Consequor, i, cūsus sum.

Asssequor, &c. (ALIQUID).

Quis consequitur principatum (priores partes)?

Amicus noster.

Accipitne pecuniam, epistolas, libros?

Non accipit.

Quō tempore familiares tuos excipis?

Excipio eos vespere.

Principatus, ūs, m.; priores partes, f. pl.

Stabulum, i, n.

Caecus, a, um; oculis captus, a, um.

Aeger, ra, rum; aegrūtus, a, um.

Aegrūtum esse, aegrotare; laborare morbo (abl.).

Inops, is; pauper, ēris; egēnus, a, um.

Dūco, ēre, xi, ctum (ALIQUEM ALIQUO, AD ALIQUEM).

Mānū dūcere aliquem.

Dāre mānūs alicui.

Extinguo, ēre, nxi, nctum.

Accendo, ēre, i, sum.

Succendere (rem).

Ignem inferre (alicui rei).

Proficiscor, i, -fectus sum (dep.).

Abēo, ire, ii (ivi), itum.

Discōdo, ēre, cessi, cessum.

Is any one sick ?	{ <i>Æquis aegrôtus est ?</i>
No one is sick.	{ <i>Num quis mórbo labôrat ?</i>
Do you conduct any one ?	{ <i>Nemo est aegrôtus.</i>
I am conducting my good little daughter.	{ <i>Nemo mórbo labôrat.</i>
	<i>Ducisne aliquem ?</i>
	<i>Dúco véro filiôlam méam bónam.</i>
Does the boy guide the blind man ?	{ <i>Ducítne caëcum púer mánu ?</i> (Lesson XXXVIII. A. Rem. 2.)
He does guide him.	{ <i>Dátne púer mánus caëco ?</i>
Do you extinguish the candle ?	<i>Ducit. Dat mánus.</i>
No, I am (on the contrary) lighting it.	<i>Extinguisne candêlam ?</i>
	<i>Ímmo véro (éam) accendo.</i>
Who sets fire to the house ?	{ <i>Quis succéndit aëdes ?</i>
The bad man sets fire to it.	{ <i>Quis ignem ínfert aédibus ?</i>
Do you design to leave ?	<i>Hómo nèquam éas succéndit.</i>
	<i>Éstne tibi propósitum abire (discédere) ?</i>
It is my design.	<i>Est mihi propósitum.</i>
When do you think of setting out ?	<i>Quô témpore cógitas proficisci ?</i>
To-morrow morning.	<i>Crás máne.</i>
Do I set out ?	<i>Egóne proficiscor ?</i>
You do not set out.	<i>Nón proficisceris.</i>

EXERCISE 77.

Do your brothers intend to go into the country ? — They do intend to go thither. — Do you intend to go to my cousin ? — I do intend to go to him. — Dost thou intend to do anything ? — I intend to do nothing. — Do you intend to go to the theatre this evening ? — I do intend to go thither, but not this evening. — Dost thou receive anything ? — I receive money. — From whom dost thou receive some ? — I receive some from my father, my brother, and my cousin. — Does your son receive books ? — He does receive some. — From whom does he receive some ? — He receives some from me, from his friends and neighbors. — Does the poor man receive money ? — He does receive some. — From whom does he receive some ? — He receives some from the rich. — Dost thou receive wine ? — I do not receive any. — Do I receive money ? — You do not receive any. — Does your servant receive clothes ? — He does not receive any. — Do you receive the books which our friends receive ? — We do not receive the same which your friends receive ; but we receive others. — Does your friend receive the letters which you write to him ? — He does receive them. — Do you receive the apples which I send you ? — I do not receive them. — Does the American receive as much brandy as cider ? — He receives as much of the one as of the other. — Do the Scotch receive as many books as letters ? — They receive as many of the one as of the other.

EXERCISE 78.

Does the Englishman obtain the preference? — He does obtain it. — Does your cousin receive as much money as I? — He receives more than you. — Does the Frenchman receive his letters? — He does receive them. — When does he receive them? — He receives them in the evening. — When dost thou receive thy letters? — I receive them in the morning. — At what o'clock? — At a quarter to ten. — Dost thou receive as many letters as I? — I receive more of them than thou. — Dost thou receive any to-day? — I receive some to-day and to-morrow. — Does your father receive as many friends as ours (as our father)? — He receives fewer of them than yours (than your father). — Does the Spaniard receive as many enemies as friends? — He receives as many of the one as of the other. — Do you receive one more crown? — I do receive one more. — Does your son receive one more book? — He does receive one more. — What does the physician receive? — He receives good tobacco, good snuff, and good pocket-handkerchiefs. — Does he receive brandy? — He does receive some.

EXERCISE 79.

Do you intend to go to the theatre this evening? — I intend to go there to-morrow. — Do you depart to-day? — I depart now. — When do you intend to write to your friends? — I intend to write to them to-day. — Do your friends answer your letters? — They do answer them. — Do you extinguish the fire? — I do not extinguish it? — Does your servant light the candle? — He does light it. — Does this man intend to set your warehouse on fire? — He does intend to set it on fire. — Does your servant receive shirts? — He does receive some. — Does he receive as many of them as my valet. — He receives quite as many. — Do you receive anything to-day? — I receive something every day. — Dost thou conduct anybody. — I conduct nobody. — Whom do you guide? — I guide my son. — Where are you conducting him to? — I conduct him to my neighbors, in order to wish them a good morning. — What is your son? — He is a physician. — Does your servant guide any one? — He guides my child. — Whom must I guide? — Thou must guide the blind man. — Must he conduct the sick person? — He must conduct him. — Whither must he conduct him? — He must conduct him home. — Whither is he leading the horse? — He is leading it into the stable. — Dost thou guide the child or the blind man? — I guide both. — When does the foreigner intend to depart? — He intends to depart this morning. — At what o'clock? — At half past one. — Does he not wish to remain here? — He does not wish to remain.

Lesson **XLI.**—PENSUM UNUM ET QUADRAGESIMUM.

OF THE COMPARISON OF ADJECTIVES.

A. The property or quality denoted by an adjective may be attributed to an object either absolutely or relatively. This difference has given rise to several distinct forms of one and the same adjective, called its *Degrees of Comparison*.

1. That form of the adjective by which the quality denoted by it is attributed to an object or class of objects, without any reference to other objects possessed of the same quality, is called the *Positive* degree. E.g. *Vir audax*, a bold man; *mel dulce*, the sweet honey; *montes alti*, high mountains. This is to be regarded as its general and fundamental form.

2. When the quality denoted by an adjective is attributed to an object or class of objects in a greater degree than to another or to others, the form of the adjective expressing this relation is called the *Comparative* degree. E.g. *Vir audacior*, a bolder man; *mel dulcius*, the sweeter honey; *montes altiores*, higher mountains.

3. When the quality inherent in a number of objects is attributed to one or more of them in a higher degree than to all the rest, the form of the adjective expressing this relation is said to be in the *Superlative* degree. E.g. *Vir audacissimus*, the boldest man (of a certain number of men); *mel dulcissimum*, the sweetest honey; *montes altissimi*, the highest mountains.

We have thus found three forms of adjectives:—the *Positive*, the *Comparative*, and the *Superlative*.

B. Comparison in its widest sense comprehends the relations of *equality* and of *inequality*. The relation of inequality is subdivided into that of *inferiority* or of *superiority*.

1. The relation of equality is in Latin expressed by the positive with *tam . . . quam*, *aeque . . . ac* (*atque*), *pariter . . . ac*, &c.; as, *Tam felix, quam bonus*, As happy as good. *Duo montes aeque alti*, Two mountains equally high. *Aeque altus, atque longus*, As high as long.

2. The relation of inferiority is likewise expressed by the positive form of the adjective, which becomes comparative by *minus . . . quam*, less . . . than, and superlative by *minime*, least. E.g. *Minus felix, quam bonus*, Less happy than good. *Minime felix*, Least happy.

3. The relation of superiority is sometimes indicated by *magis . . . quam*, more . . . than, and *maxime*, most; as, *Magis idoneus quam tu*, More competent than you. *Maxime idoneus*, The most competent.

But it is more commonly expressed by those peculiar forms of the adjective already known as the Comparative and Superlative.

REGULAR COMPARISON.

C. The comparative degree is formed by adding the terminations *ior*, m. & f., and *ius*, n., to the root of the positive *; and the superlative by adding *issimus*, *issima*, *issimum*. Thus:—

POSITIVE.	COMPARATIVE.	SUPERLATIVE.	
Longus,	longior,	longissimus;	<i>long, longer, longest.</i>
Brevis,	brevior,	brevissimus;	<i>short, shorter, shortest.</i>
Audax,	audacior,	audacissimus;	<i>bold, bolder, boldest.</i>
Felix,	felicior,	felicissimus;	<i>happy, happier, happiest.</i>
Iners,	inertior,	inertissimus;	<i>sluggish, more sluggish, &c.</i>
Diligens,	diligentior,	diligentissimus;	<i>diligent, more diligent, &c.</i>
Doctus,	doctior,	doctissimus;	<i>learned, more learned, &c.</i>

ANOMALOUS COMPARISON.

D. Some adjectives are irregular in their mode of comparison.

1. Adjectives in *er* form their superlative by simply adding *rimus*. E. g.

Acer,	acrior,	acerrimus;	<i>sharp, sharper, sharpest.</i>
Celeber,	celebrior,	celeberrimus;	<i>distinguished, more d., most dis.</i>
Pauper,	pauperior,	pauperrimus;	<i>poor, poorer, poorest.</i>
Pulcher,	pulchrior,	pulcherrimus;	<i>beautiful, more beautiful, most b.</i>
Vetus,†	——,	veterrimus;	<i>old, older, oldest.</i>
Nuperus,	——,	nuperrimus;	<i>recent, more recent, most recent.</i>

2. The following in *ilis* form their superlative by adding *limus* to the root:—

Facilis,	facilior,	facillimus;	<i>easy, easier, easiest.</i>
Gracilis,	gracilior,	gracillimus;	<i>slender, more slender, most slen.</i>
Humilis,	humilior,	humillimus;	<i>low, lower, lowest.</i>
Imbecillis,	imbecillior,	imbecillimus;	<i>feeble, feebler, feeblest.</i>
Similis,	similior,	simillimus‡;	<i>like, more like, most like.</i>

3. Compounds in *dicus*, *ficus*, and *völus* compare from a participial form in *ens*. As, —

* This root is found from the genitive singular by dropping its case-termination; as, *longus* — *long-i*, *brevis* — *brev-is*, *audax* — *audac-is*, *felix* — *felic-is*, *iners* — *inert-is*, *diligens* — *diligent-is*.

† The original form of this was *veter*; and the superlative of *nuperus* is derived from the adverb *nuper*.

‡ So the compounds *difficilis* and *dissimilis*. But all other adjectives in *ilis* have *issimus*.

Maledīcus,	maledicentior,	maledicentissimus;	slanderous.
Munificus,	munificentior,	munificentissimus;	munificent.
Benevōlus,	benevolentior,	benevolentissimus;	benevolent.

So *honorificus*, *magnificus*, *maleficus*, *mirificus*; *malevōlus*.

4. The following derive their comparatives and superlatives from a different root:—

Bonus,	melior,	optimus;	good, better, best.
Malus,	pejor,	pessimus;	bad, worse, worst.
Magnus,	major,	maximus;	great, greater, greatest.
Parvus,	minor,	minimus;	small, smaller, smallest.
Multus,	plūs,*	plurimus;	much, more, most.

5. Several adjectives have an irregular superlative, and some a double form of the comparative or superlative:

Dexter,	dexterior,	dextimus;	to the right.
Dives,	{ divitior, ditior,	{ divitissimus; ditimus;	rich.
Extera, f.	exterior,	{ extlmus; extrēmus;	outward.
Juvēnis,	{ juvenior, junior,	——; †	young.
Infērus,	inferior,	{ inflmus; imus;	low.
Postēra, f.	posterior,	{ postrēmus; postūmus;	hind.
Supērus,	superior,	{ suprēmus; summus;	high.

6. The indeclinable *nēquam*, bad, has *nēquior*, *nēquissimus*, and *frugi*, frugal, *frugalior*, *frugalissimus*.

DEFECTIVE COMPARISON.

E. The comparison of some adjectives is defective; i. e. they occur only in some of the forms of comparison.

1. The following are not used in the positive, which is either entirely obsolete, or only represented by adverbs or prepositions:—

COMPARATIVE. SUPERLATIVE.			POSITIVE.
Citerior,	citlmus,	nearer;	<i>citer</i> , obs. <i>citra</i> , this side).
Deterior,	deterimus,	worse;	(from <i>deter</i> , not used).
Interior,	intlmus,	inner;	(from <i>intus</i> , adv., within).
Ocior,	ociissimus,	faster;	(from the Greek <i>ὀκτός</i>).

* This form is properly the neuter comparative of *multum*.

† This superlative is *minimus natus*, as that of *senex*, old, is *maximus natus* (= the greatest by birth). So the comparatives *minor natus* and *major natus*, instead of *juvenior* and *senior*.

Potior,	potissimus,	<i>preferable</i> ; (from <i>pōtis</i> , obsolete).
Prior,	primus,	<i>former</i> ; (from <i>prae</i> , prep., before).
Proptior,	proximus,	<i>nearer</i> ; (from <i>prope</i> , adv., near).
Uterior,	ultimus,	<i>further</i> ; (from <i>ultra</i> , adv., farther.)

2. The comparative of the following adjectives and participles seldom or never occurs : —

Apricius,	apricissimus ;	<i>sunny</i> .
Bellus,	bellissimus ;	<i>pretty</i> .
Comis,	comissimus ;	<i>affable</i> .
Consultus,	consultissimus ;	<i>proficient</i> .
Diversus,	diversissimus ;	<i>different</i> .
Falsus,	falsissimus ;	<i>false</i> .
Inclutus,	inclutissimus ;	<i>renowned</i> .
Invictus,	invictissimus ;	<i>unconquerable</i> .
Invitus,	invitissimus ;	<i>unwilling</i> .
Novus,	novissimus ;	<i>new</i> .
Nup̄erus,	nuperrimus ;	<i>recent</i> .
Par,	parissimus ;	<i>equal</i> .
Persuāsus,	persuasissimus ;	<i>persuaded</i> .
Sacer,	sacerrimus ;	<i>sacred</i> .
Vetus,	veterrimus ;	<i>old</i> .

3. The following want the superlative : —

Adolescens,	adolescētor ;	<i>young</i> .
Agrestis,	agrestior ;	<i>rural</i> .
Alacer,	alacrior ;	<i>sprightly</i> .
Arcānus,	arcānior ;	<i>secret</i> .
Caecus,	caecior ;	<i>blind</i> .
Declivis,	declivior ;	<i>steep</i> .
Dēsēs,	dēsior ;	<i>sluggish</i> .
Diuturnus,	diuturnior,	<i>long</i> .
Jejūnus,	jejūnior,	<i>fasting</i> .
Juvēnis,	jūnior ;	<i>young</i> .
Longinquus,	longinquior ;	<i>distant</i> .
Opimus,	opimior ;	<i>opulent</i> .
Proclivis,	proclivior ;	<i>sloping</i> .
Prōnus,	prōnior ;	<i>inclined forward</i> .
Propinquus,	propinquior ;	<i>near</i> .
Salutāris,	salutārior ;	<i>salutary</i> .
Satis,	sator ; *	<i>better</i> .
Sātūr,	sātūrior ;	<i>sated</i> .
Sēnex,	sēnior ;	<i>old</i> .
Secus,	sequior ;	<i>inferior</i> .
Silvester,	silvestrior ;	<i>woody</i> .
Sinister,	sinisterior ;	<i>left</i> .
Supinus,	supinior ;	<i>supine</i> .

* *Sator* and *sequior* (neut. *sequius* or *secius*) are isolated comparatives, which may be referred to the adverbs *satis* and *secus*.

4. The superlative is likewise wanting in the majority of verbal adjectives in *bilis*, *ilis*, *ālis*, and in many of those in *ilis*.

F. The form of many adjectives does not admit of simple comparison, and these require *magis*, *maxime*. Such are:—

1. Those ending in *us* preceded by a vowel; as *idoneus*, fit; *dubius*, doubtful; *vacuus*, empty; Comp. *magis idoneus*; Sup. *maxime idoneus*.*

2. Participles in *dus*† and verbals in *bundus*; ‡ as *amandus*, *mori-bundus*, ready to die.

3. Adjectives ending in *icus*, *ivus*, *inus*, *imus*, *orus*, and many in *osus* and *entus*; § as, *modicus*, moderate; *fugitivus*, fugitive; *matutinus*, early; *legitimus*, lawful; *canorus*, singing.

4. The following, partly on account of their form, and partly on account of their signification:—

Almus,	gracious.	Impos,	not master of.
Blaesus,	lispings.	Lacer,	maimed.
Balbus,	stammering.	Mancus,	crippled.
Cadūcus,	falling.	Mediocris,	inferior.
Calvus,	bald.	Mēmōr,	mindful.
Cānus,	white.	Mirus,	wonderful.
Cicur,	tame.	Mūtilus,	mutilated.
Claudus,	lame.	Mūtus,	mute.
Curvus,	crooked.	Nefastus,	wrong.
Compos,	possessed of.	Par,	equal.
Egēnus,	needy.	Dispar,	unequal.
Fērus,	wild.	Sospes,	safe.
Gnārus,	expert.	Trux,	grim.
Jejūnus,	hungry.	Vulgāris,	common.

G. Many adjectives admit of no comparison of any kind, from the nature of their signification. Such are:—

1. Those denoting the material of which anything is made, possession, or descent; e. g. *aurēus*, *ferrēus*, *lignēus*; *Romanus*, *Atheniensis*; *paternus*, *patrius*.

2. Those denoting a definite quantity or time; e. g. *unīcus*,

* But not those ending in the monosyllabic *quus* and *guis*, which are regularly compared; as, *antiquus*, *antiquior*, *antiquissimus*; *pinguis*, *pinguior*, *pinguissimus*. So also *tenuis*, *tenuior*, *tenuissimus*, and a few of those in *uus* and *iis*; e. g. *assiduus*, *exiguus*, *pius*, *strenuus*.

† Of the participles in *ns* and *tus*, many are used adjectively and regularly compared; e. g. *amans*, *amantior*, *amantissimus*; *doctus*, *doctissimus*, &c. But these are frequently defective.

‡ Except the two superlatives *infandissimus*, abominable; and *nefandissimus*, impious.

§ Except *divinus*, *festivus*, *lascivus*, *rusticus*, *tempestivus*, and *vicinus*, of which some of the comparative forms occur; e. g. *divinior*, *divinissimus*, &c.

single ; *aestivus*, of the summer ; *hesternus*, of yesterday ; *hibernus*, of the winter.

3. Those already involving a comparison, such as compounds of *per*, *prae* (= very), and *sub* (= somewhat) ; e. g. *permagnus*, very great ; *praedives*, very rich ; *subdifficilis*, somewhat difficult.*

4. Diminutives and other adjectives in *lus* ; as, *parvulus*, very little ; *vetulus*, a little old ; *garrulus*, talkative ; *anhelus*, out of breath, &c.

5. Compound adjectives derived from nouns ; † as, *versicolor*, of various colors ; *dēgēner*, degenerate.

DECLENSION OF THE COMPARATIVE AND SUPERLATIVE.

H. The superlative is declined like *bonus*, *a*, *um*, and the comparative like an adjective of one termination (Lessons V. and XIII.). Thus :—

Altior, *m.* & *f.*, *altius*, *n.*, *higher*.

	SINGULAR.		PLURAL.	
	<i>Masc. & Fem.</i>	<i>Neut.</i>	<i>Masc. & Fem.</i>	<i>Neut.</i>
NOM.	<i>altior</i>	<i>altius</i>	<i>altiorēs</i>	<i>altiorū</i>
GEN.	<i>altioris</i>	<i>altioris</i>	<i>altiorūm</i>	<i>altiorūm</i>
DAT.	<i>altiori</i>	<i>altiori</i>	<i>altioribūs</i>	<i>altioribūs</i>
ACC.	<i>altiorem</i>	<i>altius</i>	<i>altiorēs</i>	<i>altiorā</i>
VOC.	<i>altior</i>	<i>altius</i>	<i>altiorēs</i>	<i>altiorā</i>
ABL.	<i>altiorē or -i</i>	<i>altiorē or -i</i>	<i>altioribūs</i>	<i>altioribūs</i> .

So decline *pulchrior*, *venustior*, handsomer, prettier ; *facilior*, easier ; *difficilior*, more difficult ; *major*, greater ; *longior*, longer ; *brevior*, shorter ; *rotundior*, rounder ; *divitior*, richer, &c.

Is your book as good as mine ? *Ēstne liber tuus tam bonus, quā mēus (aēque bonus atque mēus) ?*

It is better than yours. *Mélior est, quā m tuus.*

It is not as good as yours. *{ Nōn ēst tam bonus, quā m tuus.*

Are the merchant's children as good (well-behaved) as ours ? *{ Mīnus bonus ēst, quā m tuus.*
Ān liberi mercatoris tam bēne sunt morāti, quā m nostri ?

They are better than ours. *Meliōres, quā m nōstri, sūnt.*

They are quite as good as ours. *{ Aēque bōni sūnt ac nōstri.*

Is my table as high as it is long ? *{ Nōn mīnus bōni sūnt quā m nōstri.*
Ēstne mēnsa mēa tam ālta, quā m longa ?

* Except *praeclārus*, *-ior*, *-issimus* ; *praestans*, *-tior*, *-tissimus*, eminent ; and others derived from verbs, as *praesens*, prompt ; *perturbātus*, troubled.

† Except *inert*, inert ; *misericors*, compassionate ; *perennis*, perennial ; and *d-mens*, crazy ; which occur in the comparative, though derived from *ars*, *cor*, *annus*, *mens*.

It is not as high as it is long.

It is higher than it is long.

Is it higher than your tables?

It is the highest of them all.

Whose umbrella is the largest?

This (of mine) is large, that (of yours) is larger, but that (of his) is the largest of all.

Which hat is the smallest?

Mine is rather small, yours is even smaller, but that of our friend is the smallest of all.

Whose?

It is.

Whose book is this?

It is the book of my brother.

It is my brother's.

Whose ribbon is the handsomest, yours or mine?

Yours is the handsomest (of the two).

Are the handkerchiefs of the Italians whiter than those of the Dutch?

They are not any whiter.

They are whiter, but not as good.

Is his coat as black as mine?

It is even blacker than yours.

Do you read as well as I?

I read equally well.

I read better than you.

I do not read as well as you.

Well, properly.

Better.

Light (not heavy).

Heavy.

Easy.

Difficult.

Great, large, big.

Huge.

Long.

Short.

{ Nōn est tam alta quān longa.

{ Mīnus longa est quān alta.

{ Altior est quān longior.

{ Estne altior quān mēnsae tuae?

{ Altissima est omnium.

{ Cujus umbrāculum est majus?

{ Hōc est magnum, istud majus est, illud vērō omnium est maximum.

{ Quis p̄leus est minimus?

{ Mēus est parvulus, tuus etiā minor est, sed amici nostri p̄leus omnium est minimus.

Cujus?

Est.

{ Cujus liber est hōc?

{ Cujus est hic liber?

{ Liber est fratris mei.

{ Fratris est.

{ Utra taeniārum pulchrior est, tuāne an mea?

{ Tua est pulchrior.

{ Ecquid muccinia Italōrum candidiōra sūnt, quān illa Batavōrum?

{ Candidiōra nōn sūnt.

{ Candidiōra sūnt vērō, at nōn aēque bona.

{ Estne tōga ejus tam nīgra quān mea (aēque nīgra atque mea)?

{ Est etiam nigrior quān tua est.

{ Ecquid tū aēque bēne lēgis atque ego?

{ Ego nōn mīnus bēne lēgo quān tū.

{ Ego mēlius lēgo quān tū.

{ Mīnus sciēnter lēgo quān tū.

{ Bēne, belle; sciēnter, commōde (adv.).

{ Mēlius, sciēntius.

{ Lēvis, e.

{ Grāvis, e.

{ Facilis, e.

{ Difficilis, e.

{ Magnus, a, um.

{ Grandis, e.

{ Ingens, tis.

{ Longus, a, um.

{ Brēvis, e.

Rather short (too short).

Round.

Rich.

Curtus, a, um.

Rotundus, a, um.

Dives, itis.

EXERCISE 80.

Is your brother taller (*grandis*) than mine? — He is not so tall, but better than yours. — Is thy hat as bad as that of thy father? — It is better, but not so black as his. — Are the shirts of the Italians as white as those of the Irish? — They are whiter, but not so good. — Are the sticks of our friends longer than ours? — They are not longer, but heavier. — Who have the most beautiful gloves? — The French have them. — Whose horses are the finest? — Mine are fine, yours are finer than mine; but those of our friends are the finest of all. — Is your horse good? — It is good, but yours is better, and that of the Englishman is the best of all the horses which we are acquainted with. — Have you pretty shoes? — I have very pretty (ones); but my brother has prettier ones than I. — From whom (*a quo*) does he receive them? — He receives them from his best friend. — Is your wine as good as mine? — It is better. — Does your merchant sell good handkerchiefs? — He sells the best handkerchiefs that I know. — Have we more books than the French? — We have more of them than they; but the Germans have more of them than we, and the English have the most of them. — Hast thou a finer garden than that of our physician? — I have a finer (one). — Has the American a finer house than thou? — He has a finer (one). — Have we as fine children as our neighbors? — We have finer (ones).

EXERCISE 81.

Is your coat as long as mine? — It is shorter, but prettier than yours. — Do you go out to-day? — I do not go out to-day. — When does your father go out? — He goes out at a quarter past twelve. — Is this man older (*grandior natu*) than that (man)? — He is older, but that (man) is healthier (*robustus*). — Which of these two children is the better? — The one who studies is better than the one who plays. — Does your servant sweep as well as mine? — He sweeps better than yours. — Does the German read as many bad books as good (ones)? — He reads more good than bad (ones). — Do the merchants sell more sugar than coffee? — They sell more of the one than of the other. — Does your shoemaker make as many boots as shoes? — He makes more of the one than of the other. — Can you swim as well as the son of the nobleman? — I can swim better than he; but he can speak German better than I. — Does he read as well as you? — He reads better than I. — Have you the headache? — No, I have the earache. — Does your cousin listen to what you tell him? — He does not listen to it. — Does the son of your bailiff go into the forest? — No, he remains at home; he has sore feet. — Do you learn as well as our gardener's son? — I learn better than he, but he works better than I. — Whose carriage is the finest? — Yours is very fine, but that of the captain is still finer, and ours is the finest of all. — Has any one as fine apples as we? — No one has such fine (ones).

Lesson XLII. — PENSUM ALTERUM ET QUADRAGESIMUM.

OF THE COMPARISON OF ADVERBS.

A. Adverbs derived from adjectives or participles, and ending in *ē*, *ter*, or *ō*,* are compared like their primitives.

The comparative of the adverb ends in *ius*, like the accusative neuter of the adjective, and the superlative assumes the termination *ē*. E. g.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.	
Longē,	longius,	longissimē;	<i>far.</i>
Pulchrē,	pulchrius,	pulcherrimē;	<i>handsomely.</i>
Facilē,	facilius,	facillimē;	<i>easily.</i>
Audacter,	audācius,	audacissimē;	<i>boldly.</i>
Lēviter,	lēvius,	lēvissimē;	<i>easily.</i>
Prudenter,	prudētius,	prudētissimē;	<i>prudently.</i>
Tūtō,	tūtius,	tūtissimē;	<i>safely.</i>
Rārō,	rārius,	rārissimē;	<i>rarely.</i>
Honorificē,	honorificentius,†	honorificentissimē;	<i>honorably.</i>
Sæpē,	sæpius,	sæpissimē;	<i>often.</i>
Dīū,	diūtius,‡	diūtissimē;	<i>long.</i>

B. Adverbs derived from adjectives of anomalous comparison follow the anomalies of their primitives. E. g.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.	
Bēnē,	melius,	optimē;	<i>well.</i>
Mālē,	pējus,	pessimē;	<i>bad.</i>
Pārum,	minus,	minimē;	<i>little.</i>
—,	māgis,§	maximē;	<i>more.</i>
Multum,	plūs,	plūrimum;	<i>much.</i>

C. The following list exhibits the adverbs of defective comparison : —

POSITIVE.	COMPARATIVE.	SUPERLATIVE.	
—,	dētērius,	dētērrimē;	<i>worse.</i>
—,	ocīus,	ocīssimē;	<i>swifter.</i>

* Many of those in *o*, however, are not compared. On the formation of adverbs generally, see Lesson LXX.

† Compare Lesson XL. D. 3.

‡ *Diu* and *sæpe* have no corresponding adjectives. The root of the former seems to have been *diutius*.

§ This is properly the comp. of *magnum*, which is not used adverbially. Instead of it, *valde* and *magno opere* are commonly employed.

|| The superlative of adverbs sometimes ends in *o* or *um*. So *primo* or *primum*, *potissimum*, *meritissimo*, &c.

—, —,	prius,	primum ;	before, sooner.
Nōvē,	ūberrius,	ūberrimē ;	more copiously.
Nūper,	—,	nōvissimē ;	newly, lately.
Paenē,	—,	nūperrimē ;	recently.
Pēnitus,	pēnitius,	paenissimē ;	almost, entirely.
—,	pōtius,	— ;	inwardly.
Mērito,	—,	pōtissimum ; *	rather.
Sātis,	sātius,	mēritissimo ;	deservedly.
Tempēri,	tempērius,	— ;	sufficiently.
Valdē,	valdius,	— ;	seasonably.
Sēcus,	sēcius,	— ;	greatly.
			differently.

The beginning. The end. Initium, i, n. Finis, m. & f.

To begin, commence.	{ Incipio, ēre, cēpi, ceptum. Exordior, iri, orsus sum (<i>dep.</i>) (ALIQUID FACERE). Initium facere (ALICUJUS REI FACIENDAE).
To end, finish, conclude.	{ Finio, ire, ivi (ii), itum (ALIQUID). Finem facere (ALICUJUS REI). Concludo, ēre, ūsi, ūsum (ALIQUID).
Will you begin to speak ?	{ Visne incipere loqui ? Visne initium facere loquendi ?
I am willing to begin.	Incipere nōn nōlo.
Is he beginning to speak (= to discourse).	{ Incipitne (exorditurne) dicere ? Facitne initium dicendi ?
He is beginning.	Incipit. Facit initium.
No, he is finishing.	Immo vērō finem facit (dicendi).
Are you finishing your letter ?	Concludisne epistolam tuam ?
I am not concluding it.	Nōn concludo.
Not yet.	Nōndūm, haud dūm, adhūc nōn.
Already.	Jam, jamjam, jam jamque (<i>adv.</i>).
Before.	{ Prius quam (priusquam). Ante quam (antequam). Antēa quam (antequam). (<i>Conj. with the ind. and subj.</i>)

Do you speak before you listen ?	Nūm loqueris prius quā́m audis (auscūltas) ?
I never speak before I listen.	Ēgo nūquam loquor ante quā́m audio.
Do you take off your stockings before you take off your boots ?	Nūm tibiália tua prius pēdibus détrahis quā́m cāligas ?
No, I take off my boots first.	Immo vērō cāligas prius détraho.

* Also more rarely *potissima*.

Does your servant sweep the same room which I am sweeping?	Everritne sérvus túus ipsum concláve, quódd égo evérro?
He is not sweeping the same.	Ídem nòn evérrit.
Often, frequently.	Sæpē, frequenter, crēbro.*
As often as you.	Tám sæpe quám tú.
As many times as you.	Tóties, quóties tú.
Quite as often as you.	Nòn mínus sæpe (frequenter) quám tú.
Oftenener than you.	Sæpius (frequēntius) quám tú.
Not as often as you.	Nòn tám sæpe, quám tú.
Early (in the morning).	Mānē (<i>adv.</i>), tempóre matutino.
Early (= in good time).	Matūrē (<i>comp.</i> matūrius).
Quite early (in the morning).	Bēnē māne, primā lūce.
Quite early (generally).	Admōdum matūre.
Late.	Sērō; tardē.
Quite late.	{ Sērō admōdum. { Pervespēri (<i>in the evening</i>).
Too.	Nimis, nimium.
Too late.	{ Sērō,† nimis sērō; post tempus. { Nimis tarde, tardius. ‡
Too early (in the morning).	Nimio māne.
Too early (generally).	{ Nimis matūre, maturius. ‡ { Praematūre.
Too great.	{ Nimis magnus (<i>grandis</i>). { Major, grandior (<i>sc. aequo</i>).
Too little (small).	Nimis parvulus; perparvulus.
Too much.	{ Nimis, nimium (<i>adv.</i>). { Nimius, a, um. { Plūs aequo, plūs justo.
To breakfast.	{ Jento, āre, āvi, ātum. { Jentācūlum sumēre.
The breakfast.	Jentācūlum, i, n.
Do you breakfast as early as I?	Jentāsne (sumísne jentācūlum) tám bēne māne quám égo?
I breakfast as early as you.	{ Jénto véro tám bēne māne quám tú. { Jentācūlum súmo aéque matūre átque tú.
I breakfast earlier, later than you.	Égo jentācūlum súmo matūrius, sérius quám tú.

* These are regularly compared: *crebrius, creberrime, frequentius, frequentissime, &c.*

† Sero has often the sense of *nimis sero*.

‡ With these neuter comparatives it is necessary to supply *aequo, justo, or opinione*; i. e. "later than expected" = "too late," "earlier than usual" = "too early," &c. (Cf. Lesson XLIII. E. 2.)

Does he breakfast before he begins to work ?	Sumitne jentāculum, priusquam opus facere incipit ?
No, indeed, he works before he breakfasts.	Mínime véro ; initium facit operādi, antea quam jentat.
Do I come too early ?	Veniónē praematurē ?
No, you come rather too late.	Immo véro (nīmīs) séro vénis.
Do you speak too much ?	Núm loqueris nīmīs ?
I do not speak enough.	Immo véro, égo nōn sātis loquor.

EXERCISE 82.

Do you begin to speak ? — I begin to speak. — Does your brother begin to learn Italian ? — He begins to learn it. — Can you already speak German ? — Not yet, but I am beginning. — Do our friends begin to speak ? — They do not yet begin to speak, but to read. — Does our father already begin his letter ? — He does not yet begin it. — Does the merchant begin to sell ? — He does begin. — Can you swim already ? — Not yet, but I begin to learn. — Does your son speak before he listens ? — He listens before he speaks. — Does your brother listen to you before he speaks ? — He speaks before he listens to me. — Do your children read before they write ? — They write before they read. — Does your servant sweep the warehouse before he sweeps the room ? — He sweeps the room before he sweeps the warehouse. — Dost thou drink before thou goest out ? — I go out before I drink. — Does your cousin wash his hands (*manus*) before he washes his feet ? — He washes his feet before he washes his hands. — Do you extinguish the fire before you extinguish the candle ? — I extinguish neither the fire nor the candle. — Do you intend to go out before you write your letters ? — I intend writing my letters before I go out. — Does your son take off his boots before he takes off his coat ? — My son takes off neither his boots nor his coat.

EXERCISE 83.

Do you intend to depart soon ? — I intend to depart to-morrow. — Do you speak as often as I ? — I do not speak as often, but my brother speaks oftener than you. — Do I go out as often as your father ? — You do not go out as often as he ; but he drinks oftener than you. — Do you begin to know this man ? — I begin to know him. — Do you breakfast early ? — We breakfast at a quarter past nine. — Does your cousin breakfast earlier than you ? — He breakfasts later than I. — At what o'clock does he breakfast ? — He breakfasts at eight o'clock, and I at half past six. — Do you not breakfast too early ? — I breakfast too late. — Does your father breakfast as early as you ? — He breakfasts later than I. — Does he finish his letters before he breakfasts ? — He breakfasts before he finishes them. — Is your hat too large ? — It is neither too large nor too small. — Does our gardener breakfast before he goes into the garden ? — He goes into the garden before he breakfasts. — Do you read French as often as German ? — I read French oftener than German. — Does the physician speak too much ? — He does not speak enough. — Do the Germans drink too

much wine? — They do not drink enough of it. — Do they drink more beer than cider? — They drink more of the one than of the other. — Have you much money? — We have not enough of it. — Have your cousins much corn? — They have only a little, but enough. — Have you much more brandy? — We have not much more of it. — Have you as many tables as chairs? — I have as many of the one as of the other. — Does your friend receive as many letters as notes? — He receives more of the latter than of the former. — Do you finish before you begin? — I must begin before I finish.

Lesson XLIII. — PENSUM QUADRAGESIMUM TERTIUM.

THE CONSTRUCTION OF THE COMPARATIVE.

A. RULE. — When two objects are compared with each other, and the first is the *subject* of the sentence, the second is frequently put in the ablative without *quam*. E. g.

Tullius Hostilius ferocior fuit *Rómulo*.*

Tullius Hostilius was more warlike than Romulus.

Vilius est argéntum *aúro*, *virtúibus aúrum*.

Silver is inferior to gold, and gold to virtue.

Quid est in hómine *ratione* divinius?

What is there in man diviner than reason?

Quaë *figúra*, quaë *spécies* *humána* pótest esse pulchrior?

What figure or form can be more beautiful than the human?

Nihil est laudabilius, nihil mágno et praecláro víro dignius *placabilitate atque clementia*.

Nothing is more commendable, nothing more worthy of a great and distinguished man, than a forgiving disposition and clemency.

Lacríma nihil citius† aréscit.

Nothing dries faster than a tear.

Ne longius *triduo* ab cástris absit.

Not to be absent from the camp longer than three days.

Fortúna plús *consiliis* *humánis* póllet.

Fortune is stronger than human designs.

* This = *quam Romulus (fuit)*. So the remaining ablatives of these examples: — *quam aurum (est)*, — *quam virtutes sunt*, — *quam ratio est*. — *quam humana (figúra seu species) est*, — *quam placabilitas atque clementia sunt*, &c., and in general every ablative after a comparative.

† This, and the two following examples, show that the same rule applies also to the comparative of adverbs. But this is only so when the comparison relates to the *subject* of the sentence.

Neminem* Romanorum Cicerone In the opinion of the ancients, no eloquentiorem fuisse veteres Roman was more eloquent than judicaverunt. Cicero.

REMARKS.

1. Among the most common forms of the ablative after comparatives are the neuter adjectives and participles *aequo*, *necessario*, *nimio*, *credibili*, *vero*, *solito*, *justo*, *dicto*, and the nouns *spe*, *opinione*, *expectatione*; as, *plus aequo*, more than is fair; *longius necessario*, further than is necessary; *magis solito*, more than usually; *dicto citius*, sooner than the word was uttered; *opinione celerius*, quicker than was expected; *serius spe*, later than was hoped; *plus nimio*, more than too much. But these ablatives are often omitted. (Compare E. 2.)

2. *Quam* is always put instead of the ablative, where the latter would give rise to ambiguity. E. g. *Hibernia est dimidio minor, ut aestimatur, quam Britannia*, Hibernia is supposed to be smaller by one half than Britannia.

3. The ablative after comparatives is the standard by which the object compared is measured with reference to the quality common to both. It may be considered an abridged proposition, and can be resolved into *quam est*, &c. Hence *quam* may always be employed instead of the ablative, but not *vice versa*. E. g.

Mélior tutiorque est certa pax, A certain peace is better and safer
quàm sperata victoria. † than an expected victory.

Ita sentio, locupletiorẽ esse Latinam linguam, ‡ quàm Graecam. It is my opinion, that the Latin language is richer than the Greek.

Nullum est certius amicitiae vinculum, quàm consensu et societatis consiliorum et voluntatum. There is no surer bond of friendship than the harmony and community of plans and wishes.

Pater Tarquinius potentior Romae non fuit, quàm filius Gabii. Tarquin the father was no more powerful at Rome than was the son at Gabii.

B. RULE. — If the object compared with another is in an *oblique case*, and dependent on another word, the conjunction *quam* is used, and the second object is either in the nominative with *est*, *fuit*, || &c., or in the same case with the first. E. g.

* *Neminem* is here the subject of the infinitive *fuisse*, and consequently included in the rule.

† In all these examples, *est*, *fuit*, *esse* is understood.

‡ The *subject* accusative to *esse*.

§ In this and in the preceding example the ablative is entirely inadmissible, as it would give rise to a confusion of cases.

|| Or with the verb of the sentence understood.

Flagitii magis nōs pūdet, <i>quām</i> <i>errōris</i> .*	We are more ashamed of a disgraceful act than of an error.
Nēmīni magis fāveo, <i>quām</i> <i>tibi</i> .	There is no one whom I favor more than I do you.
Ēgo hōminem calidiōrem vīdi nēmīnem, <i>quām</i> <i>Phormiōnem</i> .	I have seen no shrewder man than Phormio.
Consilio majōres rēs gerūntur, <i>quām</i> fortitūdīne.	Greater things are accomplished by deliberation, than by valor.
Ab Hannibale majōres rēs gēstae sūnt, <i>quām</i> ab Hamīlcare.	Greater exploits have been achieved by Hannibal than by Hamilcar.
Drusum Germānicum minōrem nātū, <i>quām</i> ipse erat, frātre amisit.	He lost Drusus Germanicus, a brother younger than he himself was.
Haec vērba sūnt M. Varrōnis, <i>quām</i> fuit Clāudius, doctiōris.	These are the words of Marcus Varro, a more learned man than Claudius was.
Longīnqua itinera solā dūcis patiētiā mitigabāntur, eōdem plūra, <i>quām</i> gregārio milite, tolerānte.	The long marches were mitigated by the patience of the leader alone, — he himself enduring more than a common soldier.

REMARKS.

1. Instead of *quam* with an object accusative, † the ablative sometimes occurs in prose and frequently in poetry. E. g. *Est boni consulis suam salutem posteriorem salute communi ducere*, It is the duty of a consul to consider his own safety secondary to that of the commonwealth. *Nēmīnem Lycurgus † aut majorem aut utiliorem virum Lacedaemon genuit*, Lacedaemon produced no man either greater or more useful than Lycurgus. *Quid prius dicam solitis parentis laudibus?* What shall I say (sing) before the accustomed praises of our parent?

2. A relative or demonstrative pronoun is commonly in the ablative where we would expect the object accusative with *quam*. E. g. *Hic Attalo, quo § graviorem inimico non habui, sororem suam in matrimonium dedū*, He gave his sister in marriage to Attalus, *than whom* I had no enemy more mortal. *Hoc mihi gratius nihil facere potes*, You could not do me a greater favor *than this*.

3. The comparative *inferior* is occasionally followed by the dative. E. g. *Nullā arte cuiquam inferior est*, He is not inferior to any one in any art. But commonly by the ablative or *quam*; as, *Non inferior fuit, quam pater*, He was not inferior to his father.

4. The adjective *alius* has sometimes the force of a comparative; as, *Ne putes alium sapiente bonoque beatum*, Do not consider any one but a wise and good man happy. *Nec quidquam aliud libertato*

* In this and the following examples the ellipsis is *quam nos pūdet, quam tibi faveo, quam Phormio est, quam geruntur, quam gestae sunt*.

† After transitive verbs.

‡ Instead of *quam Lycurgum* or *quam Lycurgus fuit*.

§ Better than *quam quem*.

communi *quaesivimus*, Nor did we aim at anything else but our common liberty.

5. The prepositions *ante*, *prae*, *praeter*, and *supra* serve to impart a comparative force to the positive, and to enhance that of the comparative or superlative. E. g. *Felix ante alias virgo*, A maiden fortunate before (= more fortunate than) others. *Praeter alios doctus*, Learned beyond others. *Ante alios immanior omnes*, More inhuman than all other men. *Prae nobis beatus*, Happier than ourselves.

6. *Magis*, *minus*, and *potius* are sometimes put emphatically with a comparative, or with *malo*, *praecopto* (I would rather, I prefer), &c. E. g. *Hoc enim magis est dulcius*, This is much sweeter. *Potius maluit*, He preferred. *Non minus admirabilior illius exitus belli*, The issue of that war was no less wonderful.

7. *Quam pro* frequently occurs after comparatives, and is equivalent to the English "than in proportion to," "than might be expected from." E. g. *Minor, quam pro tumultu, caedes*, Less of a massacre than one might have expected from the bustle. *Species viri majoris, quam pro humano habitu, augustiorisque*, The form of a man of greater than human size, and more majestic.

8. The conjunction *atque* occasionally takes the place of *quam*. E. g. *Amicior mihi nullus vivit atque is est*, I have no better friend alive than he is. But this does not occur in classical prose.

9. The comparative is often negative, especially in the formulas *non magis (non plus) . . . quam*, no more . . . than (but rather less); *non minus . . . quam*, no less . . . than (but rather more); *non melior . . . quam*, no better . . . than (but rather worse); *non deterior . . . quam*, no worse . . . than (but rather better). E. g. *Animus in aliquo morbo non magis est sanus, quam id corpus, quod in morbo est*, In sickness the mind is no more (= as little) sound, than (as) the body in disease. *Patria hominibus non minus cara esse debet, quam liberi*, Their country ought to be no less dear (= equally dear) to men than (as) their children. *Luctus non Romae major, quam per totam Hispaniam fuit*, There was as great a sorrow throughout entire Spain, as there was at Rome.

C. After the comparatives *plus*, *amplius*, *minus*, and *longius*, the conjunction *quam* is frequently omitted without any change of case in the second object.* E. g.

Nōn amplius erant quingenti. There were no more than (not over) five hundred.

Plūs tertia pars interfēcta ēst. More than (over) one third of them were killed.

Constābat non minus ducētos Carthaginiēnsium equites fuisse. It was manifest, that there were no less than (at least) two hundred horsemen among the Carthaginians.

* There is generally a numeral expressed or understood in this construction. The case remains the same which it would be under the same conditions without *plus*, &c.

Quintus tēcum <i>plūs annum</i> vixit.	Quintus lived with you more than (over) a year.
Revēsus est in Asiā <i>minus diebus triginta</i> .	He returned into Asia in less than thirty days.
Spātium, quod nōn est <i>āmplius pēdum sexcentōrum</i> .	A space of no more than (not over) six hundred feet.
Nōn <i>longius milia</i> passuum octo.	No farther than eight miles.

REMARKS.

1. *Quam* is likewise omitted after *major* and *minor*, when these words denote a definite age of life. E. g. *Major (quam) quinque annis natus*, Older than five years. *Minor (quam) decem annos natus*, Younger than ten years.

2. Sometimes, however, these comparatives are regularly construed with *quam* or an ablative. E. g. *Plus quam quattuor milia*, More than four thousand. *Amplius duobus milibus*, More than two thousand. *Minus tribus medimnis*, Less than three medimni. *Plus quam annum*, For more than a year.

D. When two qualities denoted by different adjectives are attributed to the same object in an unequal degree, the adjectives are either both positive with *magis . . . quam*, or both comparative with *quam* simply. E. g.

Cēler tiūs <i>disertus magis</i> est, <i>quām sapiens</i> .	Your friend Celer is rather eloquent than wise.*
Artem juris habēbitis, <i>magis magnam atque uberem, quam</i> difficilem atque obscuram.	You will have a science of law more comprehensive and rich than difficult and obscure.
Pestilētia <i>mināciōr quām</i> periculōsiōr.	A pestilence more menacing than dangerous.
Pauli Aemīlii cōncio fūit <i>rērior, quām</i> grātiōr pōpulo.	The address of Paulus Æmilius was not so acceptable to the people as it was true.
Impetus, nōn <i>ācrior, quām</i> perti-nāciōr.	An assault as obstinate as it was fierce.

REMARKS.

1. The construction of adverbs is precisely the same: — *Temere magis, quam satis caute*, Rather rashly than with sufficient caution. *Magis honeste, quam vere*, More for honor's sake than correctly. *Fortius quam feliciter*, More bravely than successfully. *Non contumeliosius quam verius*, No more contemptuously than truly, &c.

2. Of these two constructions the double comparative with *quam* is the most common. Sometimes the second adverb is in the positive

* I. e. More of an eloquent than of a wise man, — he has less prudence than eloquence. *Disertior est, quam sapientior*, He has considerable prudence, but yet more eloquence.

degree; as, *Vehementius quam caute*, More impetuously than cautiously. But this is an exception to the general rule.

E. The second member of a comparison is frequently suppressed. This happens,—

1. When the comparative serves to distinguish two objects of the same kind. E. g. *Graecia major, Gallia ulterior, ex duobus filiis major seu minor* (= the elder or younger of two sons), *major pars hominum*. So, *Uter est melior?* Which is the better of the two? *Respondeo priori prius*, I reply first to the former (of two letters).

2. When it is so general as to be readily understood from the context. E. g. *Quam ceteri, solito, aequo, justo,* &c.* In these cases the comparative is commonly rendered by the positive with *somewhat, rather, too, or quite*. As,

Si vërsus ést syllabā unā brevior aut longior (sc. *justo*). If the verse is a syllable too short or too long.

Senectus ést naturā loquacior (sc. *quám ceterae aetates*). Old age is naturally somewhat loquacious.

Themistocles libërius vivëbat (sc. *aequo*). Themistocles lived rather too freely.

Ocius omnes império laëti pärent (sc. *dicto*).† They all obey the command with alacrity, sooner than it is uttered.

Nihil fére quóndam majóris réi, nisi auspiciáo, gerebátur. Scarcely any matter of importance was formerly undertaken without auspices.

Médici gravióribus morbis periculósas curatiónes et ancípites adhibère solent. To the acuter diseases physicians are accustomed to apply dangerous and doubtful remedies.

F. The comparative may be variously modified by other words:—

1. By the intensive *etiam* or *adhuc*, “even,” “yet,” “still.” E. g. *Etiam majores varietates*, A still greater diversity. *Multo etiam longius*, Much further even. *Punctum est, quod vivimus, et adhuc puncto minus*, Our life is but a moment, and even less than one.

2. By the ablative of the thing, in respect to which one object is superior to another. E. g. *Quis Carthaginiensium pluris fuit Hannibale, consilio, virtute, rebus gestis?* What Carthaginian was superior to Hannibal, in sagacity, in valor, or in exploits? *Superior ordine*, Superior in rank. *Inferior fortunā*, Inferior in fortune.

3. By the ablative of the measure or quantity, by which the difference is estimated. E. g. *Dimidio minor*, Smaller by one half. *Decem annis minor*, Younger by ten years. *Uno die longiorem mensem aut biduo*, A month longer by one day or by two days. *Uno digito plus*

* Compare A. 1.

† So *plures* (sc. *quam unam*) *uxores habere*, to have several wives. *Diutius morari*, to remain too long. *Plura loqui*, to talk too much, &c.

habere, To have one finger too many. *Altero tanto longiorem esse*, To be as long again (twice as long). *Sesqui esse majorem*, To be greater by one half. *Sol multis partibus major atque amplior est, quam terra universa*, The sun is many times as large as our entire globe.

4. So generally by the neuter ablatives *multo*, by much, much; *paulo*, *parvo*, a little; *aliquanto*, somewhat, considerably; *quanto*, by as much; *tanto*, by so much; *quo*, the (more, &c.); *hoc*, *eo*, the (more, &c.); *altero*, *tanto*, by as much again; *dimidio*, by one half; *sesqui*, by one and a half; *nililo*, by nothing. E. g. *Paulo vehementius*, A little more violently. *Multo artificiosius*, Much more skilfully. *Aliquanto atrocius*, Considerably more atrocious. *Quanto superiores sumus, tanto nos geramus submissius*, The greater our superiority, the more humbly let us conduct ourselves. *Quo plures erant, (hoc) major caedes fuit*, The greater their number, the more bloody was the massacre. *Quo major est in animis praestantia et diviniior, eo majore indigent diligentia*, The greater and diviner the intellectual superiority, the greater is the necessity of application. *Homines quo plura habent, eo cupiunt ampliora*, The more men possess, the more they desire.

5. Instead of the ablatives *tanto*, *quanto*, *aliquanto*, the adverbial accusatives *tantum*, *quantum*, *aliquantum*, are sometimes employed. E. g. *Quantum domo inferior, tantum gloria superior evasit*, He turned out as much superior in renown, as he was inferior by birth.

EXERCISE 84.

Is the English language richer than the French? — It is richer. — Is it as rich (*locuples*) as the Greek? — It is not as rich; it is less rich and less flexible (*flexibilis*) than the Greek. — Which language is the richest of all? — There is no language richer than the Greek. — Is there anything more valuable (*praestantius*) than gold? — Virtues are far (*multo* or *longe*) more valuable. — Is there anything diviner in man than reason? — There is nothing diviner or fairer (*vel pulchrius*). — Can any form be fairer than the human? — No figure or form can be fairer. — What is more commendable in a great man than clemency? — There is nothing more commendable. — Is your friend more learned than his brother? — He is far more learned, but not as good. — Is he more learned than our neighbor? — He is not so learned. — Who of the Romans was (*fuit*) the most eloquent? — Cicero was the most eloquent of Roman orators. — Do you favor any one more than me? — I favor no one more than you. — Are you loved as much by your father as by your friend? — I am loved more by the former than by the latter. — Is that man inferior to the other? — He is not inferior. — Do we seek anything else than liberty. — We seek nothing else. — Is our neighbor more fortunate than others? — He is less fortunate. — Who is happier than we? — No one. — Ought our country to be as dear to us as our children? — It should be no less dear to us. — How much money have you left? — I have more than one third left. — How much has your brother left? — He has less than ten dollars left. — How many are there of us? — There are more than fifty of us.

Lesson XLIV.—PENSUM QUADRAGESIMUM QUARTUM.

CONSTRUCTION OF THE SUPERLATIVE.

A. The Latin superlative serves to express two distinct relations :—

I. The quality denoted by it may be attributed to one of several objects in a higher degree than to any of the rest. This is called the *Superlative of Comparison*, and is translated by the English superlative, or by *most*. E. g.

Epistolæ mibi uno die trēs sūnt
redditæ. Rescripsi epistolæ
māximæ.

Numitorī, qui stirpis māximus
erat, regnum legat.

Miltiades et gloriā majōrum et
sua modēstiā unus omnium
māxime florēbat.

Pēssima sū, nulli nōn sua forma
placet.

Miser homo est, qui ipsi quod
edit* quaerit, et id aegre in-
venit; sed ille est misērior,
qui et aegre quaerit, et nihil
invenit; ille misērrimus est,
qui, cum ēsse† cupit, quod edit
non habet.

Three letters were handed to me
in one day. I replied to the
longest of them.

He bequeathed his kingdom to
Numitor, the eldest of the line.

Miltiades enjoyed the very highest
distinction, both for the glory of
his ancestors and for his own
modesty.

Every one likes his own appearance,
be it never so bad.

The man is a wretched one, who
has himself to seek his livelihood,
and scarcely finds it; but he is
more wretched, who seeks it hard
and finds none; the most wretch-
ed (of all) is he, who, when he
desires to eat, has nothing.

II. The quality denoted by the superlative may be attributed to an object simply in an eminent or uncommon degree. This is called the *Superlative of Eminence*, and is usually rendered by *very*, *uncommonly*, *extremely*, *most*, &c. As,

Gratissimæ mibi tuæ litteræ
fuērunt.

Jactatur dōmi suæ vir primus et
hōmo honestissimus.†

Si Aurélios honorifice liberalitē-
que tractāris, et tibi gratissimos

Your letter was most (= extreme-
ly) welcome to me.

He is boasted of as the first man
of his family, and a most (high-
ly) honorable man.

If you treat the Aurelii honorably
and liberally, you will oblige

* For *edit*, "what he may eat."

† For *edēre*, to eat.

‡ The superlative of eminence thus commonly occurs in titles and super-
scriptions. E. g. *Viro fortissimo atque innocentissimo Sext. Peducaeo praetori.*
De viro fortissimo et clarissimo L. Sullā, quem honoris causā nomino, &c.

optimisque adolescentes ad-
jūnxeris, et mihi *gratissimum*
féceris.

Ego miserior sum, quam tú, quæ
és *miserrima*.*

most agreeable and excellent
young men, and do me a very
great favor.

I am more miserable than your-
self, who are extremely miser-
erable.

B. The superlative singular frequently occurs with *quisque*, every one, and the plural with *quique*, all. But here the singular is commonly translated by the plural. E. g.

Doctissimus quisque.

Optimi quique.†

Excellentissima quæque.

Every one of the most learned.

The best men all (as a class).

The most excellent things all (as a class).

Mars ipse ex acie fortissimum
quemque pignerari solet.

Pecunia semper amplissimo quo-
que, clarissimoque contempta
est.

Multi mortales convenire, máxi-
me proximi quique.

Notissimum quodque malum máxi-
me tolerabile est.

Optimus quisque maxime poste-
ritati servit.

Miltiades maxime nitebatur, ut
primo quodque tempore‡ castra
fierent.

Maximæ cuique fortunæ míni-
me credendum est.

Mars himself is wont to elect the
bravest of the battle-field.

Money was always despised by all
the greatest and most illustrious
of men.

Many flocked together, especially
(all) the nearest neighbors.

The most familiar evil is always †
the easiest to bear.

The best man always serves pos-
terity the most.

Miltiades made special efforts to
have the camp constructed at
the earliest moment possible.

The greatest prosperity is always
least to be trusted.

C. The superlative is sometimes linked to another superla-
tive of a separate clause, by means of *ut . . . ita*, as . . . so
(the . . . the).|| E. g.

Ut quisquis optime dicit, *ita máxi-*
me dicendi difficultatem per-
timescit.

The better any one speaks, the
more he dreads the difficulty of
speaking.

* The superlative of eminence alone may thus admit of a comparative.

† *Quisque* designates distributively every individual possessed of the same quality in its highest degree, and *quique* the several classes to which that quality is common.

‡ When the predicate contains an additional superlative, as in this instance, the *quisque* of the subject may be rendered by *always*. So *Optimum quidque* rarissimum est, The best things are always the rarest.

§ So also *Primo quoque die*, At the earliest possible day. And frequently in connection with an ordinal; as, *Quinto quoque anno*, In every fifth year. *Septimus quisque dies*, Every seventh day. *Decimum quemque militem*, Every tenth soldier.

|| Here the superlative is rendered by the comparative, as will be perceived from the examples.

Ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur. The better the man, the less easily will he suspect others of being bad.

D. The superlative often appears in connection with *quam*, *quantus*, *qui*, *ut qui*,* to denote that the object admits of comparison with the most eminent of its kind. E. g.

Tam sum mitis, quam qui lenissimus. I am as mild as the most lenient man (that ever lived).

Tam gratum id mihi erit, quam quod gratissimum. It will be as acceptable to me as anything ever was.

Gratissimum mihi feceris, si huc commendationi meae tantum tribueris, quantum cui tribuisti plurimum. You will oblige me greatly, if you will attach as much importance to this recommendation of mine, as you ever did to any.

Grata ea res, ut quae maxime senatui unquam, fuit. That affair was as grateful, as any ever was to the senate.

Caesar sit pro praetore eo jure, quo qui optimo. Caesar can be propraetor with as good a right, as any one ever was.

Domus celebratur ita, ut cum maxime. The house is as much frequented, as it ever was.

Mater multos jam annos, et nunc cum maxime, filium interfecit cupit. For many years already the mother has wished her son killed, and now more than ever.

E. The force of the superlative may be increased in several ways:—

1. By the particles *multo*, *longe* (= by far), *quam*, or *vel* (= even). E. g. *Multo maximum bellum*, By much the greatest war. *Longe humanissimus*, By far the most humane. *Quam gratissimus*, Extremely grateful. *Vel minima*, Even the smallest things. *Quam brevissime*, With the utmost possible brevity.

2. By *quam*, *quantus*, *qualis*, or *ut* in connection with one of the forms of *possum*. E. g.

Caesar quam aequissimo loco potest,† castra communit. Caesar fortifies his camp in the most favorable locality he can (find).

Jugurtha quam maximas potest† copias armat. Jugurtha equips the largest force he can.

Tantis animi corporisque doloribus, quanti in hominem maximi cadere possunt. With as much suffering of mind and body as can possibly fall to the lot of man.

Sic Caesari te commendavi, ut I have recommended you to Caesar

* Here the indefinite *qui* = "any one."

† With *possum* in this construction the infinitive of the nearest verb is commonly understood, as here *communit*, *armare*.

gravissime diligentissimèque potui.

in the most earnest and urgent manner I could.

3. Sometimes (though rarely) by *maxime*; as, *Maxime gravissimum*, By far the heaviest. *Hi sunt vel maxime humanissimi*, These are by far the most humane.

4. *Quam* with the positive, or *quam* (*quantum*) *volo* or *possum*, sometimes have superlative force. E. g. *quam late* (= *latissime*), far and wide; *quam magnum* = *maximum*; *quam potero dilucide atque perspicue*, as clearly and perspicuously as I can.

F. THE PERFECT TENSE OF "SUM."

INDICATIVE.

SINGULAR.		PLURAL.
<i>I have been</i>	<i>fui</i>	<i>We have been</i> <i>fui</i> <i>mūs</i>
<i>Thou hast been</i>	<i>fuisti</i>	<i>Ye have been</i> <i>fui</i> <i>stis</i>
<i>He has been,</i>	<i>fuit,</i>	<i>They have been,</i> <i>fuerunt</i> or <i>fuerē.</i>

SUBJUNCTIVE.

SINGULAR.		PLURAL.
<i>That I may have been</i>	<i>fuerim</i>	<i>That we may have been</i> <i>fuerim</i> <i>us</i>
<i>That thou mayst have been</i>	<i>fueris</i>	<i>That ye may have been</i> <i>fueritis</i>
<i>That he may have been,</i>	<i>fuerit,</i>	<i>That they may have been,</i> <i>fuerint.</i>

In like manner are inflected all the compounds of *sum*; as, *ahfui*, I have been absent; *adfui* and *interfui*, I have been present; *potui*, I have been able.

Ever, at any time.
Never.

Unquam.
Nunquam, nullo tempore.

Have you been at the market?
I have been there.
Have I been there?
You have been there.
You have not been there.
Has your father been there?
He has not been there?
Have we been there?
Yes, ye have been there.
Have you been at the ball?
I have been there.
Have they been there?
They have not been there.
Have you ever been at the play?
I have never been there.
You have never been there.
He has never been there.
Have you already been in the garden?

Fuistine in fóro?
Fui.
Egón' sibi fui?
Fuisti.
(Ibi) nōn fuisti.
Fuítne páter tuus illic?
Nōn fuít (illic).
Ān nōs ibi fuimus?
Sáne quidem, fuístis.
Interfuistine saltatióni?
Intérfui.
{ Núm illi interfuerunt?
{ Illine interfuerunt?
Nōn interfuerunt.
Interfuistine únquam spectáculo?
Égo véro núnquam intérfui.
Tū núnquam interfuisti.
Ille núnquam interfuit.
Fuistine jám in hórtulo?

I have not yet been there.	{ Nōndum fūi.
You have not yet been there.	{ Ego ibi nōndum fūi.
Nor have they ever been there.	Tū ibi nōndum fuisti.
Have you already been at my father's?	Nēque illi ūquam ibi fuerunt.
I have not yet been there?	Fuistine jam apud patrem meam (cum patre meo)?
	Ego apud eum (cum eo) nōndum fui.
The play, spectacle.	Spectaculum, i, n.

EXERCISE 85.

Where have you been? — I have been at the market. — Have you been at the ball? — I have been there. — Have I been at the play? — You have been there. — Hast thou been there? — I have not been there. — Has your cousin ever been at the theatre? — He has never been there. — Hast thou already been in the great square? — I have never been there. — Do you intend to go thither? — I intend to go thither. — When will you go thither? — I will go thither to-morrow. — At what o'clock? — At twelve o'clock. — Has your son already been in my large garden? — He has not yet been there. — Does he intend to see it? — He does intend to see it. — When will he go thither? — He will go thither to-day. — Does he intend to go to the ball this evening? — He does intend to go thither. — Have you already been at the ball? — I have not yet been there. — When do you intend to go thither? — I intend to go thither to-morrow. — Have you already been in the Englishman's room? — I have not yet been in it. — Have you been in my rooms? — I have been there. — When have you been there? — I have been there this morning. — Have I been in your room or in that (*an in illo*) of your friend? — You have neither been in mine nor in that of my friend, but in that of the Italian.

EXERCISE 86.

Has the Dutchman been in our storehouses or in those (*in illis*) of the English? — He has neither been in ours nor in those of the English, but in those of the Italians. — Hast thou already been at the market? — I have not yet been there, but I intend to go thither. — Has the son of our bailiff been there? — He has been there. — When has he been there? — He has been there to-day. — Does the son of our neighbor intend to go to the market? — He does intend to go thither. — What does he wish to buy there? — He wishes to buy some chickens, oxen, cheese, beer, and cider there. — Have you already been at my cousin's house? — I have already been there. — Has your friend already been there? — He has not yet been there. — Have we already been at our friends'? — We have not yet been there. — Have our friends ever been at our house? — They have never been there. — Have you ever been at the theatre? — I have never been there. — Have you a mind to write a letter? — I have a mind to write one. — To whom do you wish to write? — I wish to write to my son. —

Has your father already been in the country? — He has not yet been there, but he intends to go thither. — Does he intend to go thither to-day? — He intends to go thither to-morrow. — At what o'clock will he depart? — He will depart at half past six. — Does he intend to depart before he breakfasts? — He intends to breakfast before he departs. — Have you been anywhere? — I have been nowhere.

Lesson XLV. — PENSUM QUADRAGESIMUM QUINTUM.

OF THE PERFECT TENSE.

A. The perfect tense serves to represent an action or event as completed, either just now or at some indefinite past time. As,

<i>Amāvi</i> ,	{ I have loved (just now), or
	{ I loved (once, yesterday).
<i>Scriptsi</i> ,	{ I have written (and have now done writing), or
	{ I wrote (at some past time).

1. With the former of these significations it is called the *perfect definite*, and corresponds to the same tense in English. With the latter, it is called the *perfect indefinite*, and corresponds to the simple form of the English imperfect.*

2. The perfect indefinite occurs most frequently as the tense of historical narration. E. g. *Cato, quoad vixit, virtutum laude crēvit*, Cato increased in reputation for virtue, as long as he lived. *Lepidus ad me heri vesperi litteras misit*, Lepidus sent me a letter last evening.

3. Examples of the perfect definite are: — *Filiū unicūm adolescentulū habeo*. Ah! *quid dixi, me habere?* imo habui, — I have an only son. Alas! What, did I say "I have one"? No, I have had one. *Fuimus Troes, fuit Ilium*, We Trojans have been, Ilium has existed (but is now no longer). *Ferus omnia Juppiter Argos transtulit*, Cruel Jupiter has transferred everything to Argos (and it is there now).

FORMATION OF THE PERFECT ACTIVE.

B. The terminations of the perfect tense for the respective conjugations are: 1. *āvi*, 2. *ūi* (*ēvi*), 3. *i*, 4. *īvi* (*īi*). E. g.

* I. e. to the form *I loved, wrote, &c.*, but not to *I was loving, writing*, which is the Latin Imperfect.

1. Amāvi, laborāvi, apportāvi, lāvi (= lavāvi).
2. Monūi, habūi, studūi, — delēvi, complēvi.
3. Lēgi, scripsi, dilexi, attūli, misi.
4. Audivi, scīvi, īvi, prodīi, sitīvi.

REMARKS.

1. The perfect tense contains the second root of the verb, which serves as the basis for the formation of several other parts. (Cf. Lesson XXVIII. C. 1-5).

2. The second root of the first, second, and fourth conjugations is formed from the first or general root (*am, mon, aud*), by adding, 1. *āv*, 2. *ēv* (*ū*),* 4. *iv*; as *amāv*, *delēv* (*monū*), *audiv*.

3. The second root of the third conjugation is either the same as the first,† as *lēg*, *exū*, *bib*, or is formed by adding *s*,‡ as *scrips* (= scrib + *s*), *dix* (= dic + *s*), *dux* (= duc + *s*).

4. Some verbs of the second conjugation form their second root according to the analogy of the third, and, *vice versa*, several of the third assume *ūi*. E. g. *augeo* — *auxi*, *fulgeo* — *fulsi*, *video* — *vidi*; § *alo* — *altūi*, *colo* — *colūi*, *pōno* — *pōsūi*, &c.

5. Many verbs form their second root irregularly; as, 1. *Seco* — *secūi*, *lavo* — *lāvi*, *velo* — *vetūi*, &c. 2. *Jubeo* — *jussi*, *haereo* — *haesi*, *audeo* — *ausus sum*, &c. 3. *Arcesso* — *arcessivi*, *cresco* — *crevi*, *cupio* — *cupivi*, *fēro* — *tūli*, *mitto* — *misi*, *nosco* — *nōvi*, *quaero* — *quaesivi*, *sperno* — *sprēvi*, *uro* — *ussi*, *verro* (*everro*) — *verri*, &c. 4. *Aperio* — *aperūi*, *farcio* — *farsi*, *salio* — *salūi*, *sarcio* — *sarsi*, *venio* — *vēni*, &c. A list of these is given at the end of the Grammar.

6. A number of verbs reduplicate the initial consonant in the second root; as, *do* — *dēdi*, *sto* — *stēti*, || *curro* — *cucurri*, *disco* — *didici*, *posco* — *poposci*, *mordeo* — *momordi*, &c.

7. Compounds generally form the second root like their simple verbs; as, *affero* (*adfero*) — *attūli* (= ad + tuli), *conficio* — *confēcī*, *exaudio* — *exaudivī*, &c.

* Most verbs of the second conjugation have *u*, but the original termination was *ev*, which by dropping *e* becomes *v* or *u*.

† Always the same when the root ends in a vowel; as, *minūo* — *minūi*, *acūo*, — *acūi*, *metūo* — *metūi*, &c.

‡ This *s*, preceded by *c*, *g*, *h*, or *qu*, gives rise to the compound consonant *x*; as, *dico* — *dixi*, *ago* — *gixi*, *traho* — *traxi*, *coquo* — *coxi*.

When preceded by *b*, the latter is changed into *p*; as *nubo* — *nupsi*, *scribo* — *scripsi*, &c.

When preceded by *d*, either *d* or *s* is dropped (most commonly the latter); as, *edo* — *ēdi*, *defendo* — *defendi*; *claudio* — *clausi*, *lūdo* — *lūsi*.

An *s* in the first root is frequently dropped in the second, and the root-vowel prolonged; as, *frango* — *frēgi*, *fundo* — *fūdī*, *rinco* — *vinī*, *relinquo* — *reliqui*.

§ The prolongation (and change) of the root-vowel is quite frequent; as, *cōpio* — *cipi*, *ago* — *ēgi*, *fūcio* — *fēcī*, *lēgo* — *lēgi*, *vēnio* — *vēni*, &c.

|| *Sto* and *spondeo* drop the second *s*: *spononāi*. This reduplication includes the vowel following the consonant, which sometimes, however, is changed into *e*; as *fallo* — *fefellī*.

8. The perfect subjunctive is formed from the perfect indicative, by changing *i* into *ērī*, as, *amāvi* — *amāvērī*, *monūi* — *monuērī*, &c.

INFLECTION OF THE PERFECT ACTIVE.

C. The following paradigms exhibit the inflection of the perfect, indicative and subjunctive : —

FIRST CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
<i>Amāvi, I loved, have loved.</i>	<i>Amāvērī, that I may have loved.</i>
SING. <i>āmāvi</i> <i>āmāvisti</i> <i>āmāvit,</i>	SING. <i>āmāvērī</i> <i>āmāvērīs</i> <i>āmāvērīt,</i>
PLUR. <i>āmāvīmūs</i> <i>āmāvistis</i> <i>āmāvērunt or -re.*</i>	PLUR. <i>āmāvērīmūs</i> <i>āmāvērītis</i> <i>āmāvērīnt.</i>

SECOND CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
<i>Monūi, I reminded, have reminded.</i>	<i>Monuērī, that I may have reminded.</i>
SING. <i>mōnūi</i> <i>mōnūisti</i> <i>mōnūit,</i>	SING. <i>mōnūērī</i> <i>mōnūērīs</i> <i>mōnūērīt,</i>
PLUR. <i>mōnūīmūs</i> <i>mōnūistis</i> <i>mōnuērunt or -re.</i>	PLUR. <i>mōnūērīmūs</i> <i>mōnūērītis</i> <i>mōnūērīnt.</i>

THIRD CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
<i>Lēgi, I read, have read.</i>	<i>Lēgērī, that I may have read.</i>
SING. <i>lēgi</i> <i>lēgistī</i> <i>lēgīt,</i>	SING. <i>lēgērī</i> <i>lēgērīs</i> <i>lēgērīt,</i>
PLUR. <i>lēgīmūs</i> <i>lēgistis</i> <i>lēgērunt or -re.</i>	PLUR. <i>lēgērīmūs</i> <i>lēgērītis</i> <i>lēgērīnt.</i>

FOURTH CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
<i>Audīvi, I heard, have heard.</i>	<i>Audīvērī, that I may have heard.</i>
SING. <i>audīvi</i> <i>audīvistī</i> <i>audīvit,</i>	SING. <i>audīvērī</i> <i>audīvērīs</i> <i>audīvērīt,</i>

* The form in *ērunt* is the more common of the two.

PLUR. *audivimūs**audivistis**audivērunt or -re.*PLUR. *audivērmūs**audivērtis**audivērint.*

So conjugate *apportāvi*, I have brought; *lāvi*, I have washed; *curāvi*, I have ordered; — *vidi*, I have seen; *vēni*, I have come; *habūi*, I have had; *secūi*, I have cut; *jussi*, I have commanded; — *fēci*, I have made; *refēci*, I have mended; *misi*, I have sent; *volūi* and *nolūi*, I have been willing, unwilling; — *cupiui*, I have desired; *ivi* (*exi*, *prodi*), * I have gone (out, forth); *quaesivi*, I have sought, &c.

REMARKS.

In the tenses derived from the second root, the syllables *āvi*, *ēvi*, *īvi* are frequently contracted.

a.) In the first conjugation, *āvi* followed by an *s*, and *ave* followed by an *r*, are changed into *ā*; as, *amāsti*, *amāstis*, *amāssem*, *amāsse*, for *amavisti*, *amavistis*, *amavissem*, *amavisse*, &c., and *amārun*t, *amārim*, *amāram*, *amāro*, instead of *amavērunt*, *amāvēram*, *amāvēro*, &c.

b.) The same takes place with *ēvi* of the second and third conjugations; as, *complēsti*, *complēsse*, *nēsti*, *nēstis*, for *complevistis*, *complevisse*, *nevisti*, *nevistis*, and *delēram*, *consuērunt*, *nērunt*, instead of *delevēram*, *consuevērunt*, *nevērunt*. So *decrēssem*, *decrēsse*, *quiessem* *sis*, for *decrevissem*, &c. The termination *ōvi* of *novi* and its compounds, and also of the compounds of *moveo*, suffers a similar contraction; as, *nōrunt*, *nōsse*, *cognōram*, *commōssem*, instead of *novērunt*, *novisse*, &c.

c.) In the fourth conjugation *ivi* before *s* frequently experiences a similar change; as, *audisti*, *audissem*, *audisse*, for *audivistis*, *audivissem*, *audivisse*, &c. But most verbs of this conjugation have a second form in *ii*, which sometimes occurs in poetry, and, when an *r* follows, also in prose; as, *auditi*t, *impediti*t, *abti*ssse, for *audiviti*, *impediviti*, *abivisse*, and (more frequently) *audieram*, *quaesierat*, *definierant*, instead of *audiveram*, &c.

d.) The syllable *is*, when preceded by an *s* or *x*, is sometimes syn-copated in the perfect tense of the third conjugation; as, *dixti*, *surrexe*, *evasti*, *divisse*, for *dixisti*, *surrexisse*, *erasisti*, *dicisisse*, &c. But this contraction is antiquated, and used sometimes only by the poets.

e.) Antiquated forms of the perfect subjunctive are those in *assin*, *assin*, and *sim* (for *averim*, *uerim*, *erim*), which frequently occur in Plautus and Terence. E. g. *imperassit*, *licessit*, *occisit*, instead of *imperaverit*, *licuerit*, *occiserit*. Among these forms are included *fazit*, *fazint* (for *fecerit*, *fecerint*),† and *ausim*, *ausit* (for *ausus sim*, *ausus si*), which have remained in use among the later writers.

Have you had my coat?

Habuiſtine méam tógam?

I have had it.

Hábui.

* All the compos. of *eo* have *ti* rather than *tri*.

† In invocations and wishes, as, *Fazit Deus*, God grant! *Dii immortales fazint!*

No, indeed, I have not had it.	Nōn vĕro, ěgo ěam nōn hābui.
Have I had it?	{ Ān ěgo ěam hābui ? Ėgōn' ěam hābui ?
Yes, you have had it.	Sāne quidē, ěam habuīsti.
Has he had any wine ?	Habuītne vīnum ?
He has had a little.	Hābuit vĕro aliquāntulum.
He has had none.	{ Nūllum hābuit. Nōn hābuit.
Have we had some books ?	Habuimūsne aliquot lībros ?
Yes, you have had some.	Sāne quidē, nonnūllos habuīstis.
Have they had anything ?	Nūm quid habuērunt ?
They have had nothing.	Nihil habuērunt.
Has he been right or wrong ?	Ūtrum vĕre locūtus est, an errāvit ?
He has been correct.	Vĕre locūtus ěst.
He has never been either right or wrong.	Ille nūquam nĕque vĕre locūtus est, nĕque errāvit.
<i>To take place.</i>	{ Lōcum habĕre. Lōcus est alicui rei. Lōcus datur alicui rei.
Does the ball take place this evening ?	Datūrne (ěstne) lōcus saltatiōni hōdie vĕsperi ?
It does take place.	Datur. Est.
When did the ball take place ?	{ Quādo fuit lōcus saltatiōni ? Quō tēpore dātus ěst lōcus saltatiōni ?
It took place yesterday.	Hĕri.
Yesterday.	Hĕri ; hesternō die.
The day before yesterday.	Nudius tertius.
The first time, the second time, the third time, &c.	Primum, itĕrum, tertium, quartum, &c. (<i>adverbs</i>).
The last time.	Postrĕmum, ūltimum.
This time.	Nunc (<i>adv.</i>), hoc tēpore.
Another time.	Alias (<i>adv.</i>), alio tēpore.
Many times.	Saeplus (<i>adv. comp.</i>), sexcenties.
Several times.	{ Diversis temporibus. Non uno tempore.
Time and again.	Iterum ac saepius, semel atque iterum.
<i>How many times ?</i>	Quoties ? Quotiens ? (<i>adv.</i>)
<i>So (as) many times.</i>	Toties, tollens. (<i>adv.</i>)
As many times (as often)	{ Quoties . . . toties. Toties . . . quoties.
. . . . as.	
Once, twice, three times, four times, &c. (Cf. Lesson XXI. F.)	Sēmĕl, bis, tĕr, quāter, quinquĕs, sexiĕs, &c.
Sometimes.	Interdum, nonnunquam. (<i>adv.</i>)
Formerly, once.	Antĕhac, ōlim, quondam.

To be accustomed, wont.

Sōlēo, ēre, sōlītus sum (ALIQUID FACERE).

It is lawful, right.

Licēt, licuit, or licitum est (ALICUI ALIQUID FACERE).

Are you accustomed to go to the market sometimes?

Solēsne ire interdum in fōrum?

I am accustomed to go there sometimes.

Sōleo eo ire nonnūquam.

Have you ever gone to the ball?

Ivistine unquam saltātum?

I have gone there several times.

Ēgo vēro īvi diversis temporibus.

I have gone there time and again.

Īvi vēro sēmel atque iterum (iterum ac saepius)

And I have never gone.

Ēgo autem nūquam īvi

Have I been wrong in buying books?

Nūm mibi libros ēmere nōn licuit?

You have not been wrong in buying.

Immo vēro tibi quōsdam ēmere licuit.

EXERCISE 87.

Have you had my glove? — I have had it. — Have you had my pocket-handkerchief? — I have not had it. — Hast thou had my umbrella? — I have not had it. — Hast thou had my pretty knife? — I have had it. — When hadst thou it? — I had it yesterday. — Have I had thy gloves? — You have had them. — Has your brother had my wooden hammer? — He has had it. — Has he had my golden ribbon? — He has not had it. — Have the English had my beautiful ship? — They have had it. — Who has had my thread stockings? — Your servants have had them. — Have we had the iron trunk of our good neighbor? — We have had it. — Have we had his fine carriage? — We have not had it. — Have we had the stone tables of the foreigners? — We have not had them. — Have we had the wooden leg of the Irishman? — We have not had it. — Has the American had my good work? — He has had it. — Has he had my silver knife? — He has not had it. — Has the young man had the first volume of my work? — He has not had the first, but the second. — Has he had it? — Yes, sir, he has had it. — When has he had it? — He has had it this morning. — Have you had sugar? — I have had some. — Have I had good paper? — You have had some. — Has the sailor had brandy? — He has had some. — Have you had any? — I have had none. — Have you had the headache? — I have had the toothache. — Have you had anything good? — I have had nothing bad. — Did the ball take place yesterday? — It did take place. — When does the ball take place? — It takes place this evening.

EXERCISE 88.

Has the German had good beer? — He has had some. — Hast thou had large cakes? — I have had some. — Has thy brother had any? — He has had none. — Has the son of our gardener had flour? — He has had some. — Have the Poles had good tobacco? — They have had

some. — What tobacco have they had? — They have had tobacco for smoking, and snuff. — Have the English had as much sugar as tea? — They have had as much of the one as of the other. — Has the physician been right? — He has been wrong. — Has the Dutchman been right or wrong? — He never has been either right or wrong? — Have I been wrong in buying honey? — You have been wrong in buying some. — What has your cousin had? — He has had your boots and shoes. — Has he had my good biscuits? — He has not had them. — What has the Spaniard had? — He has had nothing. — Who has had courage? — The English have had some. — Have the English had many friends? — They have had many of them. — Have we had many enemies? — We have not had many of them. — Have we had more friends than enemies? — We have had more of the latter than of the former. — Has your son had more wine than meat? — He has had more of the latter than of the former. — Has the Turk had more pepper than corn? — He has had more of the one than of the other. — Has the painter had anything? — He has had nothing.

EXERCISE 89.

How often have you read that book? — I have read it twice. — Have you ever heard this man? — I have never heard him. — Have you heard him sometimes? — I have heard him sometimes. — Do you sometimes go to the theatre? — I go thither sometimes. — Has your brother gone to the ball? — He has (gone there). — Has he gone to the ball as often as you? — He has gone (thither) oftener than I. — Do you sometimes go into the garden? — I formerly went into it frequently. — Does your old cook ever go to the market? — He goes there frequently. — He went there the day before yesterday — Hast thou gone to the ball oftener than thy brothers? — I have gone thither oftener than they. — Has your cousin often been at the play? — He has been there several times — Have you sometimes been hungry? — I have often been hungry. — Has your valet often been thirsty? — He has never been either hungry or thirsty. — Have you gone to the play early? — I have gone thither late. — Have I gone to the ball as early as you? — You have gone thither earlier than I. — Has your brother gone thither too late? — He has gone thither too early. — Have your brothers had anything? — They have had nothing. — Who has had my purse and my money? — Your servant has had both. — Has he had my stick and my hat? — He has had both. — Hast thou had my horse or that of my brother? — I have had neither yours nor that of your brother. — Have I had your note or that of the physician? — You have had both — What has the physician had? — He has had nothing — Has anybody had my golden candlestick? — Nobody has had it. — When hast thou been at the ball? — I was (there) last evening. — Hast thou found any one there? — I have found no one there.

Lesson XLVI.—PENSUM QUADRAGESIMUM SEXTUM.

OF THE PERFECT PASSIVE.

A. The perfect tense of the passive voice is composed of the perfect participle and *sum* or *fui*. Thus:—

INDICATIV	SUBJUNCTIVE.
Amātus sum or fui, <i>I have been loved, or I was loved.</i>	Amātus sim or fuërim, <i>that I may have been loved.</i>
SING. amātus sum or fui amātus es or fuisti amātus est or fuit,	SING. amātus sim or fuërim amātus sis or fuëris amātus sit or fuërit,
PLUR. amāti sumus or fuimus amāti estis or fuistis amāti sunt or fuērunt.*	PLUR. amāti simus or fuërimus amāti sitis or fueritis amāti sint or fuërint.

So inflect *monitus sum*, I have been admonished; *lectus sum*, I have been read; *auditus sum*, I have been heard. To these add *laceratus sum*, I have been torn; *lavatus sum*, I have been washed; *servatus sum*, I have been preserved; *laudatus sum*, I have been praised; *vituperatus sum*, I have been blamed; *ornatus sum*, I have been adorned; *doctus sum*, I have been taught; *habitus sum*, I have been held; *jussus sum*, I have been commanded;—*dilectus sum*, I have been cherished; *ductus sum*, I have been led; *fractus sum*, I have been broken; *missus sum*, I have been sent; *scriptus sum*, I have been written; *sublatus sum*, I have been taken away; *eruditus sum*, I have been instructed; *munitus sum*, I have been defended; *punitus sum*, I have been punished; *vestitus sum*, I have been clothed.

REMARKS.

1. The perfect participle employed in the formation of this tense is derived from the supine in *um*, which is usually termed the *third root* of the verb. (Cf. Lesson XXIV. C. Rem. 1.)

2. The third root of the first, second, and fourth conjugations is derived from the first or general root (*am*, *mon*, *aud*) by annexing, 1. *āt*, 2. *ūt* (*ēt*), 4. *ū*; as, *amātum*, *monitum* (*delētum*), *auditum*.

3. The third root of the third conjugation is formed by annexing *t* to the general root; as, *dictum*, *exūtum*, *lectum*. This *t* of the third root, like the *s* of the second (p. 237, note ‡), gives rise to several modifications of the consonants preceding it. Thus:—

a.) When the first root ends in *g*, *h*, or *qu*, these letters are changed into *c*; as, *rego* — *rectum*, *traho* — *tractum*, *coquo* — *coctum*.

* So if the subject is feminine, Sing. *amāta sum*, *es*, *est*; Plur. *amāte sumus*, *estis*, *sunt*; and when neuter, Sing. *amātum est*; Plur. *amāta sunt*.

b.) *B* is changed into *p*; as, *scribo* — *scriptum*, *nubo* — *nuptum*.

c.) Sometimes the root is changed before the addition of *t*; as, *colo* — *cultum*, *frango* — *fractum*, *gero* — *gestum*, *rumpo* — *ruptum*, *sperno* — *spretum*, *sterno* — *stratum*, *uro* — *ustum*, *vinco* — *victum*.

d.) When the first root ends in *d* or *t*, the third adds *s* instead of *t*, and those letters are either dropped or converted into *s*; as, *edo* — *esum*, *defendo* — *defensum*, *ludo* — *lusum*, *discedo* — *discessum*.

e.) A number of other verbs add likewise *s* and modify the root; as, *excello* — *excelsum*, *fallo* — *falsum*, *pello* — *pulsum*, *premo* — *pressum*, *spargo* — *sparsum*, *verro* — *versum*.

f.) Some verbs in *sco* drop *sc* before the *t* of the third root; as, *cresco* — *cretum*, *nosco* — *notum*, *quiesco* — *quietum*, *pasco* — *pastum*.

g.) A number of verbs form their third root in *it* or *it*, as, *bibo* — *bibitum*, *vomo* — *vomitum*, *pōno* — *positum*, *arcesso* — *arcessitum*, *cupio* — *cupitum*, *quaero* — *quaesitum*, &c.

4. The reduplication (p. 237, Rem. 6) does not extend to the third root. E. g. *do* — *dātum*, *stō* — *stātum*, *curro* — *cursum*, *mordeo* — *morsum*, &c.

5. Verbs which are irregular in the second root are generally likewise so in the third; as, *seco* — *sectum*, *lavo* — *lavātum* (but *lavus* or *lūtus*), *fero* — *latum*, *aperio* — *apertum*, *mitto* — *missum*, *salio* — *salsum*, *venio* — *ventum*, &c.

6. Inceptive verbs in *sco* generally want the third root, and so many others. For these, and other irregularities of verbs, the student may consult the list of irregular verbs at the end of the book, or his lexicon.

Have you been loved ?	Esne (fuistine) amātus ?
I have been loved.	Amātus sum.
Has he been hated ?	Fuistine in odio ?
He was not hated.	In odio nōn fuit.
Has she been praised ?	{ Ecquid est laudāta ?
	{ Estne laudāta ?
Yes, truly, she has been praised.	Sane quidem, laudāta est (fuit).
No, she has been blamed	Immo vērō vituperāta est.
Has any one been punished ?	{ Ecquis est punitus ?
	{ Nūmquis est poenā affēctus ?
No one has been punished.	{ Nemo punitus est.
	{ Nemo quisquam poenā affēctus est.
Who has been rewarded ?	Quis est praemio ornātus ?
The young man has been rewarded.	Adolescēntulus praemio ornātus est.
Have we been despised ?	Nūm nōs contēpti sumus ?
We have not been despised.	Nōn sumus
Have they (fem.) been reprehended ?	Ān illae reprehēnsae sūnt ?
They have been reprehended.	Vērō quidem, reprehēnsae sūnt.
Have ye been sent ?	{ Estis missi ?
	{ Nūm estis missi ?
We have not been sent.	Missi nōn sumus.

PERFECT OF DEPONENT VERBS.

B. The perfect tense of deponent verbs is formed like that of the passive voice (cf. *A.*). Thus:—

INDICATIVE.

Hortātus sum or fui, I have exhorted, I exhorted.

SING. *hortātus sum or fui*
hortātus es or fuisti
hortātus est or fuit,

PLUR. *hortāti sūmus or fuīmus*
hortāti estis or fuistis
hortāti sunt or fuērunt.

SUBJUNCTIVE.

Hortātus sim or fuerim, that I may have exhorted.

SING. *hortātus sim or fuērim*
hortātus sis or fuēris
hortātus sit or fuērit,

PLUR. *hortāti simus or fuērīmus*
hortāti sitis or fuērtis
hortāti sint or fuerint.

So *verītus sum or fui*, I have feared; *locūtus sum or fui*, I have spoken; *blandītus sum or fui*, I have flattered. To these add *arbitrātus sum*, I have thought; *comitātus sum*, I have escorted; *morātus sum*, I have delayed;—*merītus sum*, I have earned; *miserītus sum*, I have pitied; *tuītus sum*, I have defended;—*lapsus sum*, I have fallen; *oblītus sum*, I have forgotten; *profectus sum*, I have departed; *secūtus sum*, I have followed;—*expertus sum*, I have experienced; *largītus sum*, I have lavished, &c. (Cf. Lesson XXXV.)

Have you ever spoken Latin?
I have never spoken it.

Has he been accustomed to write letters?

He has been accustomed (to do so).

Who have obtained the preference?

Our friend (has obtained it).

We have obtained it ourselves.

Whom have they flattered?

They have flattered no one.

Has he departed (for a journey)?

He has not yet left.

Has she remained at home?

Yes, she has (remained).

How much money has he lavished?

He has lavished more than was proper.

Have you spent more money than I?

Locutūsne es unquam Latīne?
Nūquam locūtus sum.

Solitūsne est scribere epistolas?

Sāne quidem, solitus est.

Quis principātum consecūtus est?

Noster amicus.

Nōmet ipsi principātum consecūtī sūmus.

*Cui * blandīti sūnt?*

Blandīti sūnt nēmini.

Nūm est profectus?

Nōndum profectus est.

Moratāne est dōmi?

Vēro, morāta est.

Quāntum pecūniæ largītus est ille?

Largītus est plūs (āmplius) aequo.

Largītūsne es majōrem pecūniā quā́m ego?

* *Blandiri* ALICUI is the usual construction.

No, I have (on the contrary) spent less.	Immo véro minõrem largitus sũm.
The king.	Rex, rēgis, <i>m</i> .
The successor.	Successor, õris,* <i>m</i> .
The lawyer, barrister, counsellor.	Patrõnus (<i>i, m.</i>) causãrum ; causidicus, <i>i, m.</i> ; jurisconsultus, <i>i, m.</i>
The office, employment.	Mũnus, ěris, <i>n</i> .
Learned.	Doctus, eruditus, <i>a, um</i> .
To succeed (one in office).	Succēdo, ěre, cessi, cessum (IN ALI-CUJUS LOCUM, REGNO).
To grow sick, to be taken ill.	{ Aegresco, ěre, —, —.† { Fio (fiēri, factus sum) aegrõtus.
To fall sick.	{ Incido (ěre, cidi, cãsum) in morbum.
To recover one's health, to grow well.	{ Convalesco, ěre, lũi, —. { Fio (fiēri, factus sum) sãnus.
What has become of him ?	{ Quid ex eo factum est ? { Quid eo (de eo) factum est ?
He has become a doctor, a lawyer, a king.	Factus est mēdicus, patrõnus causãrum, rēx.
He has turned soldier.	Factus est miles.
He has enlisted.	Relatus ‡ est inter mĩlites.
Have you become a lawyer ?	Factusne es consĩdicus ?
No, I have become a merchant.	Nõn véro, factus sũm mercãtor.
What becomes of children ?	Quid fit ex liberis ?
Children become men.	{ Liberi fiunt homines adũlti. { Fiunt ex liberis homines adũlti.
Has he fallen sick ?	Inciditne in mórbum ?
He has fallen sick.	Véro quĩdem, incidit.
Have you recovered your health ?	{ Factusne es sãnus ? { Convaluitne ex mórbo ?
I have not recovered.	{ Nõn factus sum. { Nõn convãlui.
Whom has he succeeded (in office) ?	{ Cũjus in locum succēssit ? { Cũjus mũneris factus est succēssor ?
He has succeeded the king (to the throne).	{ In locum rēgis succēssit. { Factus est succēssor rēgis.

EXERCISE 90.

Why has that child been praised ? — It has been praised because it has studied well. — Hast thou ever been praised ? — I have often been praised. — Why has that other child been punished ? — It has been punished because it has been naughty and idle. — Has this child been rewarded ? — It has been rewarded, because it has worked well. — When was that man punished ? — He was punished day before

* This word always requires the genitive of the office.

† Compare A. Rein. 6.

‡ From *refiro*, -erre, -tũli, -lũtum.

yesterday. — Why have we been esteemed? — Because we have been studious and obedient. — Why have these people been hated? — Because they have been disobedient. — By whom has the room been swept? — It has been swept by your servant. — How many times has it been swept? — It has been swept twice. — Has your book been read as often as mine? — It has been read oftener than yours. — Why has that book been burnt? — Because it was a worthless one. — Have you been commanded to write? — I have not been commanded to write, but to speak. — Whither has the young man been sent? — He has been sent into the country. — By whom have you been instructed? — I have been instructed by my parents and masters. — Has the book been torn by any one? — It has been torn by our children. — Have our shirts been washed? — They have not yet been washed. — When were our glasses broken? — They were broken yesterday. — Have you been punished as severely (*iam severe*) as I? — I have been punished more severely than you. — By whom were these letters written? — They were written by our enemies. — Has our friend been loved by his masters? — He has been loved and praised by them, because he was studious and good; but his brother has been despised by his, because he was naughty and idle.

EXERCISE 91.

What has become of your friend? — He has become a lawyer. — What has become of your cousin? — He has enlisted. — Was your uncle taken ill? — He was taken ill, and I became his successor in his office. — Why did this man not work? — He could not work, because he was taken ill. — Has he recovered? — He has recovered. — What has become of him? — He has turned a merchant. — What has become of his children? — His children have become men. — What has become of your son? — He has become a great man. — Has he become learned? — He has become learned. — What has become of my book? — I do not know (*Haud scio*) what has become of it. — Have you torn it? — I have not torn it. — What has become of our neighbor? — I do not know what has become of him. — When did your father set out? — He set out yesterday. — Have our friends already set out? — They have not yet set out. — With whom have you spoken? — I have spoken with my neighbor. — Has any one spoken to those men? — No one has spoken to them. — Whose money have they squandered? — They have squandered their own. — Has any one exhorted you? — My master has exhorted me. — Has your brother obtained the preference? — He has not obtained it. — Have you flattered any one? — I never flatter any one. — Do our enemies flatter us? — They do flatter us. — Has your father remained at home? — He has remained. — Did he remain at home yesterday? — He did not remain at home. — Have you been accustomed to go to the theatre? — I have not been accustomed to go. — Whom has your brother succeeded in office? — He has become the successor of his father.

Lesson XLVII. — PENSUM QUADRAGESIMUM SEPTIMUM.

OF THE SUPINES.

A. The supine in *um* always implies a purpose (*to, in order to, for the purpose of*), and is chiefly used after verbs of motion, such as *eo, abeo, venio, mitto, missus sum, do, &c.* As,

<i>Éo cúbítum, saltátum, venátum, ésum.</i>	I go to sleep, to dance, to hunt, to eat.
<i>Ábeo exulátum, pátriam defénsum, pácem petítum.</i>	I go off into exile, to defend my country, to sue for peace.
<i>Vénio quéstum, sciscitátum, gratulátum.</i>	I come to complain, to inquire, to congratulate.
<i>Rédeo spectátum, obsecrátum, hiemátum.</i>	I return to see, to beseech, to winter.
<i>Missus sum bellátum, consúltum.</i>	I have been sent to wage war, to consult.
<i>Dô álicui áliquam núptum.</i>	I give some one in marriage.

B. RULE. — Supines in *um* have an active sense, and govern the same cases as their verbs.* E. g.

<i>Divitiácus Rômam ad senátum vénit, auxiliúm postulátum.</i>	Divitiacus came to Rome to the senate, in order to ask for aid.
<i>Venerunt questum injúrias, ét ex foédere rés repelítum.</i>	They came to complain of injuries, and to demand restitution according to the treaty.
<i>Nôn égo Graiis servítum mátribus íbo.</i>	I shall not go to serve Grecian matrons.
<i>Hánnibal invíctus pátriam defénsum revocatús est.</i>	Hannibal was recalled unconquered to defend his country.
<i>Cóctum égo, nôn vapulátum conductús súm.</i>	I was employed to cook, not to be flogged.
<i>Missus ést sciscitátum, quíbus précibus supplicíisque déos póssent placáre.</i>	He was sent to inquire by what prayers or offerings they might appease the gods.

REMARKS.

1. The verb *ire* with the supine in *um* is sometimes equivalent to the English *I will, I am about*; as, *Cur te is perditum?* Why will you

* The supines in *um* and *u* are, in point of form, nouns of the fourth declension, the former in the accusative, the latter in the ablative or dative (when *u* = *ui*). Their construction, however, shows them to be parts of the verb.

make yourself unhappy? *Fuere cives, qui seque remque publicam perditum irent*, There were citizens, who were engaged in ruining both themselves and the republic. But *ire* with the supine is frequently nothing more than a circumlocution for the same tense of the verb; as, *ultum ire* = *ulcisci*, to revenge; *raptum eunt* = *eripiunt*, they plunder; *perditum eamus* = *perdamus*, we may ruin.

2. The supine in *um* retains its active signification with a passive verb. E. g. *Contumeliam mihi per hujusce petulantiam factum itur*, They are insulting me with the petulance of this man.

3. In connection with the passive infinitive *iri*, the supine in *um* serves to form the future infinitive passive; as, *amatum iri*, to be about to be loved; *auditum iri*,* to be about to be heard, &c. (Cf. Lesson XLVIII. B.)

4. Many verbs want the supine in *um*. In these cases (and often also where the supine exists), the purpose implied in the verb of motion may be indicated by various other constructions; as, *Venio spectatum, ad spectandum, spectandi causâ, spectaturus, ut spectem*, or *spectare*, I come to see, for the sake of seeing, about to see, &c. In general, the use of the supine is not extensive, and the best writers more frequently prefer the gerund with *ad* or *causâ*, or the future participle in *urus*. (Cf. Lesson XXX. D.)

C. The supine in *u* is used in a passive sense after *fas*, *nefas*, *opus*, and after adjectives signifying good or bad, pleasant or unpleasant, worthy or unworthy, easy or difficult, and the like. E. g.

Si hoc fûs est dictu.

Nefas est dictu.

Ita dictu opus est.

Honestum, dignum, tûrpe, mirabile est dictu.

Facile, difficile, melius, optimum est factu.†

Quid est tam jucundum cognitu atque auditu, quam sapientibus sententiis gravibusque verbis ornata oratio?

Sapiens vitatu, quidque petitu sit melius, causas reddet tibi.

Hernici nihil usquam dictu dignum ausi sunt.

If it is right to say so.

It is impiety to say so.

Thus we must say.

It is honorable, worthy, disgraceful, wonderful to tell or to be told.

It is easy, difficult, better, best, to do or to be done.

Is there anything so delightful to know and to hear as a discourse replete with sage sentiments and weighty arguments?

The philosopher will render you an account of what it is best to avoid, and what best to seek.

The Hernici never achieved anything worth mentioning anywhere.

* The passive infinitive *iri* in this connection is used impersonally.

† So likewise *dulce auditu*, sweet to hear; *mollissimum tactu*, of the softest touch; *facile inrentu*, easy to find, or to be found; *speciosa dictu*, plausible to be said; *foedum inceptu*, foul to be undertaken, &c.

REMARKS.

1. The supine in *u* does not govern any case, and is hence put with the passive voice. It is commonly rendered like the infinitive passive, but frequently better translated actively. The supines thus employed are not numerous. The principal are *dictu*, *auditu*, *cognitu*, *factu*, *invenitu*, *memoratu*.

2. The adjectives most frequently found in connection with this supine are *bonus*, *parrus*, *magnus*, *dulcis*, *gravis*, *levis*, *fidus*, *durus*, *deformis*, *speciosus*, *dignus*, *indignus*, *proclivis*, *facilis*, *difficilis*, *mirabilis*, and others in *lis*; also *rārus*, *necessarius*, *acerbus*, *vehemens*, *turpis*, *foedus*, &c.

3. The supine in *u* sometimes (though rarely) occurs with a verb; as, *Pulei dictu*, It is shameful to be said. *Prīmus cubitu surgat*, *postrēnus cubitum eat*, Let him (the steward) be the first to rise and the last to go to bed. *Priusquam ego obsonātu redeo*, Before I return from the purchase of food.*

4. Instead of the supine in *u*, especially after *facilis* and *difficilis*, the following constructions frequently occur:—

a.) The infinitive present; as, *Facile est vincere non repugnantēs*, It is easy to conquer where there is no resistance. *Id dicere obscœnum est*, It is obscene to say so.

b.) The gerund with *ad*; as, *Facillimus ad concoquendum*, The easiest to cook. *Jucundum ad audiendum*, Delightful to hear or to be heard.

c.) The passive voice and the adjectives *facile*, *difficile*, &c. as adverbs. E. g. *Non facile dijudicatur amor verus et fictus*, Real love and feigned are not easily distinguished.

d.) Sometimes the present participle, and more rarely a supine in *um*; as, *Decemviri colloquentibus erant difficiles*, The decemviri were difficult of access. *Optimum factum*, Best to do.

e.) Quite frequently a verbal noun in the case required by the adjective; as, *Justae causae facilis est defensio*, The defense of a just cause is an easy one. *Difficilis est animi, quid aut qualis sit*, intelligentia (= *Difficile est intellectu, quid, &c.*), It is difficult to understand the nature of the mind. So *jucunda potui* (for *potu*), Delightful to drink. *Facilis divisui*, Easy to divide. *Erant rari aditus*, They were rarely to be seen (rare of access). *Cognitione dignum*, Worth knowing.

	INF.	PERF.	SUPINE.†
To do — done.	<i>Agĕre</i>	— <i>ēgi</i> ,	<i>actum</i> .
To make (do) — made.	<i>Facĕre</i>	— <i>fēci</i> ,	<i>factum</i> .
To make (manufacture) — made.	<i>Conficĕre</i>	— <i>confēci</i> ,	<i>confectum</i> .
To take off — taken off.	<i>Exuĕre</i>	— <i>exūi</i> ,	<i>exūtum</i> .

* In these cases the supine appears really as the ablative of a verbal substantive. But here the verbals in *io* are by far more common; e. g. *a frumentatione redire*, to return from a foraging expedition.

† The forms *actum*, *factum*, &c. may either be regarded as the supine "to act," "to do," or as the neuter of the perfect participle "acted," "done," &c.

To pull off — pulled off.
 To say — said.
 To speak — spoken.
 To converse with — conversed
 with.

To dare — dared.
 To cut — cut.
 To mow — mowed.

To burn — burnt.

To wash — washed.

To pick up — picked up.

To preserve — preserved.

To tear — torn.

What have you done ?
 I have done nothing.
 Has the tailor made my coat ?
 He has made it.
 He has not yet made it.
 Have you taken off your clothes ?
 I have taken them off.
 Have they taken off their boots ?
 They have not taken them off.
 Have we taken off our hats ?
 You have not taken off your hats.
 Has he told you that ?
 He has told me.
 Who has told him that ?
 I have told him myself.
 Are you the brother of my friend ?
 I am.
 With which man have you spoken ?

I have spoken with that man.
 Have you spoken to your friend ?

I have spoken to him.
 Which gloves have you picked up ?

I have picked up yours.
 Have you preserved my books ?

I have not preserved them.
 Which books have you burnt ?

I have burnt no books.

Detrahère — detraxi, detractum.
 Dicere — dixi, dictum.
 Loqui — locutus sum.
 Collòqui — collocutus sum.

Audère — ausus sum.
 Secare — secui, sectum.
 Metere — messui, messum.
 { Combürere — combussi, combustum.
 { Concremare — ävi, ätum.
 Lavare — lävi, lavatum (lautus, lötus).
 Tollere — sustuli, sublätum.
 { Servare — ävi, ätum.
 { Seponere — posui, positum.
 Lacerare — ävi, ätum.

Quid fecisti (egisti) ?
 Ego nihil feci.
 Confecitne sartor meam togam ?
 Confecit vero.
 Eam nondum confecit.
 Exuistine te vestibus ?
 Sic est, exui.
 Detraxeruntne sibi caligas pedibus ?
 Non detraxerunt.
 Num nos capita nudavimus ?
 Vos capita non nudavistis.
 Dixitne tibi hoc ?
 Dixit vero.
 Quis hoc (illud) ei dixit ?
 Egomet ipse.
 Esne tu frater amici mei ?
 Sum vero.
 Cum quo homine locutus es ?

Collocutus sum cum homine illo.
 Locutusne es amico tuo (ad amicum tuum) ?
 Locutus sum (ei, ad eum).
 Quae digitäbula sustulisti ?

(Sustuli) tua.
 Servavistine (servastine) libros meos ?

(Eos) non servavi.
 Quos libros combussisti ?
 { Nillos (combüssi).
 { Ego non ullos libros combüssi.

Have you torn any shirts ?	<i>Lacerásti aliqua indúsia ?</i>
I have torn some.	<i>Lacerávi nonnulla.</i>
Has he torn any ?	<i>Núm quae lacerávit ?</i>
He has torn none.	<i>Nôn lacerávit.</i>
	<i>Núlla lacerávit.</i>
What have ye washed ?	<i>Quid lavistis ?</i>
We have washed our white handkerchiefs.	<i>Muccínia nóstra cándida lávimus.</i>
What have they cut ?	<i>Quíd secuérunt ?</i>
They have cut our canes.	<i>Secuérunt bácula nóstra.</i>

EXERCISE 92.

Have you anything to do ? — I have nothing to do. — What has your brother to do ? — He has to write letters. — What hast thou done ? — I have done nothing. — Have I done anything ? — You have torn my clothes. — What have your children done ? — They have torn their beautiful books. — What have we done ? — You have done nothing ; but your brothers have burnt my fine chairs. — Has the tailor already made your coat ? — He has not yet made it. — Has your shoemaker already made your boots ? — He has already made them. — Have you sometimes made a hat ? — I have never made one. — Hast thou already made thy purse ? — I have not yet made it. — Have our neighbors ever made books ? — They made some formerly. — How many coats has your tailor made ? — He has made thirty or forty of them. — Has he made good or bad coats ? — He has made (both) good and bad (ones). — Has our father taken his hat off ? — He has taken it off. — Have your brothers taken their coats off ? — They have taken them off. — Has the physician taken his stockings or his shoes off ? — He has taken off neither the one nor the other. — What has he taken away ? — He has taken away nothing, but he has taken off his large hat. — Who has told you that ? — My servant has told it to me. — What has your cousin told you ? — He has told me nothing. — Who has told it to your neighbor ? — The English have told it to him. — Are you the brother of that youth ? — I am. — Is that boy your son ? — He is. — How many children have you ? — I have but two. — Has the bailiff gone to the market ? — He has not gone thither. — Is he ill ? — He is. — Am I ill ? — You are not. — Are you as tall as I ? — I am. — Are your friends as rich as they say ? — They are. — Art thou as fatigued as thy brother ? — I am more (so) than he.

EXERCISE 93.

Did you come to complain ? — I did not come to complain ; I came to inquire and to congratulate. — Were they sent to see ? — They were sent to see and to congratulate. — Did he return (*Rediitne*) to make war ? — No, he returned to sue for peace. — Have you spoken to my father ? — I have spoken to him. — When did you speak to him ? — I spoke to him the day before yesterday. — Have you sometimes spoken with the Turk ? — I have never spoken with him. — How many times have you spoken to the captain ? — I have spoken

to him six times. — Has the nobleman ever spoken with you? — He has never spoken with me. — Have you often spoken with his son? — I have often spoken with him. — Have you spoken with him oftener than we? — I have not spoken with him so often as you (have). — To which son of the nobleman have you spoken? — I have spoken to the youngest (*minimus natu*). — To which men has your brother spoken? — He has spoken to these. — What has your gardener's son cut? — He has cut trees. — Has he cut (*messuine*) corn? — He has cut some. — Has he cut as much hay as corn? — He has cut as much of the one as of the other. — Have you picked up my knife? — I have picked it up. — What have you picked up? — We have picked up nothing. — Have you burnt anything? — We have burnt nothing. — Hast thou burnt my fine ribbons? — I have not burnt them. — Which books has the Greek burnt? — He has burnt his own. — Which ships have the Spaniards burnt? — They have burnt no ships. — Have you burnt paper? — I have not burnt any. — Has the physician burnt notes? — He has burnt none. — Have you had the courage to burn my hat? — I have had the courage to burn it. — When did you burn it? — I burnt it yesterday. — Where have you burnt it? — I have burnt it in my room. — Who has torn your shirt? — The ugly boy of our neighbor has torn it. — Has any one torn your books. — Nobody has torn them. — Is it right to do so? — It is wrong. — Is it wonderful to be told? — It is very wonderful (*permirabile*). — What is best to be done? — It is best to depart (set out). — Is there any so delightful to know and to hear as the Latin tongue? — There is nothing more delightful (*jucundius*). — What has he achieved? — It is not worth mentioning what he has achieved.

Lesson XLVIII. — PENSUM DUODEQUINGESIMUM.

OF THE INFINITIVE MOOD.

A. The infinitive mood expresses the action of the verb in an indefinite or general manner, but at the same time represents it either as completed or uncompleted, i. e. as present, past, or future.

Hence the infinitive of Latin verbs has three tenses: the *present*, *perfect*, and *future*. For each of these the active and the passive voices both have separate forms. They are:—

1. The present infinitive active, derived from the first root of the verb; as, *amāre*, *monēre*, *lĕgĕre*, *audire*, to love, admonish, read, hear.*

* Compare Lesson XXIV. B. C.

2. The present infinitive passive, likewise derived from the first root; as, *amāri*, *monēri*, *legi*, *audiri*, to be loved, admonished, read, heard.*

3. The perfect infinitive active, formed from the second root by adding *isse*; as, *amāvisse* (*amāsse*),† *monūisse*, *lēgisse* *audivisse* (*audisse*), to have loved, admonished, read, heard.

4. The perfect infinitive passive, formed by combining *esse* or *fuisse* with the perfect participle; as, *amātum* (*am*, *um*)‡ *esse* or *fuisse*, to have been loved, &c.

5. The future infinitive active, formed by adding *esse* to the future participle active; as, *amātūrum* (*am*, *um*)§ *esse*, to be about to love, &c.

6. The future infinitive passive, formed by adding the passive infinitive of *ire* to the supine in *um*; as, *amātum iri*, to be about to be loved, &c.

B. The following paradigms exhibit all the forms of the infinitive mood, both active and passive.

FIRST CONJUGATION.

INFINITIVE ACTIVE.

PRES. *amāre*, to love.

PERF. *amāvisse* (*amāsse*), to have loved.

FUT. *amātūrum esse*, to be about to love.

INFINITIVE PASSIVE.

amāri, to be loved.

amātum esse or *fuisse*, to have been loved.

amātum iri, to be about to be loved.

SECOND CONJUGATION.

PRES. *monēre*, to remind.

PERF. *monūisse*, to have reminded.

FUT. *monitūrum esse*, to be about to remind.

monēri, to be reminded.

monitum esse or *fuisse*, to have been reminded.

monitum iri, to be about to be reminded.

THIRD CONJUGATION.

PRES. *lēgere*, to read.

PERF. *lēgisse*, to have read.

FUT. *lectūrum esse*, to be about to read.

lēgi, to be read.

lectum esse or *fuisse*, to have been read.

lectum iri, to be about to be read.

FOURTH CONJUGATION.

PRES. *audire*, to hear

PERF. *audivisse* (*audisse*), to have heard.

FUT. *auditūrum esse*, to be about to hear.

audiri, to be heard.

auditum esse or *fuisse*, to have been heard.

auditum iri, to be about to be heard.

* Compare Lesson XXXIII. *B.*

† See page 289, Remarks.

‡ And when it occurs in the nominative, *amātus* (*a*, *um*) *esse* or *fuisse*, &c.

§ And in the nominative *amāturus* (*a*, *um*) *esse*, &c.

REMARKS.

1. Instead of the future infinitive active or passive, the periphrastic forms *fore*,* *ut*, or *futūrum esse*, *ut*, with the subjunctive, are often employed, especially when the verb has no supine or participle in *urus*. E. g. *Spēro fore* (or *futūrum esse*), *ut venias*, for *Spēro te ventūrum esse*, I hope that you will come. *Credo fore ut epistola scribātur*, instead of *Credo epistolam scriptum iri*, I think that the letter will be written. So also in the past tenses: *Sperābam fore, ut venires*, I hoped that you might come. *Credēbam fore, ut epistola scriberētur*, I thought that the letter would be written. And of an act completed at some future time: *Spero fore, ut vērīs* (perf. subj.), I hope that you will have come. *Sperābam fore, ut vērisses*, I hoped that you might have come. *Credo* (*Credēbam*) *epistolam scriptam fore*, I think (thought) that the letter will be (would be) written.

2. Neuter verbs (unless they are used impersonally) have generally the infinitives of the active voice only. Many of this class want the supine and future participle, and have consequently *fore ut*. E. g.

Irē,	ivisse,	Itūrum esse.
Vēnirē,	vēnisse,	ventūrum esse.
Esse,	fuisse,	futūrum esse.
Posse,	pōtuisse,	<i>fore, ut possim.</i>
Velle,	vōluisse,	<i>fore, ut velim, &c.</i>

	INF.	PERF.	SUPINE.
To drink — drink.	Bibere	— bibi,	—.
To carry — carried.	{ Ferre	— tūli,	lātum.
	{ Portare	— āvi,	ātum.
To bring — brought.	{ Afferre	— attūli,	allātum.
	{ Apportare	— āvi,	ātum.
To send — sent.	Mittere	— misi,	missum.
To write — written.	Scribere	— scripsi,	scriptum.
To learn — learnt.	Discere	— didici,	—.
To see — seen.	Videre	— vidi,	visum.
To give — given.	Dare	— dēdi,	dātum.
To lend — lent.	{ Commodare	— āvi,	ātum.
	{ Credere	— credidi,	creditum.
To go — gone.	Irē	— ivi,	itum.
To come — come.	Vēnirē	— vēni,	ventum.
To know (to be acquainted with) — known.	{ Nōsse	— nōvi,	nōtum.
	{ Cognoscere	— cognōvi,	cognitum.
Did you drink some of my wine?	Bibistne de vīno meo?		
I did not drink (any of it).	Nōn bibi.		
Has he brought me the book?	Apportavistne (attulistne) mīhi librum?		

* This is the present infinitive of the obsolete *fūo*, I am; but generally = *futurum esse*. The only remaining forms of *fūo* in actual use are the imperf. subj. *fōrem, fōres, fōret*, —, —, *fōrent*.

He has brought it.	Apportâvit (attûlit).
Did they send us letters?	{ Miséruntne nobis litteras?
	{ Dederuntne litteras ad nos?
	{ Nôn misérunt.
They have sent none.	{ Dedérunt nûllas.
Did we write notes?	Scripsimûsne schédûlas?
We have written some.	Scripsimus véro nonnûllas.
Have you seen the man?	Vidistisne hominem?
We have not seen him.	(Eum) nôn vidimus.
Have you seen my book?	Ân vidistis librûm meum?
Yes, we have seen it.	Véro quidem, vidimus.
Where have you seen it?	Ubnam eum vidistis?
(We have seen it) in your room.	(Vidimus eum) in cubiculo tuo.
Have you become acquainted with (do you know) those people?	Nostine (cognovistine) homines illos?
I have become acquainted with them.	Sâne quidem, ego eos novi (cognovi).
Have you known these men?	Notine tibi fuérunt homines illi?
I have not known them.	Nôn fuérunt.
Do you learn to write?	Discisne scribere?
Yes, I am learning it.	Ita est, disco.
I am learning the art of writing.	Ego artem scribendi edisco.
Have you learnt to read Latin?	Didicistine légere Latíne (litteras Latínas)?
I have learnt it.	Dídici.
Of whom?	Apud quem (a quô)?
Of my master.	Apud magistrum meum (a magistro meo).
When did you lend me that umbrella?	Quándo mihi umbráculum illud commodavísti?
(I lent it to you) day before yesterday.	Núdius tertius.
Did the man come to your father?	Ivítne hómo ad pátrém túum?
He did come.	Ivit véro.
Did your brother go out into the fields?	Exiítne fratréculus túus in ágros?
He did go out.	Éxiit.
At what time did you come into the city?	Quô témpore venístis in úrbem?
(We came) yesterday evening.	(Vénimus) héri vésperi.
When did they come home?	Quándo advenérunt (illi) dómum suam?
They came this morning.	Advenérunt hódie máne.
Where have you seen my cousin?	Úbi (quô lóco) consobrinum meum vidísti (conspéxisti)?
I have seen him in the theatre.	Ego eum in theátro vidi (conspéxi).
To get, order (anything to be done). See page 170.	{ Jubere — jussi, jussum. { Curare — avi, átum.

To get anything mended.	{ Aliquid reparāri jubēre.
To get anything washed.	{ Aliquid reficiendum curāre.
To get anything made.	{ Aliquid lavāri jubēre.
Are you getting a coat made ?	{ Aliquid abluendum curāre.
I am getting one made.	{ Aliquid confici jubēre.
I have ordered (got) one made.	{ Aliquid conficiendum curāre.
Has your brother had his shirt washed ?	{ Jubēsne tógam cónfici ?
He has (had it done).	{ Curāsne tibi tógam conficiendam ?
Have you ordered your stockings to be washed ?	{ Júbeo véro ūnam cónfici.
I have ordered them to be washed.	{ Curo ūnam conficiendam.
Have you had your shoes mended ?	{ Jússi ūnam cónfici.
We have not had them mended.	{ Égo ūnam conficiendam curāvi.
The cravat.	{ Curavítne fráter tuus indúsi- suum lavándum ?
To bind (a book).	{ Curávit id faciéndum.
Have you sometimes had cravats mended ?	{ Jussistne tú tibialia túa lavári ?
I have had some mended some-times.	{ Jússi (éa lavári).
Have you ordered your book to be bound ?	{ Curavístisne cálceos véstros refici- éndos ?
I have ordered it to be bound.	{ Reficiéndos éos nōn curávimus.
By whom have you had your books bound ?	{ *Focāle, is, n.
I have had them bound by our neighbor, the binder.	{ Compingo, ĩre, pēgi, pactum.
The bookbinder.	{ Curávistne interdum focālia refi- cienda ?
	{ Curávi véro interdum nonnulla reficienda.
	{ Jussistne líbrum túum compingi ?
	{ Sáne quídem, jússi éum compingi.
	{ Cui líbros túos compingendos cre- didisti ?
	{ Égo éos vicino nōstro, bibliopégo, compingendos credídi.
	{ *Bibliopegus, i, m.
	{ *Librōrum compactor, ōris, m.

EXERCISE 94.

Have you drunk wine ? — I have drunk some. — Have you drunk much of it ? — I have drunk but little of it. — Hast thou drunk some beer ? — I have drunk some. — Has thy brother drunk much good cider ? — He has not drunk much of it, but enough. — When did you drink any wine ? — I drank some yesterday and to-day. — Has the servant carried the letter ? — He has carried it. — Where has he carried it to ? — He has carried it to your friend. — Have you brought us some apples ? — We have brought you some. — How many apples have you brought us ? — We have brought you twenty-five of them. — When did you bring them ? — I brought them this morning. — At

what o'clock? — At a quarter to eight. — Have you sent your little boy to the market? — I have sent him thither. — When did you send him thither? — This evening. — Have you written to your father? — I have written to him. — Has he answered you? — He has not yet answered me. — Have you ever written to the physician? — I have never written to him. — Has he sometimes written to you? — He has often written to me. — What has he written to you? — He has written to me something. — Have your friends ever written to you? — They have often written to me. — How many times have they written to you? — They have written to me more than thirty times. — Have you ever seen my son? — I have never seen him. — Has he ever seen you? — He has often seen me. — Hast thou ever seen any Greeks? — I have often seen some. — Have you already seen a Syrian? — I have already seen one. — Where have you seen one? — At the theatre. — Have you given the book to my brother? — I have given it to him. — Have you given money to the merchant? — I have given some to him. — How much have you given to him? — I have given to him fifteen crowns. — Have you given gold ribbons to our good neighbors' children? — I have given some to them. — Will you give some bread to the poor (man)? — I have already given some to him. — Wilt thou give me some wine? — I have already given you some. — When didst thou give me some? — I gave you some formerly. — Wilt thou give me some now? — I cannot give you any.

EXERCISE 95.

Has the American lent you money? — He has lent me some. — Has he often lent you some? — He has lent me some sometimes. — When did he lend you any? — He lent me some formerly. — Has the Italian ever lent you money? — He has never lent me any. — Is he poor? — He is not poor; he is richer than you. — Will you lend me a crown? — I will lend you two of them. — Has your boy come to mine? — He has come to him. — When? — This morning. — At what time? — Early. — Has he come earlier than I? — At what o'clock did you come? — I came at half past five. — He has come earlier than you. — Where did your brother go to? — He went to the ball. — When did he go thither? — He went thither the day before yesterday. — Has the ball taken place? — It has taken place. — Has it taken place late? — It has taken place early. — At what o'clock? — At midnight. — Does your brother learn to write? — He does learn it. — Does he already know how to read? — He does not know how yet. — Have you ever learnt German? — I learnt it formerly, but I do not know it. — Has your father ever learnt French? — He has never learnt it. — Does he learn it at present? — He does learn it. — Do you know the Englishman whom I know? — I do not know the one whom you know; but I know another. — Does your friend know the same nobleman whom I know? — He does not know the same; but he knows others. — Have you known the same men whom I have known. — I have not known the same; but I have known others. — Have you ever had your coat mended? — I have sometimes

had it mended. — Hast thou already had thy boots mended? — I have not yet had them mended. — Has your cousin sometimes had his stockings mended? — He has several times had them mended. — Hast thou had thy hat or thy shoe mended? — I have neither had the one nor the other mended. — Have you had my cravats or my shirts washed? — I have neither had the one nor the other washed. — What stockings have you had washed? — I have had the thread stockings washed. — Has your father had a table made? — He has had one made. — Have you had anything made? — I have had nothing made.

Lesson XLIX. — PENSUM UNDEQUINQUAGESIMUM.

OF PARTICIPLES.

A. Of the four participles of the Latin verb, the present active and the future passive are formed from the first root of the verb, and the future active and perfect passive from the third. (Cf. Lesson XXVIII. B. 8, 9, and D. 1, 2.) The terminations of these participles for the respective conjugations are: —

PRES. ACT. 1. *ans*, 2. *ens*, 3. *ens* (*iens*), 4. *iens*.
 FUT. ACT. 1. *ātūrus*, 2. *ītūrus*, 3. *tūrus*, 4. *ūtūrus*.
 PERF. PASS. 1. *ātus*, 2. *ītus*, 3. *tus*,* 4. *ītus*.
 FUT. PASS. 1. *andus*, 2. *endus*, 3. *endus* (*ēendus*), 4. *ēendus*.

B. The following paradigms exhibit the participles of the several conjugations in regular order: —

FIRST CONJUGATION.

ACTIVE.		PASSIVE.	
PRES.	<i>āmans</i> , <i>loving</i> .	PERF.	<i>āmātus</i> , <i>a, um</i> , <i>loved</i> .
FUT.	<i>āmātūrus</i> , <i>a, um</i> , <i>about to love</i> .	FUT.	<i>āmandus</i> , <i>a, um</i> , <i>to be loved</i> .

SECOND CONJUGATION.

PRES.	<i>mōnens</i> , <i>reminding</i> .	PERF.	<i>mōnītus</i> , <i>a, um</i> , <i>reminded</i> .
FUT.	<i>mōnītūrus</i> , <i>a, um</i> , <i>about to remind</i> .	FUT.	<i>mōnendus</i> , <i>a, um</i> , <i>to be reminded</i> .

THIRD CONJUGATION.

PRES.	<i>lēgens</i> , <i>reading</i> .	PERF.	<i>lectus</i> , <i>a, um</i> , <i>read</i> .
FUT.	<i>lectūrus</i> , <i>a, um</i> , <i>about to read</i> .	FUT.	<i>lēgendus</i> , <i>a, um</i> , <i>to be read</i> .

* On the irregularities of the third root of the second and third conjugations, see Lesson XLVI. A. Rem. 1–6.

PRES. <i>cāpiens, taking.</i>	PERF. <i>captus, a, um, taken.</i>
FUT. <i>captūrus, a, um, about to take.</i>	FUT. <i>cāpiendus, a, um, to be taken.</i>

FOURTH CONJUGATION.

PRES. <i>audīens, hearing.</i>	PERF. <i>auditus, a, um, heard.</i>
FUT. <i>audītūrus, a, um, about to hear.</i>	FUT. <i>audīendus, a, um, to be heard.</i>

C. Deponent verbs generally have all the participles. Of these the future in *dus* is passive, like that of other verbs, but the perfect participle in *tus* has commonly an active sense. E. g.

PRES.	<i>hortans, vīrens, sēquens, blandiens, exhorting, fearing, following, flattering.</i>
PERF.	<i>hortātus, verītus, secūtus, blandītus, having exhorted, feared, followed, flattered.</i>
FUT. ACT.	<i>hortatūrus, verītūrus, sectūrus, blandītūrus, about to exhort, fear, follow, flatter.</i>
FUT. PASS.	<i>hortandus, verendus, sequendus, blandiendus, to be exhorted, feared, followed, flattered.</i>

REMARKS.

1. The present participle in *ns* is declined like an adjective of one termination (cf. page 21), and the participles in *us, a, um*, like *bonus*.

2. Participles sometimes drop the distinction of time and assume the character of adjectives or nouns. E. g. *amans*, loving (in love), or a lover; *doctus*, learned; *nātus*, a son. When employed as adjectives, they become susceptible of comparison. (Cf. Lesson XLI. C. and F.)

3. Neuter verbs generally have only the participles of the active voice. Of some, however, the future passive participle in *dum* is used impersonally.* Others again have also a perfect participle, which sometimes has a passive and sometimes an active sense.

4. The perfect participle of deponent verbs is generally active. The following sometimes occur also in the passive sense: *adeptus, comitātus, commentātus, complexus, confessus, contestātus* and *detestātus*, *populātus* and *depopulātus*, *dimensus* and *emensus*, *effātus*, *ementitus*, *emerītus*, *expertus* and *inexpertus*, *execrātus*, *interpretātus*, *meditātus*, *metātus*, *moderātus*, *opinātus*, *pactus*, *partitus*, *perfunctus*, *periculātus*, *stipulātus*, *testātus*. E. g. *Depopulatus agrum*, Having devastated the field. *Depopulatum agrum*, The devastated field. *Partitus exercitum*, Having divided the army. *Partito exercitu*, The army having been divided.

5. The following perfect participles, though from active verbs, are also employed in an active sense: *juratus*, having sworn; *pransus*,

* Compare page 118, note *.

having taken lunch; *coenātus*, having dined; *pōtus*, having drunk. To these add *ausus*, *gavisus*, *solūtus*, *fīsus*, *confīsus*; *exūsus*, *perūsus*, and *pertaesus*.

6. The English perfect participle active, of which Latin verbs generally are destitute, is commonly rendered either by a separate clause, or by the ablative of the passive participle. E. g. "When he had exterminated the kings," is either *Quum reges exterminasset*, or passive, *Regibus exterminātis*, The kings having been exterminated. The latter is called the *Ablative Absolute*, on which see Lesson LXXIII.

7. The genitive plural of participles in *rus* rarely occurs, except that of *futūrus*.

8. The present participle of the verb *sum* is wanting, the obsolete *ens* occurring only in the compounds *ahens*, *praesens*, and *potens*. The present participle of *eo*, I go, is *iens*, gen. *euntis*.

CONJUGATIO PERIPHRASTICA.

D. The participles in *rus* and *dus*, with the auxiliary *sum*, give each of them rise to a new conjugation, called the *conjugatio periphraastica*. In this connection the participle in *rus* denotes an *intention*, and that in *dus*, *necessity* or *propriety*. (Cf. Lesson XXV. C. D.) E. g.

1. *Amātūrus sum, I am about to love (on the point of loving).**

INDICATIVE.	SUBJUNCTIVE.
PRES. amātūrus sum	amātūrus sim
IMP. amātūrus eram	amātūrus essem
PERF. amātūrus fui	amātūrus fuērim
PLUP. amātūrus fuēram	amātūrus fuisset.
FUT. amātūrus ero.†	

INFINITIVE.

PRES. amātūrum esse. PERF. amātūrum fuisse.

2. *Amandus sum, I am to be loved, or must be loved ‡*

INDICATIVE.	SUBJUNCTIVE.
PRES. amandus sum	amandus sim
IMP. amandus eram	amandus essem
PERF. amandus fui	amandus fuērim
PLUP. amandus fuēram	amandus fuisset.
FUT. amandus ero	
FUT. PERF. amandus fuēro.	

INFINITIVE.

PRES. amandum esse. PERF. amandum fuisse.

* And so in the remaining tenses, INDIC. *I was, have been, had been, shall be, about to love.* SUBJ. *that I may be, might be, may have been, might have been, about to love.*

† The Future Perfect *amatus fuero* does not occur.

‡ And so in the remaining tenses: — IND. *I was to be loved, I shall have to be loved, &c.*, always with the agent in the dative. E. g. *tibi, hominibus, nemini*, by you, by men, by no one. See Lesson XXV. C. D.

OF THE USE OF PARTICIPLES.

E. Participles as such do not express any absolute determination of time, and can only be said to be present, past, or future, with reference to the time of the action denoted by the verb of the sentence in which they stand. Hence the verb with which they are connected may itself be either present, past, or future.

Participles have the agreement of adjectives. The noun with which they are in concord may be either in the nominative, as the subject of the sentence, or in one of the oblique cases governed by another word.

Participles govern the same cases as their verbs. *E. g.*

- | | |
|---|---|
| Hic adolescentulus est (erat, erit) jussis tuis obediens. | This youth is (was, will be) obedient to your commands. |
| Abituræ congregantur (congregabantur, congregabuntur) in loco certo. | When about to leave (just before leaving) they collect (did collect, will collect) together in a particular place. |
| Cæsar hostem profligatum persequitur (persecutus est, persequetur). | Cæsar pursues (has pursued, will pursue) the routed enemy. |
| Cæsar pontem in Arari faciendum curat (curavit, curabit). | Cæsar orders (did order, will order) a bridge to be constructed over the Arar. |
| Lex est recta ratio, imperans honesta, prohibens contraria. | The law is plain reason, commanding what is just, and prohibiting the contrary. |
| Jacet corpus dormientis, ut mortui. | The body of one sleeping (asleep) is like that of a dead man. |
| Proditionis insimulatus, ad omnia crimina respondit. | Accused of treason, he replied to all the charges brought against him. |
| Brundisium venimus, ubi tua felicitate navigandi | Having had your own good luck on our voyage, we arrived at Brundisium. |
| Magna pars hominum est, quæ navigatura de tempestate non cogitat. | There are many men, who never think of the weather, when they are about to sail. |
| Magna pars peccatorum tollitur, si peccatoris testis assistat. | A great many offences are prevented, if (where) there is a witness near those (who are) about committing them. |
| Equidem beatos puto, quibus Deorum munere datum est, aut facere scribenda, aut scribere loquenda. | I consider those happy, to whom it is vouchsafed either to achieve things destined to be recorded, or to record events destined to be repeated. |

F. Participles are frequently employed instead of subordinate clauses introduced by a relative pronoun, or by one of the conjunctions *while, when, if, because, although, &c.* E. g.

Plátó <i>scribens</i> mórtuus est.	Plato died <i>while</i> (in the act of) writing.
Dionýsius, Syracús <i>expúlsus</i> , Corinthi púeros docébat.	Dionysius, <i>after</i> having been expelled from Syracuse, was engaged in teaching at Corinth.
Tibérius, <i>trajectúrus</i> Rhénúm, commeátum ómnem transmissit.	Tiberius, <i>when</i> about crossing the Rhine, sent over all his supplies.
Sunt divítiae cértae, in quá-cúnque sórtis húmánae levitáte <i>permansúrae</i> .	There are certain riches, <i>which will remain</i> in every vicissitude of human fortune.
Pisistrátus primus Homéri líbros, <i>confúsos</i> ántea, sic disposuísse dúcitur, ut nunc habémus.	Pisistratus is said to have first arranged the poems of Homer, <i>which were confused</i> before, in the order in which we have them now.
Níhil affírmó, <i>dúbítans</i> plerúmque et míhi ípse <i>díffídens</i> .	I do not positively affirm anything, <i>since</i> I am myself uncertain and distrustful of myself.
Ut óculus, sic ánimus, sè <i>non vídens</i> , ália cérnit.	<i>Although</i> the mind, like the eye, <i>does not see</i> itself, it yet perceives other things.
Sócratis mórti illacrimáre sóleo, Platónem <i>légens</i> .	I always weep over the death of Socrates, <i>as often as (whenever)</i> I read Plato.
Epicúrus <i>nón erubescens</i> voluptátes perséquitur ómnes nominátim.	Epicurus enumerates the entire catalogue of pleasures <i>without blushing</i> .*

REMARKS.

1. Participles employed adjectively modify merely the noun, and not the entire sentence. E. g. *Terra sitiens*, The thirsting earth. *Bene tolerata paupertas*, Poverty well borne. *Metus magni mali impendentis*, The fear of a great impending evil. *Poenae merita remisso*, The remission of a merited punishment.

2. The perfect and future passive participles often supply the place of a verbal substantive. E. g. *Hac literae recituae*, The reading of this letter. *Ab urbe condita*, Since the founding of the city. *Post Christum natum*, After the birth of Christ. *Propter Africam delendam*, On account of the destruction of Africa. *Consilium urbis delendae*, The design for the destruction of the city.

* So also *non loquens*, without speaking, &c. But the English *without* (with verbs) is also expressed by the ablative of the perfect participle; as, *non expectato auxilio*, without expecting any help, &c.

3. After verbs of *seeing, hearing, or representing*, the present participle may stand, as in English, instead of the infinitive. E. g. *Socratem audio dicentem*, I hear Socrates say. *Catonem vidi in bibliothecā sedentem*, I saw Cato sitting in the library. *Xenophon facit Socratem disputantem*, Xenophon represents Socrates as maintaining.

4. After *habeo, teneo, possideo*, and similar verbs, and also after *volo, nolo, cupio, facio, oportet, do, reddo, and curo*, the perfect participle is used to designate a past event of which the result or consequences are still remaining. E. g. *Cognitum habeo*, I (have learnt and still) know. *Clausum teneo*, I keep shut. *Me excusatum volo*, I wish myself excused. *Perfidiam perspectam habebat*, He perceived the perfidy. *Exercitum coactum habebat*, He kept the army subjected. *Missos faciant honores*, Let them resign their claim to places of trust or honor. *Inventum tibi curābo*, I'll see him found for you.

5. The participle in *rus* is used by the later writers of the language (instead of the supine in *um*), after verbs of motion, to denote the purpose. E. g. *Catūla ad exercitum proficiscitur, signa illatūrus urbi*, Catiline goes to the army in order to invade the city. (Cf. Lesson XXX. D. Obs.) The present participle is sometimes put in the same sense; as, *Canes alium rogantes regem misere ad Jovem*, The dogs sent to Jupiter to ask for another king.

6. An intended effect or purpose is also indicated by the future participle in *dus*, after *curāre* (to order or get anything done), and also after *dāre, tradere, mittere, concedere, permittere, accipere, and suscipere, locare, conducere*, and similar verbs. E. g. *Conon muros dirutos Athenarum reficiendos curavit*, Conon ordered the demolished walls of Athens to be repaired. *Vita data est utenda*, Life is given us to be enjoyed. *Fabius saucios milites curandos dividit patribus*, Fabius distributes the wounded soldiers to be provided for by the senators. *Aedem Castoris P. Junius habuit tuendam*, P. Junius had the temple of Castor to guard. *Patriam vel diripiendam vel inflammandam reliquimus*, We have left our country either to be plundered or destroyed by fire.

EXERCISE 96.

Are you about to love? — I am about to love. — Are they going to read (*lecturus*)? — They are not going to read; they are going to write (*scripturus*). — Are we going to learn (*disciturus*) Latin? — We are going to learn it. — Were you about to read the book which I have lent you? — I was about to read it. — Were they about opening (*aperturus*) the window? — They were on the point of opening it. — Is he about to sell (going to sell, *venditurus*) his books? — He is not going to sell them. — Am I about going (*iturus*) to the theatre? — You are not going. — Was he going to give (*daturus*) you money? — He was about to give me some. — Was the physician about to come (*venturus*)? — He was on the point of coming. — Must you be loved (*amandus*)? — I must be loved. — By whom (*cui*) is your little boy to be loved? — He must be loved by his parents and teachers. — Must the letter be read (*legendus*)? — It must be read. — By whom?

— It must be read by his friends and neighbors. — Must the fire be lighted? — It is not to be lighted (*accendendus*): it is to be extinguished. — Must you set out on a journey*? — I must set out. — When was he obliged to set out? — He was obliged to set out this morning. — Must you go (*eundum*) into the garden? — I am not obliged to go there. — Must we breakfast (*jentandum*) now? — We are not to breakfast yet. — What is to be done by us? — We must speak Latin, and write letters to our friends.

EXERCISE 97.

Have you seen any one writing? — I have seen my father writing and reading by the fire. — Did they hear us speaking (*loquentes*)? — They did not hear us. — Where have you seen our friend? — I have seen him standing (*stantem*) by the window. — Where was your little brother last evening? — He was in his room, reading (*legens*) the book which you gave him. — Is our servant in the field? — No, he is in the garden cutting (*secans*) trees. — Does he keep the window open (*apertam*)? — No, he keeps it shut. — Do you wish to be excused? — I do wish to be excused. — Will you resign your claim (*missos facere*) to posts of honor? — I cannot resign it. — Do you not perceive the treachery (*perfidiam*)? — I do perceive it. — Did he give you the letter to read (to be read = *legendus*)? — He did give it (to me). — To whom did you give the shirts to be washed? — I have given them to my servant. — Did they lend us the books to be torn (*discindendus*)? — No; on the contrary, they have lent them to us to be read and remembered (*memoriā tenendos*). — Will you send me your gloves to mend (to be mended)? — I am unwilling to send them. — Has the tailor received coats to mend? — He has received coats and shirts to mend (*reficienda*). — Where have you left your hat to be repaired? — I have left it with (*apud*) the hatter. — Is the stranger coming to our house? — He is coming in order to bring you (*tibi allaturus*) the tobacco you have bought of him. — Did that happen (*evenit*) before (*ante*) or after the building of the city? — It happened after (*post*). — Did Socrates live (*vixitne Socrates*) after the birth of Christ? — No, he lived before it. — Was your brother rewarded? — No; on the contrary, he suffered (*affectus est*) a merited punishment. — Do you see the sailors coming? — I do not see them coming, but going away (*abeuntes*). — Where did you find your gloves? — I found them lying on the table. — Did you find your neighbor sitting by the fire? — No, I found him walking (*ambulantem*) in his garden.

* *Profiiscendumne tibi est?* And so the rest, according to Lesson XXV. D.

Lesson L.—PENSUM QUINQUAGESIMUM.

OF THE IMPERFECT TENSE.

A. The imperfect tense represents an action or state as incomplete, and going on at some past time. As,

<i>Amābam,</i>	{ I was loving (was engaged in loving).
	{ I loved, did love.*
<i>Scribēbam,</i>	{ I was writing (was occupied with writing).
	{ I wrote, did write.
<i>Amābar,</i>	{ I was (being) loved.
	{ I was the object of continued love.
<i>Litterae scribēbantur,</i>	{ A letter was being written.
	{ Some one was engaged in writing a letter.

B. The imperfect tense always involves a reference (either direct or indirect) to the time of another past action or event, which was either simultaneous with or antecedent to it. Hence, in narration, it frequently exchanges with the perfect indefinite, which, as the leading tense, then indicates the principal event, while the imperfect serves to point out the accessory circumstances connected with it. In its grammatical construction, however, the imperfect may either stand as the leading verb of an independent sentence, or subordinate in clauses introduced by a conjunction or a relative. It is thus used, —

I. With direct reference to another past action or event simultaneous with it. E. g.

Quūm Cæsar in Gálliam *vénit*, *altérius* factiōnis principes *erant* *Aédui*, *altérius* *Sequáni*.

When Cæsar arrived in Gaul, the *Ædui* *were* the leaders of the one party, and the *Sequani* of the other.

Quā tempestāte Carthaginiēses pleraēque *Áfricae* *imperitābant* *Cyrenēses* quōque *magni* atque *opulēnti fuēre*.

At the time when the Carthaginians *were* ruling nearly all Africa, the *Cyrenians* were also a great and opulent people.

Cimon *celeriter* ad principātum *pervēnit*. *Habēbat*† enim *satis* eloquēntiae, *súmmam* liberalitatem, *mágnam* prudéntiam.

Cimon rapidly advanced to the highest office of the state. For *he* *had* sufficient eloquence, the highest degree of liberality, and great sagacity.

* The Latin imperfect always implies duration or continuance of action (in the indicative at least), and has consequently the sense of the English *I was loving*. Sometimes, however, it is convenient to render it like the perfect indefinite: *I loved, did love*.

† The imperfect here denotes a *permanent* quality or characteristic, in opposition to the momentary event indicated by the perfect *pervēnit*.

Æqui sē in oppida receperunt murisque sē tenēbant.

The Æqui retreated into their towns, and kept themselves within their walls.

*Cæsar Alésiam circumvallare instituit. Erat oppidum in colle summo, cujus rādices duo duābus ex partibus flūmina subluēbant. Ante id oppidum planities patēbat; reliquis ex omnibus partibus colles oppidum cingebant.**

Cæsar began to invest Alesia. The town was situate on the top of a hill, whose base was washed on two sides by two rivers. In front of this town a plain extended; on all the remaining sides the town was surrounded by hills.

II. To denote frequently repeated past action, as exhibited either in individual habits, or in manners, customs, and usages. E. g.

L. Cássius idéntidem in causis quærere solēbat, cui bono fuisset.

L. Cassius, in hearing causes, was accustomed to inquire frequently for whose advantage it had been.

Dicēbat melius, quam scripsit, Horténsius.

Hortensius was wont to speak better than he wrote.

Majóres nostri libértis nōn multo sēcus ac sērvís imperābant.

Our ancestors were accustomed to command their freedmen very nearly like slaves.

Anseres Rómae públice alebántur in Capitólio.

It was customary at Rome to support geese at public expense in the Capitol.

Sócrates dicēbat (= dicere solēbat), omnes in eo, quód scirent, sátis esse eloquētes.

Socrates was accustomed to say, that all men were eloquent enough in what they knew.

III. To denote an event, in which the narrator participated as an eyewitness. E. g.

Úno die sex proéliis factis ad duórum míllium número ex Pompejánis cecidisse reperiebámus.†

Six battles having been fought in one day, we found that nearly two thousand of Pompey's party had been killed.

Eódem fere témpore póns in Ibéro própe effectus nuntiābátur, et in Sicóri vādum reperiebátur.

About the same time it was reported (to us) that a bridge over the Ebro was nearly completed, and a ford over the Segre found.

REMARKS.

1. The imperfect sometimes expresses merely a *conatus*, i. e. an attempt, effort, or intention. E. g. *Consúles sedābant tumultus, sedā-*

* The imperfect (*erat, subluēbant, &c.*) of this example denotes *permanent situation*, in opposition to the comparatively momentary event indicated by the perfect *instituit*. So the *tenēbant* of the preceding example.

† The language of Cæsar, who was himself engaged in the events described.

do interdum morēbant, The consuls were attempting to quell the insurrection, but in doing so they sometimes only excited it. *Cato pro lege, quae abrogabātur, ita disseruit*, Cato spoke in favor of the law, which it was attempted to abolish, in the following manner.

2. The imperfect is sometimes used to represent an action or condition as past, though still existing at the time of the narrator. E. g. *Manus etiam data est elephantis, quia propter magnitudinem corporis difficēles aditus habēbant ad cibos*, Elephants were furnished with a trunk, because, owing to the hugeness of their structure, they had (at the time they were thus furnished) a difficult access to their food.

3. In epistolary correspondence, the Romans frequently employ the imperfect or the perfect where in English we put the present. E. g. *Haec scribēbam mediā nocte*, I wrote (= I write) this at midnight. *Novi nihil nunc erat apud nos. Quae ad eam diem, quum haec scribēbam, audiverāmus, inanis rumor videbatur*, — There is at present nothing new with us. What we had (have) heard up to the day I wrote (write), appeared (appears) to be an empty rumor.

4. Instead of the imperfect indicative, the historians frequently use the present infinitive, in order to impart animation to the narrative. E. g. *Neque post id locorum Jugurthae dies aut nox ulla quieta fuisse; neque loco neque mortali cuiquam aut tempori satis credēre; cives, hostes juxta metuēre; circumspectare omnia et omni metu pavescēre; alio atque alio loco saepe contra decus regum noctu requiescēre*, &c. Subsequently to that time Jugurtha had not a single quiet day or night; nor did he exactly trust any place or occasion, or any of his fellow-men: he dreaded citizens and enemies alike; he suspected everything, and trembled under the influence of every species of apprehension, &c. This is called the *Infinitivus Historicus*.

5. The above remarks concerning the use of the imperfect apply to the indicative alone. On the sense of the imperfect subjunctive, see *D.* and *E.* of this Lesson.

FORMATION OF THE IMPERFECT TENSES ACTIVE.

C. The imperfect indicative active is formed from the root of the indicative present (*am, mon, leg, aud*), by adding the terminations, 1. *ābam*, 2. *ēbam*, 3. *ēbam* (*īēbam*), 4. *ēbam*; and the imperfect subjunctive from the present infinitive, by adding *m*. E. g.

1. { IND. *amābam, lavābam, apportābam, dābam.*
SUBJ. *amārem, lavārem, apportārem, dārem.*
2. { IND. *mōnēbam, habēbam, studēbam, egēbam.*
SUBJ. *monērem, habērem, studērem, egērem.*
3. { IND. *legēbam, scribēbam, mittēbam, faciēbam.*
SUBJ. *legērem, scribērem, mittērem, faciērem.*
4. { IND. *audiēbam, sciēbam, sitiēbam, esuriēbam.*
SUBJ. *audirem, scirem, sitirem, esurirem.*

INFLECTION OF THE IMPERFECT ACTIVE.

D. The inflection of the imperfect active is exhibited by the following paradigms :—

FIRST CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
Amābam, <i>I was loving.</i>	Amārem, <i>that I might, could, would, should love.</i>
SING. āmābām āmābās āmābāt,	SING. āmārēm āmārēs āmārēt,
PLUR. āmābāmūs āmābātīs āmābant.	PLUR. āmārēmūs āmārētīs āmārēnt.

SECOND CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
Mōnēbam, <i>I was reminding.</i>	Mōnērem, <i>that I might, could, would, should remind.</i>
SING. mōnēbām mōnēbās mōnēbāt,	SING. mōnērēm mōnērēs mōnērēt,
PLUR. mōnēbāmūs mōnēbātīs mōnēbant.	PLUR. mōnērēmūs mōnērētīs mōnērēnt.

THIRD CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
(1.) Lēgēbam, <i>I was reading.</i>	Lēgērem, <i>that I might, could, would, should read.</i>
SING. lēgēbām lēgēbās lēgēbāt,	SING. lēgērēm lēgērēs lēgērēt,
PLUR. lēgēbāmūs lēgēbātīs lēgēbant.	PLUR. lēgērēmūs lēgērētīs lēgērēnt.
(2.) Fāciēbam, <i>I was doing.</i>	Fāciērem, <i>that I might, could, would, should do.</i>
SING. fāciēbām fāciēbās fāciēbāt,	SING. fāciērēm fāciērēs fāciērēt,
PLUR. fāciēbāmūs fāciēbātīs fāciēbant.	PLUR. fāciērēmūs fāciērētīs fāciērēnt.

FOURTH CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
Audīebam, <i>I was hearing.</i>	Audīrem, <i>that I might, could, would, should hear.</i>
SING. audīebām	SING. audīrēm
audīebās	audīrēs
audīebāt,	audīrēt,
PLUR. audīebāmūs	PLUR. audīrēmūs
audīebātīs	audīrētīs
audīebant.	audīrent.

So conjugate, — 1. *Apportābam*, I was bringing; *curābam*, I was ordering; *dābam*, I was giving; *lavābam*, I was washing; *secābam*, I was cutting. 2. *Audēbam*, I was daring; *egēbam*, I was needing; *habēbam*, I was having; *jubēbam*, I was commanding; *vidēbam*, I was seeing. 3. *Arcessēbam*, I was calling (fetching); *convalescēbam*, I was getting better; *diligēbam*, I was cherishing; *frangēbam*, I was breaking; *mittēbam*, I was sending; *ponēbam*, I was placing; *scribēbam*, I was writing; — *capīebam*, I was taking; *cupīebam*, I was desiring; *fugīebam*, I was fleeing. 4. *Apertēbam*, I was opening; *esurīebam*, I was desirous of eating; *salīebam*, I was salting; *venīebam*, I was coming, &c.

E. The following are more or less irregular in the formation of the imperfect:—

1. *Ēram*, *I was*. — *Essem*, *that I might be*.

IND. S. *ērām*, *ērās*, *ērāt*; P. *ērāmūs*, *ērātīs*, *ērant*.

SUBJ. S. *essem*, *essēs*, *essēt*; P. *essēmūs*, *essētīs*, *essent*.

2. *Potēram*, *I was able*. — *Possēram*, *that I might be able*.

IND. S. *pōtērām*, *pōtērās*, *pōtērāt*; P. *pōtērāmūs*, *pōtērātīs*, *pōtērant*.

SUBJ. S. *possēm*, *possēs*, *possēt*; P. *possēmūs*, *possētīs*, *possent*.

So the remaining compounds of *sum*, viz.: *adēram* — *adessem* and *interēram* — *interessem*, I was present; *prodēram* — *prodessem* (from *prōsum*), I was conducing; *praeēram* — *praeessem*, I was presiding over; *superēram* — *superessem*, I was left, &c.

3. *Ibam*, *I was going*. — *Irem*, *that I might go*.

IND. S. *ibām*, *ibās*, *ibāt*; P. *ibāmūs*, *ibātīs*, *ibant*.

SUBJ. S. *irēm*, *irēs*, *irēt*; P. *irēmūs*, *irētīs*, *irent*.

So all the compounds of *eo*, viz.: *adibam* — *adirem*, I was approaching; *antēbam* — *antēirem*, I was going before; *inibam* — *inirem*, I was going in; *praeteribam* — *praeterirem*, I was going by; *subibam* — *subirem*, I was undergoing; *transibam* — *transirem*, I was going beyond. The compound *ambio* has *ambibam* or *ambiēbam*.

4. Völēbam, *I was willing*. — Vellem, *that I might be willing*.

IND. S. völēbām, völēbās, völēbāt; P. völēbāmūs, völēbātīs, völēbant.

IND. S. vellēm, vellēs, vellēt; P. vellēmūs, vellētīs, vellent.

So the compounds of *volo*: malēbam — mallem, I was preferring, and nōlēbam — nollem, I was unwilling.

5. Fērēbam, *I was bearing*. — Ferrem, *that I might bear*.

IND. S. fērēbām, fērēbās, fērēbāt; P. fērēbāmūs, fērēbātīs, fērēbant.

SUBJ. S. ferrēm, ferrēs, ferrēt; P. ferrēmūs, ferrētīs, ferrent.

In like manner the compounds of *fēro*: affērēbam — afferrēm, I was bringing; aufērēbam — auferrēm, I was carrying off, &c.

6. Fīēbam, *I was becoming*. — Fīērem, *that I might become*.

IND. S. fīēbām, fīēbās, fīēbāt; P. fīēbāmūs, fīēbātīs, fīēbant.

SUBJ. S. fīērēm, fīērēs, fīērēt; P. fīērēmūs, fīērētīs, fīerent.

So also the compounds of *fīo*, viz.: calefīēbam — calefīērem, I was (being) warmed; frige fīēbam — frige fīērem, I was made cold; labefīēbam — labefīērem, I was shaken, &c. (Compare Lesson XXXIII. F. Remark.)

7. Edēbam, *I was eating*. — Edērem, *that I might eat*.

IND. S. ēdēbam, ēdēbās, ēdēbat; P. ēdēbāmūs, ēdēbātīs, ēdēbant.

SUBJ. S. ēdērēm or *essem*, ēdērēs or *esses*, ēdērēt or *esset*; P. ēdērēmūs or *essēmūs*, ēdērētīs or *essētīs*, ēdērent or *essent*.

8. The imperfect of *queo*, I can, and *nequeo*, I cannot, resembles that of a compound of *eo*. Thus, *quibam* — *quirem*; *nequibam* — *nequirem*. Of *āio*, I say, the indicative only occurs, *āiēbam*, as, at, &c. *Inquam*, I say, has only *inquibam* (*inquibam*) and *inquibant*.

9. The preteritives *ōdi*, I hate; *memīni*, I remember; *nōvi*, I know (am acquainted with); and *consuēvi*, I am accustomed, having a present signification in the perfect, employ the pluperfect in the sense of the imperfect. Thus,

Odēram — odissem,* *I was hating*.

Meminēram — meminissem, *I was remembering*.

Novēram — novissem, *I knew (was acquainted with)*.

Consuēvēram — consuēvissem, *I was accustomed*.

Was I loving?

Egōne amābam?

You were not loving.

Nōn amābas.

What did he bring us?

Quid nōbis apportābat?

* The pluperfect is inflected like the imperfect of *sum*. Thus IND. *odēram*, *ās*, *at*; *amās*, *ātis*, *ant*. SUBJ. *odissem*, *ēs*, *et*; *ēmūs*, *ētis*, *ent*. So the rest.

He was bringing us wine, bread, and meat.	Apportābat nobis vinum, pānem, et cārnem.
Were ye opening the window?	Aperiebatisne fenestram?
We were opening it.	Aperiebāmus.
Were they sending us anything?	Nūquid nobis mittēbant?
They were sending (you) nothing (whatever).	(Vobis) nihil quidquam mittēbant.

When, while (conjunction). *Quum, cum* (c. Ind. and Subj.).

Do you listen when (while) I speak?	Auscultāsne, quūm ego loquor?
Does he stay at home when his father goes out?	Tenétne se dōmi, quūm pater ejus in publicum prōdit?
He does stay at home.	Tēnet sē vērō dōmi.
Did you write when (while) I was reading?	Scriptistine (eo tempore), quūm ego legēbam?
I was writing when you were reading (when you read).	Ego vērō scribēbam, quūm tū le- gisti (légeres).

F. Obs. The conjunction *quum* or *cum*, denoting a relation of time (in the sense *eo tempore*, *quum*, or *tum, quum*), is commonly followed by the indicative; but when the verb is in the imperfect or pluperfect, it may also stand in the subjunctive.

Did he stay at home when you went out?	Tenuitne sē dōmi, quūm tū in pū- blicum prodības (prodīres*)?
He did remain at home.	Tenēbat sē dōmi.
Did they study when they were at Leipsic?	Dederūtnē operam litteris, quūm Lipsiae† dégerent (degēbant)?
They did study.	Dederunt.
What was he doing when you returned home?	Quid faciēbat, quūm dōmum re- vertisti?
He was playing.	Ludēbat.
Were you at Berlin when I was there?	Erāsne Berolīni eōdem tempore, quum et ego ibi eram (éssem)?
I was not there then.	Ego ibi eo tempore nōn fui.
Was our friend sleepy when he came home?	Cupidūsne sōmni erat amicus nō- ster, quūm domum vēnit (vē- neret)?
He was sleepy.	(Sōmni cupidus) nōn erat.
What did your brother intend to do?	Quid facere frater tuus cogitābat?
He was intending to go into the country.	Rūs ire cogitābat.

* But the imperfect subjunctive thus employed does not express *duration* or *continuance* of an action or state (as does the indicative), but a mere statement of what has occurred (like the perfect indefinite). Compare *B. Rem. 5*, and also *F.*

† On the genitives *Lipsiae, Berolīni, Lutetiae*, &c., see Lesson LVI. *B.*

Were they hearing what we said?	Núm éa, quae diximus, audiebant?
They were not hearing (them).	Nôn audiebant.
Where were those men going whom we saw yesterday?	Quò ibant víri illi, quòs héri vídimus?
They were going into the garden.	Íbant in hórto.
Was he accustomed to write better than he spoke? (Cf. B. II.)	Scribebátne mélius quáml locútus est?
He did not write as well.	Scribêbat nôn aéque béne.
What was Socrates wont to say?	Quíd dicere solêbat Sócrates?
He was wont to say that we should know ourselves.	Dicêbat, nôs debêre nôsmet ípsos cognóscere.
Did our ancestors speak Latin?	Núm majóres nostri Latíne loquebántur (lóqui solêbant)?
No, they spoke English and German.	Nôn véro; Ánglice et Germánice loquebántur.
Did you come in order to see?	Venístine, ut víderes?

G. Obs. When the perfect indefinite is followed by a clause introduced by the conjunction *ut*, or by a relative, the verb of that clause stands in the imperfect subjunctive.*

I did come in order to see.	Égo véro véni, ut víderem.
Had he anything to eat?	Habuítné, quod éderet (ésset)?
He had nothing either to eat or to drink?	Nôn habuí, quód éderet aut bíberet.
The boy fell from the roof, so as to break his leg.	Puer de técto décidit, ut crûs frínget.†

EXERCISE 98.

Was he reading? — He was reading. — At what time? — He was reading this morning, between (*inter*) seven and eight o'clock. — Were you writing when I came home? — I was writing a letter to my brother. — Was he studying when I went out? — He was not studying when you went out, but when you were at the theatre. — Were you working while I was playing? — No, I was playing while you were working. — When was he writing the letter? — He was (engaged in) writing it at midnight. — Was he getting better when you saw him? — He was not getting (any) better. — Where were you, when I was calling the physician? — I was in my garden. — Were you opening the window when I was passing (*praeteribam*)? — I was opening it. — Were the children breaking our glasses? — They were not breaking them. — What did you do when I was going home? — I was reading the book which our friend has lent me. — What did your brother say when you entered his room? — He said nothing. —

* Not by the *perfect* subjunctive, which is generally used only with reference to an action just completed (with the perfect *definite*).

† The perfect *fregerit* would convert this into a statement of what has just occurred: — "The boy *has* (just now) *fallen* from the roof, so that he *has* broken his leg."

Were you present at the ball? — I was not present. — Was the boy diligent? — He was both diligent and well behaved. — Was he able to walk out this morning? — He was not able. — Were you at home when I received my money? — I was not at home. — Did he desire to see his father? — He was desiring to see him very much (*valde*). — Was the coffee (being) warmed? — It was not being warmed. — Was he willing to learn Latin? — He was unwilling to do so. — Who was eating? — Our neighbor was eating and drinking. — Did he come to see you? — He came in order to see me, and to give me a new book. — Had you anything to write to your friend, when you were in the country? — I had many things to write to him. — Have you nothing to eat this morning? — I have nothing. — Were they accustomed to write as well as they spoke? — They were accustomed to write better. — Did you speak French when you were in Paris (*Lutetiae*)? — I spoke French and Latin.

Lesson LI.—PENSUM UNUM ET QUINOUAGE-SIMUM.

OF THE IMPERFECT PASSIVE AND DEPONENT.

A. The imperfect tense of the passive voice is formed from the active, by changing *m* into *r*. E. g.

1. { IND. amābar, lavābar, apportābar, dūbar.
SUBJ. amārer, lavārer, apportārer, dūrer.
2. { IND. monēbar, habēbar, jubēbar, delēbar.
SUBJ. monērer, habērer, jubērer, delērer.
3. { IND. legēbar, scribēbar, mittēbar, caplēbar.
SUBJ. legērer, scribērer, mittērer, caplērer.
4. { IND. audiēbar, aperiēbar, erudiēbar, puniēbar.
SUBJ. audīrer, aperīrer, erudīrer, punīrer.

B. The inflection of the imperfect passive is exhibited by the following paradigms: —

FIRST CONJUGATION.

INDICATIVE.	SUBJUNCTIVE.
Amābar, <i>I was loved.</i>	Amārer, <i>that I might be loved.</i>
SING. amābār	SING. amārēr
amābārīs or -rē	amārērē or -rīs *
amābātūr,	amārētūr,

* Compare page 162, note *.

PLUR. *āmābāmūr*
āmābāmīnī
āmābantūr.

PLUR. *āmārēmūr*
āmārēmīnī
āmārentūr.

SECOND CONJUGATION.

INDICATIVE.

Monēbar, *I was reminded.*

SUBJUNCTIVE.

Monērer, *that I might be reminded.*

SING. *mōnēbār*
mōnēbārīs or -rē
mōnēbātūr,

SING. *mōnērēr*
mōnērērē or -rīs
mōnērētūr,

PLUR. *mōnēbāmūr*
mōnēbāmīnī
mōnēbantūr.

PLUR. *mōnērēmūr*
mōnērēmīnī
mōnērentūr.

THIRD CONJUGATION.

INDICATIVE.

(1.) Legēbar, *I was read.*

SUBJUNCTIVE.

Legērer, *that I might be read.*

SING. *lēgēbār*
lēgēbārīs or -rē
lēgēbātūr,

SING. *lēgērēr*
lēgērērē or -rīs
lēgērētūr,

PLUR. *lēgēbāmūr*
lēgēbāmīnī
lēgēbantūr.

PLUR. *lēgērēmūr*
lēgērēmīnī
lēgērentūr.

(2.) Cāpīēbar, *I was taken.*

Capērer, *that I might be taken.*

SING. *cāpīēbār*
cāpīēbārīs or -rē
cāpīēbātūr,

SING. *cāpērēr*
cāpērērē or -rīs
capērētūr,

PLUR. *cāpīēbāmūr*
cāpīēbāmīnī
cāpīēbantūr.

PLUR. *cāpērēmūr*
cāpērēmīnī
cāpērentūr.

FOURTH CONJUGATION.

INDICATIVE.

Audīēbar, *I was heard.*

SUBJUNCTIVE.

Audīrer, *that I might be heard.*

SING. *audīēbār*
audīēbārīs or -rē
audīēbātūr,

SING. *audīrēr*
audīrērē or -rīs
audīrētūr,

PLUR. *audīēbāmūr*
audīēbāmīnī
audīēbantūr.

PLUR. *audīrēmūr*
audīrēmīnī
audīrentūr.

So conjugate, — 1. *Apportābar*, I was brought; *dābar*, I was given; *lavābar*, I was washed; *secābar*, I was cut. 2. *Habēbar*, I was held (considered); *delebar*, I was destroyed; *jubēbar*, I was commanded; *vidēbar*, I was seen (I seemed). 3. *Arcessēbar*, I was called; *diligē-*

bar, I was cherished; *frangēbar*, I was broken; *mittēbar*, I was sent; *ponēbar*, I was put; *scribēbar*, I was written. 4. *Aperiēbar*, I was opened; *erudiēbar*, I was instructed; *puniēbar*, I was punished, &c.

REMARK. — Of the irregular verbs given on pp. 270 and 271, *sum*, *possum*, *volo*, and their compounds, have no passive voice. Of *eo*, the third person singular *ibātur*, *irētur* occurs impersonally.* *Fēro* and its compounds have *fērēbar* — *ferrer* regularly. The compounds of *facio*, which change the radical *a* into *i*, have a regular imperfect; as, *interficiēbar* — *interficērer*, while those which retain a generally take *fiēbam* — *fiērem*; as, *calefiēbam* — *calefiērem*. *Edo* has *edēbar* — *edērer* regularly, except in the third person singular subjunctive, where *essētur* may stand for *edērētur*.

Was I (being loved) ?	Egōne amābar ?
You were not loved, but your brother.	Tū nōn amabāris, sed frāter tūus.
Were you and he loved ?	An tū atque ille amabāmini ?
We were not loved.	Nōn amabāmur.
Were they despised ?	Ecquid illi despiciātui habebāntur ?
They were despised.	Sāne quidem, habebāntur.
Was the book (being) read ?	Legebaturne liber ?
It was read.	Sic est; legebatur.
Did they give you the book to be read ?	Dederūntne tibi librum, ut legeretur ?
No, they gave it to me to be torn.	Immo vērō mibi eum dederunt, ut laceraretur.
Was the bread brought to be eaten ?	Apportatusne est pānis, ut ederetur (essetur) ?
Did ye speak in order to be heard ?	Estisne locūti, ut audirēmini ?
No, we spoke in order to be understood.	Nōn vērō; locūti sumus, ut intelligeremur.
Were they (being) killed ?	Nūm illi interficiebantur ?
They were (being) killed.	Nōn interficiebantur.
Was the coffee (being) warmed ?	Calefiēbātne coffea ?
It was done.	Factum est vērō.

IMPERFECT OF DEPONENT VERBS.

C. The imperfect of deponent verbs follows the analogy of the imperfect passive. Thus : —

	INDICATIVE.	SUBJUNCTIVE.
1st CONJ.	Arbitrābar — arbitrārer, <i>I was thinking.</i>	
	Comitābar — comitārer, <i>I was escorting.</i>	
	Dominābar — dominārer, <i>I was ruling.</i>	
	Hortābar — hortārer, <i>I was exhorting.</i>	
	Morābar — morārer, <i>I was staying.</i>	

* But the transitive compounds *adeo*, *anteo*, *ineo*, *praetereo*, *subeo*, and *transco*, have a regular passive voice; as, *adībar* — *adīrer*, &c.

- 2d CONJ. *Fatēbar* — *fatērer*, *I was confessing.*
Merēbar — *merērer*, *I was earning.*
Miserēbar — *miserērer*, *I was pitying.*
Tuēbar — *tuērer*, *I was defending.*
Verēbar — *verērer*, *I was fearing.*
- 3d CONJ. *Fungēbar* — *fungērer*, *I was performing.*
Labēbar — *labērer*, *I was falling.*
Loquēbar — *loquērer*, *I was speaking.*
Obliviscēbar — *obliviscērer*, *I was forgetting.*
Sequēbar — *sequērer*, *I was following.* ●
- 4th CONJ. *Blandiēbar* — *blandirer*, *I was flattering.*
Experiēbar — *experirer*, *I was experiencing.*
Largiēbar — *largirer*, *I was lavishing.*
Mentiēbar — *mentirer*, *I was lying.*
Partiēbar — *partirer*, *I was dividing.*

REMARK. — All these are inflected precisely like the examples furnished under *B*. The following phrases will illustrate them still further.

Whom were you exhorting ?	Quém hortabáris ?
I was exhorting my son.	Égo méum fílium hortábar.
Was he escorting his friend ?	Núm ille amicum síum comitabá- tur ?
He did not escort him.	Éum nōn comitabátur.
Where were ye staying ?	Úbi morabámini ?
We were staying in Paris.	Morabámur Lutétiae.
Were you earning (gaining) any good ?	Merebátisne quídquam bóni ?
No, I was acquiring less favor than hatred.	Ímmo véro mínus égo favôris quám ódii merēbar.
Were we defending your brother ?	Écquid nōs frátre[m] túum tuebá- mur ?
Ye were defending him really.	Vós éum tuebámini profécto.
When did they speak to the tailor ?	Quô témpore cum sartôre colloque- bántur ?
They spoke to him last evening.	Loquebántur cum éo héri vésperi.
Did ye follow any one ?	Núm quém (álicu[m]) sequebámini ?
We did not follow any one.	Núllum (néminem) sequebámur.
Were you flattering any one ?	Écquid álicui (cuíquam) blandie- báris ?
I was flattering no one.	Blandiēbar némini (núlli).
Were those men lying ?	Núm víri illi mentiebántur ?
Not at all, they were not lying.	Nōn véro ; mínime mentiebántur.
Did he come in order to talk with us ?	Núm ille vénit, út nobiscum loque- rétur ?
No, he rather came to flatter us.	Ímmo véro vénit, ut nobis blandi- rétur.
Did he say when he would come ?	Dixístne, quô témpore veníret ?
He did say so.	Dixit véro.

At first, in the beginning.
Afterwards, then.

Primum ; primo, a primo, in primo.
Deinde, post, postea.

Hereupon, upon this.

Deinde, dein ; exinde, exin (*adv.*).

Did he say yes or no ?

Ūtrum dixit *etiam* an *nōn* ?

At first he said yes, afterwards no.

A primo dixit *etiam*, post *nōn*.

At first he worked, but afterwards he played.

Primum laborāvit, deinde autem lūsit.

He came afterwards.

Vēnit (*advēnit*) pōstea.

Upon this (then) he said.

Deinde (*exinde*) dixit.

Here is your book, and there your paper.

Hic est liber tuus, illic charta tua.

Now you must work.

Nūc est tibi laborandum.

To-day I do not go out.

Hōdie ego in publicum nōn prodeo.

Yesterday my father departed.

Hēri pater meus profectus est.

As soon as (conj.).

{ *Simul ac (atque), simul ut.*
Ubi, quum primum.
 (With the Perf. Indic.)

I am accustomed to drink as soon as I have eaten.

Ēgo, simul atque ēdi, bibere sōleo.

As soon as I have taken off my shoes, I take off my stockings.

Simul ut mē excalceāvi, tibiālia detraho pēdibus.

As soon as he heard this, he departed.

Quūm primum hæc audivit, profectus est.

What do you usually do after supper ?

Quid post cēsum vespertinum facere sōles ?

Afterwards I sleep.

Deinde (pōstea) dormio.

To sleep.

Dormio, ire, ivi (tū), itum.

To live ; to be alive.

{ Vivo, ēre, xi, ctum.
 In vitā esse. Vitā frūor (frūi, fructus sum).

Is your father yet alive ?

{ Vivitne pater tuus etiāmnunc ?
 Estne pater tuus in vitā etiāmnunc ?

He is yet (still) alive.

{ Est in vitā etiāmnunc.
 Vitā frūitur etiāmnunc.

He is no longer alive.

{ In vitā est nōn iam.
 Vitā frūitur nōn amplius.

Is our cousin still sleeping (yet asleep) ?

{ Dormitne noster consobrinus etiāmnunc ?

He does still sleep.

Dormit vērō etiāmnunc.

To give away.

{ Abaliēno, āre, āvi, ātum.
 Dono (dat.) dāre (alicui aliquid).

To cut off.

{ Ampūto, āre, āvi, ātum.
 Abscido, ēre, idi, isum.
 Also, praecidāre, desecāre, &c.

To cut off one's head.	{ Alicui cāput amputāre. Cāput abscidēre cervicibus alicū- jus.
To cut one's throat.	{ Jugulāre aliquem. Jugulum alicui praecidēre.
To cut off one's ears.	Abscidēre (praecidēre) alicui au- res.
To cut one's (own) nails.	Resecāre (-sēcui, -sectum) ungues.
What (injury) have they done to him?	Quid injūriae ei intulērunt?
They have cut off his ears.	Absciderunt ei aures.
Have they cropped the dog's ears?	Praecideruntne aures cāni?
They have cropped them.	Praeciderunt.
They have cut off his head.	Amputaverunt ei cāput.
They have cut his throat.	Praeciderunt ei jūgulum.
Were you cutting your nails?	Resecabasne tibi ungues?
I was not cutting them.	Nōn resēcābam.
Has he given away anything?	{ Nūm quid abalienāvit? Nūm aliquid dōno dedit?
He has not given away anything.	{ Nihil abalienāvit. Dōno dedit nihil.
He has given away his coat.	Abalienāvit (dōno dedit) suām tō- gam.
To arrive.	Advēnio, ire, ēni, entum.
To go away, to go off (from a place).	{ Abēo, ire, ivi (ii), itum. Discēdo, ēre, essi, essum. (AB ALIQUO, AB or EX ALIQUO LOCO.)
At length, at last.	Tandem, denique, postrēmo (<i>adv.</i>).
Without (prep.).	Sine (prep. cum abl.).
Without money, books, friends.	Sine pecūniā, libris, amicis.
Without any danger.	Sine ullo periculo.
Without any doubt.	Sine ulla dubitatione.
Without speaking.	{ Nihil dicens, tacens. Verbum non faciens.
Without saying a word.	Ne ūnum quidem vērbum faciēns.
Without having said a word.	Vērbo omnino nullo factō.
He went away without saying a word.	Abiit vērbum omnino nullum fá- ciēns (vērbo nullo factō).
Has he arrived at last?	Advenitne tándem?
He has arrived.	Advēnit véro.
He has not yet arrived.	Nōndum advēnit.
Are they coming at last?	Tandémne veniunt?
They are coming.	Fáctum est.
Loud (<i>adv.</i>).	Clārē (<i>adv.</i>), clārā vōce.
Does your master speak loud?	Magistérne túus clāre loquitur?

He does speak loud.
You must read louder.

Lóquitur véro cláre.
Legéndum ést tibi clárius (vóce
clárióre).

In order to learn Latin, one must speak loud. Si quis Latíne ediscere vult, ne-
cesse est clárā vóce loquátur.

EXERCISE 99.

Did you intend to learn English? — I did intend to learn it, but I could not find a good master. — Did your brother intend to buy a carriage? — He was intending to buy one, but he had no more money. — Why did you work? — I worked in order to learn Latin. — Why did you love that man? — I loved him because he loved me. — Have you already seen the son of the captain? — I have already seen him. — Did he speak English? — No, he spoke Latin and Greek. — Where were you at that time? — I was in Italy. — Whom was the master exhorting? — He was exhorting his scholars. — Were they not considered (*habebantur*) diligent? — No, they were considered lazy and naughty. — Were you ordered (*juberi*) to go into the country. — I was not ordered to go there. — When was the letter (being) sent? — It was sent yesterday. — Was the window (being) opened when we were passing? — It was (being) opened. — Was the master heard when he spoke? — He was heard, when he spoke loud. — Why was the boy punished? — He was punished because he was negligent and bad. — Were you able to defend (*tuéri*) your friends? — I was not able to defend them. — Were they accustomed to flatter you? — They were accustomed to flatter me. — Did you come in order to flatter me? — No, I came in order to talk to you. — Is your friend's brother still alive? — He is still alive. — Are your parents still alive? — They are no longer alive. — Was your brother still alive, when you were in Germany? — He was no longer alive. — Were you yet asleep (sleeping), when I came this morning? — I was asleep no longer. — Was your master accustomed to speak loud? — He was. — Are you accustomed to speak loud, when you study Latin? — I am not accustomed (to do so). — Has your cousin at last arrived? — He has arrived at last. — Are you at last learning French? — I am learning it at last. — What do you do after breakfast? — As soon as I have breakfasted, I begin to write my letters. — I take off my clothes as soon as I have taken off my hat. — Do you drink as soon as you have eaten? — I do. — What did they do after supper? — They slept afterwards.

Lesson LII. — PENSUM ALTERUM ET QUINGAGESIMUM.

OF THE USE OF THE INFINITIVE.

A. The infinitive may be regarded as a verbal substantive of the neuter gender singular number, and may as such stand either as the *subject* of a finite verb in the nominative, or as its *object* in the accusative.

REMARK. — The infinitive differs from regular verbal substantives, *a*) by admitting after it the case of the finite verb, and *b*) by indicating, at the same time, the completion or non-completion of the action denoted by the verb, i. e. by representing it as present, past, or future.

I. The infinitive is in the nominative, when it stands as the subject of an intransitive predicate. E. g.

Bene sentire recteque facere satis est ad bene beatæque vivendum.

Hoc exitiosius erat quam Vespasianum sprevisse.

Apud Persas summa laus est pulchre vendi.

Invidere (= invidia) non cadit in sapientem.

Ignoscere amico humanum est.

Nihil est aliud, bene et beate vivere, nisi honeste et recte vivere.

Good sentiments and correct conduct suffice to constitute a well-regulated and a happy life.

This was more pernicious than to have despised Vespasian.

Among the Persians, to excel in hunting is a matter of the highest praise.

Envy is below the character of a philosopher.

To pardon one's friend is human.

To live well and happily is tantamount to living honorably and correctly.

II. The infinitive stands as the object accusative after transitive or auxiliary verbs, and sometimes after prepositions. E. g.

Incere scis, Hannibal, victoriâ uti nascis.

Cupio te consulem videre.

Multum interest inter dare et accipere.

Quod crimen dicis, praeter amasse, meum?

A Graecis Galli urbes moenibus cingere didicerunt.

You know how to conquer, Hannibal, but not how to use your victory.

I desire to see you consul.

There is a great difference between giving and receiving.

What charge have you to make, besides my having loved?

The Gauls learnt the art of surrounding their cities with walls from the Greeks.

<i>Solent diu cogitare omnes, qui magna negotia volunt agere.</i>	All who wish to accomplish great objects, are accustomed to deliberate long.
<i>Suos quisque debet tueri.</i>	Every one is bound to defend his own (friends, &c.).
<i>Sallustius statuit res gestas populi Romani perscribere.</i>	Sallust resolved to write the exploits (history) of the Roman people.
<i>Pompéium et hortari et orare et monere . . . non desistimus.</i>	We do not cease to exhort and to beseech and to admonish Pompey.
<i>Amicos neque armis cogere, neque auro parare quædas; officio et fide pariuntur.</i>	You can neither make friends by force of arms, nor procure them with gold; they are made by an obliging disposition and by fidelity.

OBSERVATIONS.

1. The verbs most commonly followed by the simple infinitive are those signifying, —

a.) WILLINGNESS OR UNWILLINGNESS, DESIRE, and the like; as, *volo, nolo, malo, cupio, studeo, opto*, &c.

b.) ABILITY OR INABILITY, KNOWLEDGE OR IGNORANCE; as, *possum, queo, nequeo*; *scio, nescio*; *valeo*; to which add *disco* and *debeo*.

c.) COURAGE OR FEAR; as, *audeo*; *dubito, metuo, paveo, timeo, vereor*.

d.) HABIT OR CUSTOM; as, *assuesco, consuesco, insuesco, soleo*.

e.) TO BEGIN, CONTINUE, CEASE, OR REFRAIN; as *coepi, incipio*; *pergo, persevero*; *desino, desisto, intermitto, praetermitto*; *recuso*, &c.

f.) PURPOSE OR ENDEAVOR; as, *curo, cogito, decerno, constituo, instituo, statuo, paro*; *aggredior, conor, contendo, maturo, nitor, tendo, tento*, &c.

g.) Passive verbs signifying TO BE SAID, REPORTED, CONSIDERED, BELIEVED, &c.; as, *audior, credor, dicor, existimor, feror, negor, nuntior, perhibeor, putor, trador*, &c.; also *cogor, jubeor, videor*.

REMARK. — Many of the verbs here enumerated are also followed by the subjunctive, with one of the conjunctions *ut, ne, quo, quominus*, &c. With some of them the latter construction is even the most common. (Cf. Lesson LIV.)

2. The infinitive is sometimes put after certain nouns, adjectives, and verbs, instead of an oblique case of the gerund. This construction occurs, —

a.) After nouns like *tempus, consilium, studium, animus, ars*, &c. (Cf. page 116.) E. g. *Tempus est majora conari* (= *conandi*), It is time to make greater attempts. *Consilium erat hiemando continuare*

(= *continuandi*) *bellum*, The design was to continue the war by going into winter quarters. *Fuerat animus Cheruscis juvare* (= *juvandi*) *Cattos*, The Cherusci had the intention of aiding the Catti.

b.) After the adjectives *parātus*, *insuētus*, *contentus*, and some others.* E. g. *Parātus audire*, Prepared to hear. *Vinci insuetus*, Unaccustomed to be conquered. *Contentus retinēre*, Content to retain.

c.) After the verbs *habēre*, *dāre*, and *ministrāre*, in expressions like *Nihil habeo ad te scribēre*, I have nothing to write to you. *Ut bibēre sibi jubēret dari*, That (something) should be given them to drink. *Ut Jōvi bibere ministraret*, That he might give Jove to drink.

3. After the auxiliary verbs *volo*, *malo*, *nolo*, *cupio*, *incipio*, and others enumerated under *Obs.* 1, the noun or adjective of the predicate is in the nominative, when the quality denoted by it is regarded as already existing in the subject; but when the quality is not present, or missing, the infinitive following these verbs has a subject of its own in the accusative,† and the noun or adjective is likewise in the accusative. E. g. *Volo et esse et haberi gratus*, It is my wish both to be grateful and to be considered so. *Vos liberi esse non curatis?* Do you not care to be free? *Judicem me esse, non doctorem, volo*, I wish myself to be a judge, and not a teacher. *Ego me Phidiam esse malle*, *quam vel optimum fabrum tignarium*, I would rather be a Phidias, than the best joiner in the world. *Timoleon maluit se diligi, quam metui*, Timoleon wanted himself to be loved rather than feared. *Gratum se videri studet*, He strives to have the appearance of being grateful.

4. In historical narration, the infinitive is sometimes used instead of the imperfect indicative. (Cf. Lesson L. B., Rem. 4.)

<i>The coin.</i>	<i>Nummus</i> , i, m.
<i>The copper coin.</i>	<i>Nummus cūprēus</i> , i, m.
<i>The silver coin.</i>	<i>Nummus argentēus</i> , i, m.
<i>The gold coin.</i>	(<i>Nummus</i>) <i>aurēus seu aurēolus</i> , i, m.
<i>The as (a copper coin).</i>	<i>As</i> , gen. <i>assis</i> , m.
<i>The sesterce (silver).</i>	<i>Sestertius</i> , i, m.
<i>The denarius (silver).</i>	<i>Denārius</i> , i, m.
<i>The aureus (gold).</i>	<i>Aurēus</i> , i, m.
<i>The obole (Greek coin).</i>	<i>Obōlus</i> , i, m.
<i>The drachma</i> “	<i>Drachma</i> , ae, f.
<i>The mina</i> “	<i>Mīna</i> , ae, f.
<i>The talent</i> ‡ “	<i>Talentum</i> , i, n.
<i>Roman, Greek, English money.</i>	<i>Pecūnia Romānōrum, Græcōrum, Anglōrum signo signāta.</i>

* Chiefly in imitation of the Greeks; as, *Dignus eligi*, Worthy of being chosen. *Peritus obsequi*, Skilled in the art of yielding. *Utiles aspirare et adesse*, Useful to join and assist.

† Compare Lesson L. A.

‡ The *obolus* — *talentum* are Greek money, and the *as* — *aureus* Roman proper. On the full enumeration and value of these, see the Table of Coins in the Lexicon.

To contain, consist of.	{ Contineo, ēre, nūi, tentum (ALIQUID).
To be worth, to have the value of.	{ Efficio, i, -fectus sum (EX RE). Valeo, ēre, ūi, — (ALICUA RE).*
To estimate, reckon.	{ Valorem habere (ALICUJUS REI). Aestimo, āre, āvi, ātum.
An as is estimated the fourth part of a sesterce.	As quārta pars sestertii aestimātur.
The denarius contains four sestertii or sixteen asses.	Denārius quattuor sestertios vel sedecim asses cōtinet.
The aureus consists of twenty-five denarii, or one hundred sesterces.	Aureus (nummus) efficitur ex quinque et viginti denariis vel centum sestertiis.
A drachma has the value of six oboles.	Ūna drachma valorem habet sex obolorum.
A hundred drachmas make a mina.	Centum drachmae minam unam efficiunt.
A talent contains sixty minas.	Talentum valet sexaginta minis.
How many groshes are there in a crown?	Ex quot grossis efficitur thalerus?
Twenty-four.	Ex quattuor et viginti.
The grosh (modern).	Grossus, i, m.
To receive — received.	Accipere — accēpi, acceptum.
How much money have you received?	Quantam pecuniam accepisti?
I have received thirty talents of gold.	Accēpi triginta talenta auri.
We have received a hundred sestertii.	Nōs centum sestertios accēpimus.
Have you received letters?	Ecquid epistolas accepisti?
I have received some.	Accēpi vērō nonnullas.
To promise.	{ Promitto, ēre, mīsi, missum. Polliceor, ēri, citus sum. (ALICUI ALIQUID or INFIN.)
Have I promised you anything?	Promisne tibi aliquid (quidquam)?
You have promised me nothing.	Tū mihi nihil rei promisisti (pollicitus es).
Do you promise to come to me?	Pollicerisne tē ad mē venturum?
I do promise it.	Sāne quidem, polliceor.
Can he give us what he has promised?	Potēstne nobis dare quod promisit?
He can give you all that he has promised you.	Potēst vobis dare omnia, quae promisit.
To call.	{ Voco, āre, āvi, ātum (ALIQUEM). Arcesso, ēre, īvi, itum (ALIQUEM).

* Verbs of valuing are followed by the Ablative.

To wear out.	{ Dēterō, ēre, trīvi, trītum (ALIQUID).
To spell.	{ Usū conterēre, trīvi, trītum.
How? In what way or manner?	Ordināre syllābas litterārum.
Thus.	Quōmōdo, quō pacto, quemadmōdum, quī.*
In this manner.	Sic, ūā (adv.).
Well.	Hōc mōdo, ad hunc modum, hōc pacto.
Badly.	Bēne, rectē (adv.).
So so, indifferently.	Mālē, nēquiter (adv.).
Does he already know how to spell?	Sic sātis, mediocriter, utcunque.
He does know how.	Scītne (didicītne) jām syllābas litterārum ordināre?
How (in what manner) did you learn Latin?	Scīt vērō. Dīdicit.
I have learnt it so.	Quemadmōdum didicīsti līnguam Latīnam?
How did I write my letters?	Dīdici eām hōc pacto.
You have written them so so.	Quōmodo scrīpsi ēgo epīstolas mēas?
Has she washed the shirt well?	Scrīpsīsti eas sic sātis.
She has washed it not badly.	Lāvītne illa indūsium bēne?
Whom do you call?	Lāvīt id nōn mālē.
I am calling my little brother.	Quēm vōcas (cītas)?
How (who) are you called?	Fratērculum mēum vōco (cīto).
I am called a learner.	Quōmodo (quīs) vocāris?
Has he worn out his coat?	{ Vōcor discīpulus.
	{ Aūdīo discīpulus.
	Detrīvītne suām tōgam?
To lie, to be placed.	{ Jāceo, ēre, ūi, ūtum.
	{ Posītum or sūtum esse.
	(IN or SUPER ALIQUA RE).
To lay place, put.	{ Pōno, ēre, pōsui, pōsitum.
	{ Imponēre, reponēre. †
	{ Collōco, āre, āvi, ātum.
	(ALIQUID IN or SUPER RE.)
To dry (neuter).	Siccesco, ēre, —, —. •
To dry, make dry.	Sicco, āre, āvi, ātum.
To put out to dry.	Expōnēre aliquid in sole siccandi causā (ut siccescat).
Where did you put the book?	Ūbi (quō lōco) lībrum imposuīsti?
I have placed it upon the table.	Impōsui eum mensae (in mensam). ‡
Where have they put my gloves?	Ūbi posuerunt mēa digitābula?

* An old ablative for *quō*.† And various other compounds; as, *adponēre*, to place near; *deponēre*, to put down; *disponēre*, to place apart; *exponēre*, to spread out; *reponēre*, *supponēre*, to place under.‡ The construction of *imponēre* is *ALICUI REI*, *IN REM*, or *IN RE*.

They have placed them (in order) upon the chair.	Collocavérunt éa in sellâ.
Where lies the book?	Úbi est pósito liber?
It lies upon the table.	Pósito est in (super) mēsa.
It has lain upon the table.	Pósito erat in (super) mēsi.
Have you put wood upon the hearth?	Reposuistine lignum súper fóco?
I have put a little upon it.	Repósui véro aliquántulum.
Do you put out your coat to dry?	Exponísne túam tógam in sóle, ut siccéscat?
I do put it out.	Íta ést, expóno.
Have they put their stockings to dry?	Ecquid in sóle exposuérunt tibi alia súa, ut siccécèrent?
They have not.	Nôn exposuérunt.

EXERCISE 100.

Hast thou promised anything? — I have promised nothing. — Do you give me what you have promised me? — I do give it to you. — Have you received much money? — I have received but little. — How much have you received of it? — I have received but one crown. — When have you received your letter? — I have received it to-day. — Hast thou received anything? — I have received nothing. — What have we received? — We have received long letters. — Do you promise me to come to the ball? — I do promise you to come to it. — Does your ball take place to-night? — It does take place. — How much money have you given to my son? — I have given him fifteen crowns. — Have you not promised him more? — I have given him what I have promised him. — Have our enemies received their money? — They have not received it. — Have you Roman money? — I have some. — What kind of money (*quid nummórum*) have you? — I have asses, sesterces, denarii, and aurei. — How many asses are there in a sesterce? — There are four. — What is the value of an aureus? — An aureus is worth a hundred sesterces. — Have you any German money? — I have crowns, florins, kreuzers, groshes, and deniers. — How many groshes are there in a florin? — A florin contains sixteen groshes, or sixty kreuzers. — Have you any oboles? — I have a few of them. — How many oboles are there in a drachma? — A drachma contains six oboles. — The silver mina (*mina argenti*) of the Greeks had the same value as the Roman denarius. — How many minas are there in a talent? — The talent contains sixty minas. — Will you lend your coat to me? — I will lend it to you; but it is worn out. — Are your shoes worn out? — They are not worn out. — Will you lend them to my brother? — I will lend them to him. — To whom have you lent your hat? — I have not lent it; I have given it to somebody. — To whom have you given it? — I have given it to a pauper.

EXERCISE 101.

Does your little brother already know how to spell? — He does know. — Does he spell well? — He does spell well. — How has your

little boy spelt? — He has spelt so so. — How have your children written their letters? — They have written them badly. — Do you know Spanish? — I do know it. — Does your cousin speak Italian? — He speaks it well. — How do your friends speak? — They do not speak badly (*non male*). — Do they listen to what you tell them? — They do listen to it. — How hast thou learnt English? — I have learnt it in this manner. — Have you called me? — I have not called you, but your brother. — Is he come? — Not yet. — Where have you wet your clothes? — I have wet them in the country. — Will you put them to dry? — I will put them to dry. — Where have you put my hat? — I have put it upon the table. — Hast thou seen my book? — I have seen it. — Where is it? — It lies upon your brother's trunk. — Does my handkerchief lie upon the chair? — It does lie upon it. — When have you been in the country? — I was there the day before yesterday. — Have you found your father there? — I have found him there. — What has he said? — He has said nothing. — What have you been doing in the country? — I have been doing nothing there.

Lesson LIII. — PENSUM QUINQUAGESIMUM TERTIUM.

OF THE ACCUSATIVUS CUM INFINITIVO.

A. The infinitive may have a subject of its own in the accusative, but is then rendered into English by a separate clause introduced by the conjunction "that."
E. g.

Orpheum poetam docet Aristoteles nunquam fuisse.

Aristotle informs us, *that* the poet Orpheus never existed.

An nesciebam vitæ brevem esse cursum, gloriæ sempiternum?

Or was I not aware, *that* the career of life is short, and that of glory eternal?

Spéro nostram amicitiam non egere testibus.

I hope, *that* our friendship does not stand in need of any witnesses.

Egone me audivisse aliquid et didicisse non gaudeam?

May I not rejoice, *that* I have heard and learnt something?

B. The *accusativus cum infinitivo* may, like the simple infinitive, stand either as the subject of a finite verb in the nominative, or as its object in the accusative.

I. The accusative with the infinitive stands as the *subject* of a sentence, when the predicate is an impersonal verb, or the copula *est*, *fuit*, &c. with a noun or adjective. E. g.

<i>Lêgem brevem esse oportet, quô facilius ab imperitis teneatur.</i>	A law should be brief, so that it may be more easily remembered by the uneducated.
<i>Omibus bonis expedit salvam esse rempublicam.</i>	It is for the advantage of all good citizens, that the republic should be safe.
<i>Fâcinus est, vinciri civem Românum; scelus, verberari; prope parricidium, necari.</i>	It is audacity to have a Roman citizen bound;* it is a crime to have him beaten; it is almost parricide to have him killed.
<i>Têmpus est, nôs de illâ perpétuâ jam, nôn de hâc exiguâ vitâ, cogitare.</i>	It is time that we should already think of that perpetual life, and not of this brief one.
<i>Aliud est iracundum esse, aliud iratum.</i>	It is one thing to be irascible, and another to be angry.
<i>Necesse est legem haberi in rebus optimis.</i>	The law must be reckoned among our best possessions.
<i>Victorem parcere victis æquum est.</i>	It is just that the conqueror should spare the conquered.
<i>Constat profecto ad salutem civium inventas esse léges.</i>	It is manifest, that the laws were invented solely for the safety of the citizens.

REMARKS.

1. The accusative, with the infinitive thus used as the subject of a sentence, is equivalent to a noun in the nominative case, and may sometimes be converted into one. E. g. *Salvam esse rempublicam* = *salus reipublicae*. *Lêgem brevem esse oportet* = *legum brevis necessaria est*, &c.

2. The predicates most frequently employed in this construction are:—*apertum, consentaneum, æquum, justum, verisimile*, &c. *est*, it is manifest, proper, fair, just, probable (i. e. that such a thing should happen or be done);—*tempus, mos, facinus, fas*, &c. *est*, it is time, customary, a crime, right, &c.;—the impersonal verbs *apparet*, it is apparent; *constat*, it is agreed; *licet*, it is lawful; *oportet*, it behooves; *opus est*, there is need; *necesse est*, it is necessary;—or the third person singular of passive verbs, as *intelligitur*, it is understood; *perspicitur*, it is perceived, &c.

II. The *accusativus cum infinitivo* stands as the *object-accusative* after the following classes of verbs:—

1. As the object of a sensation, perception, or emotion, after verbs signifying *to see, hear, feel, perceive, understand, think*,

* Literally, "That a Roman citizen should be bound," &c. But in this construction it is often preferable to use the active infinitive in English: *to bind a Roman*, &c.

know, believe, hope, and the like, and also those denoting joy, sorrow, shame, anxiety, and wonder.* E. g.

Vultis nos, si ita sit, privari spe beatiōis vitæ. You see that, if that is so, we are deprived of the hope of a better life.

Sentit animus se sua vi, non aliena, moveri. The mind feels that it is moved by its own energy, and not by an extraneous one.

Pompeios desedisse terræ motū audivimus. We have heard that Pompeii was destroyed by an earthquake.

Eum te esse finge, qui ego sum. Imagine yourself to be the person, which I am.

Ego illum periisse dico, cui perit pudor. I consider him lost, whose shame is gone.

Sperant, se maximum fructum esse capiros. They hope that they will get the greatest advantage.

Conscius mihi eram, nihil a me commissum esse, quod boni cuiusquam offēderet animum. I was conscious that nothing had been done by me to offend the mind of any honorable man.

Meum factum probari abs te triumpho gaudio. I triumph with joy that my deed is approved by you.

Doleo, non me tuis litteris certorem fieri. I am sorry that I am not informed by your letter.

Minime miramur, te tuis praeclaris operibus laetari. We do not at all wonder that you exult in your distinguished deeds.

2. As the object of a volition, after verbs signifying *to wish, desire, resolve, permit, command, compel, prohibit, or prevent.* E. g.

Tibi favemus, te tuā frui virtute cupimus. We favor you, and desire you to enjoy your virtue.

Utrum corporis, an tibi mālles vires ingenii dari? Which would you prefer (to be given you), strength of body or of intellect?

Rem ad arma deduci studēbat. It was his endeavor that the matter should be decided by force.

Postulābimus nobis illud concēdi. We will demand that that should be conceded to us.

Jūbet nos Pythius Apōllo nōscere nosmet ipsos. Pythian Apollo commands us to know ourselves.

Germani vinum ad se omnino importari nō sinunt. The Germans do not allow, on any account, the importation of wine among them.

Aristoteles vērsum in oratiōe vāt esse, nūmerum jūbet. Aristotle prohibits the use of verse in a discourse, but commands the rhythm.

* As, for example, *audio, video, sentio, animadverto, cognosco, intelligo, percipio, disco, scio, duco, statuo, memini, recorder, obliviscor*, and in general all the *verba sensuum et affectuum*.

3. After *verba declarandi*, or those signifying to say, write, report, confess, deny, pretend, promise, prove, convince, &c.* E. g.

Thales Milesius *aquam dixit esse*
initium rerum.

Heródotus *scribit* Croesi *filium*,
cum *esset* infans, *locutum* (sc.
esse).

Solon *sē fūrere simulāvit*.

Confiteor, *mē* abs tē *cupisse* lau-
dāri.

Dicæarchus *vult efficere*, *animos*
esse mortales.

Pollicetur Piso, *sese* ad Cæsarem
itūrum (sc. *esse*).

Māgnū sōlem esse philosophus
probabit, quāntus sit, mathemā-
ticus.

Isócratem Plato *laudari* fecit
a Sócrate.

Thales, the Milesian, said that water
was the first principle of things.

Herodotus writes that the son of
Croesus spoke when he was an
infant.

Solon pretended to be a madman.
I confess that I desired to be praised
by you.

Dicæarchus wants to make out that
souls are mortal.

Piso promises that he will go to
Cæsar.

The philosopher will prove that
the sun is large, but the mathe-
matician (will show) how large
it is.

Plato represents Isocrates as com-
mended by Socrates.

C. The infinitive, either with or without a subject accusative, may stand as the *appositum* of a noun, adjective, or demonstrative pronoun. E. g.

*Haec benignitas etiam rei públi-
cae est utilis, redimi e servitū-
dine captos, locupletari tenui-
ores*.

In cognitiōe et sciētiā *excellere*,
pulchrum putāmus.

Illud sōleo mirāri, nōn me tōties
accipere tuas litteras, quōties a
fratre meo afferantur.

Id injustissimum ipsum est, justitiae
mercēdem *quaerere*.

This is also a bounty of advantage
to the commonwealth: to redeem
captives from servitude, and to
enrich the poorer classes.

We consider it honorable to excel
in knowledge and learning.

I am accustomed to wonder at it
(at this), that I should not hear
as often from you, as I do from
my brother.

It is the highest degree of injustice
to make a trade of justice.

D. In impassioned exclamations and interrogations the accusative with the infinitive sometimes stands independently as the object of the emotion or passion expressed by it. E. g.

Mēne incepto *desistere* victum? Shall I, vanquished, desist from my
purpose?

* The principal verbs of this class are *dico*, *trado*, *prodo*, *scribo*, *refero*, *nuntio*, *confirmo*, *nego*, *ostendo*, *demonstro*, *perhibeo*, *polliceor*, *promitto*, *spondeo*, &c. To these add *facere*, "to represent," and *efficere*, "to make out or prove."

Mē nōn cum bonis esse ?

I not among the good and patriotic !

Tūne hōc, Atti, dicere, tāli prudentiā praeditum ?

You say this, Attius, a man of prudence like your own !

O spectāculum miserum atque acerbū ! Ludibrio esse urbis glōriam et pōpuli Romāni nōmen !

O wretched and mortifying sight ! The glory of the city, the name of the Roman people, an object of derision !

REMARKS.

1. After verbs of seeing and hearing, the present participle* or *ut* ("how"), with the subjunctive, is sometimes put instead of an infinitive, and the verbs of joy, sorrow, &c. are also followed by the subjunctive, with *quod* ("that" or "because").†

2. After verbs of seeing and hearing, the present infinitive may frequently be rendered into English by the present participle. E. g. *Mugire* (= *mugientem*) *videbis sub pedibus terram*, You will perceive the earth quaking beneath your feet. *Majores natu audivi dicere* (= *dicentes*), I have heard those older than myself say. *Incustoditam lente videt ire* (= *euntem*) *juvencam*, He sees the untended heifer walking slowly.

3. After one of the past tenses, the accusative with the present infinitive is equivalent to the English *imperfect*, and the accusative with the perfect infinitive to the English *pluperfect*. E. g. *Vidi te scribere*, I saw that you were writing. *Vidi te scripsisse*, I saw that you had written. *Dixit Cajum laudari*, He said that Cajus was (then) praised. *Dixit Cajum laudatum esse*, He said that Cajus had been praised.

4. The verb *memini*, "I remember," is commonly followed by the present infinitive, even when the act denoted by the latter is already completed. E. g. *Memini Pamphilum mihi narrare*, I remember Pamphilus telling me (that Pamphilus told me). *Memini Catōnem mecum disserere*, I remember Cato discussing the question with me (to have discussed, &c.). — But also by the perfect: *Meministi me ita distribuisse initio causam*, You remember that in the beginning I have made this distribution of my argument.

5. After the expressions *satis mihi est*, *satis habeo*, *contentus sum*, and also after *me juvat*, *me pudet*, *melius erit*, *volo caveo*, &c., the perfect infinitive is put to denote the result and estimate of a completed action, where the English idiom more commonly has the present. E. g. *Contenti simus, id unum dixisse*, Let us be content to have said (to say) this one thing. *Melius erit quiescere*, It will be better to have rested (= to rest). *Sunt qui nolint tetigisse*, There are those who are unwilling to have touched (= to touch). *Commisisse cavet*, He bows to commit, &c.

6. The present infinitive is sometimes put instead of the future. E. g. *Nervii, quae imperarentur, facere † dixerunt*, The Nervii said, that

* See Lesson XLIX. F. Rem. 3.

† Instead of *se futuros* (*esse*).

† Cf. Lesson LIV. H.

they would do whatever they were commanded. *Cato affirmat, se rivo Pontinium non triumphare*,* Cato affirms that, while he is alive, Pontinius shall not triumph.

7. The infinitive passive of neuter verbs may stand impersonally without a subject, precisely like the third person singular passive of that class of verbs. E. g. *His persuaderi non poterat*, They could not be persuaded. *Quum posses jam suspicari, tibi esse successum*, When you might already suspect that you had been supplanted.

8. When, instead of the future infinitive, the formula *futurum esse*, *ut*, or *fore*, *ut*† is employed, the perfect and imperfect subjunctive following the *ut* represent the future action as incomplete or going on, while the perfect and pluperfect represent it as completed. E. g. *Credo fore, ut scribas*, I think that you will write. *Credēbam fore, ut scriberes*, I thought that you would be writing. *Credo fore, ut scripsēris*, I think you will have written. *Credēbam fore, ut scripsisses*, I thought you would have written.

9. The majority of the *verba sentiendi et declarandi* (cf. B. II. 1 and 3), which in the active voice are followed by the *accusativus cum infinitivo*, are in the passive voice followed by the infinitive alone, with the subject accusative in the nominative. But when they are employed impersonally, the subject accusative remains as in the active. E. g. Active: *Dico te esse patrem patriae*. Passive: (*Tu*) *dicēris esse pater patriae*. Pass. Impers: *Dicitur, te esse patrem patriae* (It is said, that you are the father of your country). Pass. Personal: *Numa Pythagorae auditor fuisse creditur* (Numa is supposed to have been a hearer of Pythagoras). Impers.: *Creditur,† Pythagorae auditorem fuisse Numam* (It is supposed that, &c.).

10. When the infinitive, preceded by a subject-accusative, is followed by another accusative of the object, it is liable to give rise to an ambiguity, which may be avoided by converting the infinitive active into the passive. Thus the oracular *Aio, te Romānos vincere posse* (I say, that you can conquer the Romans, or that they can conquer you), loses its ambiguity in *Aio, te a Romanis vinci posse*, or *Aio, Romanos a te vinci posse*.

11. The infinitive *esse* is frequently left unexpressed, especially in the compound infinitives *amatum*, *amatūrum*, and *amandum esse*. (Cf. Lesson XLVIII. A. and B.) E. g. *Lycurgus auctorem (sc. esse) legum Apollinem Delphicum fingit*, Lycurgus makes Delphic Apollo the inventor of laws.

12. The pronominal subject accusatives *me*, *te*, *se*, *eum*, *nos*, *vos*, *eos*, and the indefinite *aliquem*, are frequently omitted when they can be readily understood from the context. E. g. *Ea, quae dicam, non de memetipso, sed de oratore dicere (= me dicere) putatis*, I wish you to

* *Non triumphaturum*.

† Compare Lesson XLVIII. B. Rem. 1.

‡ The verbs of this class thus used impersonally are comparatively few. The most conspicuous of them are *nuntiatur*, *traditur*, *creditur*, *intelligitur*; *dicitur*, *narratur*, *fertur*, *proditur*, *memoratur*, *cernitur*, *videtur*.

think, that what I have to say I do not say with reference to myself, but with reference to the orator. *Subduc cibum unum diem athletae, ferre non posse* (= *se non posse*) *clamabit*, Deprive an athlete of his usual food for a single day, and he will declare that he cannot endure it. *Negāto sane, si voles, pecuniam acceperisse* (= *te acceperisse*), Deny then, if you will, that you have received money. *Hos clam Xerzi remisit, simulans ex vinculis publicis effugisse* (= *eos effugisse*), These he sent back to Xerxes, under the pretence that they had escaped from prison.

EXERCISE 102.

Is it just that I should write (for me to write)? — It is just. — It is not proper that you do this. — It is manifest that he has written the letter. — Is it probable (*verisimile*) that he has sent us the book? — It is not probable. — Is it time that we should leave (*abire*)? — It is not yet time to leave; it is time to breakfast. — Is it right for me to go to the ball? — It is not right. — Was it a crime to have a Roman citizen bound? — It was a most audacious (*audacissimum*) crime. — Is it apparent that he was wrong (*erravisse*)? — It is not apparent. — It is agreed (*constat*) that you have been wrong, and I right. — Did it behoove you to work? — It did not behoove me to work, but it behooved you to write. — Is it necessary for us to learn Latin? — It is necessary. — Is it lawful for us to go the theatre? — It is now lawful. — Is it understood that he has arrived (*advenisse*)? — It is understood that he arrived the day before yesterday. — It is understood that he will arrive (*adventurum esse*) to-morrow. — Is it necessary for me to write? — It is necessary, but our letter should be brief.

EXERCISE 103.

Do you see that I am writing? — I do see (it). — Did he see that we were coming? — He did not see it. — Did they hear that I was reading (me reading)? — They did not hear you. — Does he hear that I have written to you? — He does hear (it). — Do you wonder that I should exult in your deeds? — I do not wonder at all. — Does he feel that he is mortal (*mortalis*)? — He does feel it. — Does he hope that you will come? — He hopes that I will remain at home. — Do you believe that he will read your book? — I do not believe that he will read it. — Do you know that that is so (*rem ita se habere*)? — I do not know it positively (*non certe*), but I believe it to be so. — Are you glad that he has recovered his health? — I am very glad (of it). — I am sorry that he is ill. — Does he desire you to send him the book? — He does not desire me to send the book, but the paper. — Do you wish me to go off (*abire*) into the country? — No, I wish you to remain in the city (*in urbe*). — Does he command us to write? — He does not command us to write, but to read the books which he has lent us. — Does he forbid you (*vetāne te*) to go to the theatre? — He does not forbid me. — Do you command me to know myself? — I do command (you). — Did he say that he was ill? — He said that he was thirsty. — Do they write that we have arrived? — They do not write (it). — Do you deny (*negāsne*) that I am right? — I do not wish

to deny it. — Do you confess that you were wrong? — I deny that I was wrong. — Did he pretend to be asleep (*se dormire*)? — He did pretend (it). — Did he promise to come (*se venturum*)? — He could not promise (it).

Lesson LIV.—PENSUM QUINQUAGESIMUM QUARTUM.

VERBS WITH THE INFINITIVE OR SUBJUNCTIVE.

A. Many Latin verbs admit of a double construction, being sometimes followed by the *accusativus cum infinitivo*, and sometimes by the subjunctive, with one of the conjunctions *ut* (*ut*), *ne*, or *quod*, &c. With some of these the subjunctive is the rule and the infinitive the exception; with others the reverse is true. The construction of these verbs is elucidated in the following rules:—

B. Of the verbs signifying willingness, desire, or permission, *vôlo*, *nôlo*, *mâlo*, *patior*, and *sîno* are commonly followed by the accusative with the infinitive, and sometimes only by *ut*; but *opto*, *concedo*, and *permitto* may have either the infinitive or *ut*. Verbs of demanding or compelling (*posco*, *postûlo*, *flagito*, and *côgo*) are more frequently construed with *ut*. E. g.

Vôlo, uti mihi respondeas (instead of *Vôlo te mihi respondere*). I wish you to reply to me.

Ópto, te hoc facere, or ut hoc facias. I desire you to do this.

Augústus dñinum se appellári ne a liberis quidem passus est. Augustus did not suffer it, even from his children, to be called master.

Tribúni plêbis postulant, ut sacrosancti habeántur. The tribunes demand the privilege of being regarded sacrosanct.

Senátus P. Léntulum, ut se abdicaret præturâ, coëgit. The senate compelled Publius Lentulus to resign his prætorship.

REMARK. — *Volo ut* and *malo ut* may thus be employed instead of the infinitive; but *nôlo ut* is never said. The verb *recusare*, to refuse, (the opposite of *concedo*,) may have either the infinitive or *ne*.

C. Verbs denoting a *resolve* or *endeavor* to accomplish or prevent anything, are followed by the subjunctive with *ut* or *ne*, when a new subject is introduced; but when the subject remains the same, they generally have the infinitive, and sometimes only *ut* or *ne*.

Verbs of this class are *statuo, constituo, decerno, tento, paro, meditor, curo, nitor, contendo*, and the expressions *consilium capio, in animum dūco* or *animum indūco*. But *opēram do*, I endeavor; *id (hoc, illud) ago*, I aim at, strive; *nihil antiquius habeo* (or *dūco*), *quam*, I have (consider) nothing more important than; and *vidēo*, in the sense of *curo*, have commonly *ut* only. E. g.

- Statuit ad tē litteras dāre* (or *ut litteras ad tē dēt*). He resolves to write to you.
- Statuit, ut filius ejus tibi responderet*. He resolves that his son shall reply to you.
- Qui sapientes appellari vult, inducant animum divitias, honores, opes contemnere*. Let those who wish to be called philosophers make up their minds to despise wealth, honors, and influence.
- Opera danda est, ut verbis utamur quam usitatissimis et quam maxime aptis*. It should be our study to employ the most familiar and (at the same time) the most suitable terms.
- Omne animal se ipsum diligit, ac simul ut ortum est, id agit, ut se conservet*. Every animal loves itself, and as soon as it is born aims at the preservation of itself.
- Id stulisti, isti formae ut mores consimiles forent*. It has been your endeavor, that your character should be like your appearance.
- Vulendum est igitur, ut ea liberalitate utamur, quae prosit amicis, noceat nemini*. We must see to it, that the liberality we indulge in be such, as will be a benefit to our friends and an injury to no one.

D. Verbs of *requesting, exhorting, persuading, and commanding* generally have the subjunctive with *ut* or *ne*; but sometimes also the infinitive.

The most common of these verbs are *rogo, oro, precor, peto*; *monēo, admonēo, commonēo, hortor, adhortor, cohortor, exhortor*; *suadeo, persuadeo, impello, perpendo, excito, incito, impero*. So also *nuntio, dico, scribo*, when they imply an order or command. E. g.

- Tē et oro et hortor ut diligens sis*. I beseech and exhort you to be diligent.
- Tē illud admoneo, ut quotidie meditare, resistendum esse iracundiae*. I advise you to consider every day that passion must be resisted.
- Moneo obtestorque, uti hos, qui tibi genere propinqui sunt, caros habeas*. I remind and conjure you to cherish those who are akin to you by birth.
- Senatus imperavit decemviris, ut libros Sibyllinos inspicerent*. The senate ordered the committee of ten to inspect the Sibylline records.
- Caesar Dolabellae dixit, ut ad me*. Caesar told Dolabella to write to

*scriberet, ut in Italiā quā
primum venirem.*
Themistocles *persuāsit* pópulo, *ut*
pecuniā públicā clássis céntum
návium *aedificarētur*.

me (requesting me) to come to
Italy as soon as possible.

Themistocles prevailed upon the
people to construct a fleet of a
hundred ships at the expense of
the public treasury.

REMARKS.

1. With the verbs of this class, the longer construction with *ut* is preferred by the prosaists of the best period, but later writers have more frequently the briefer infinitive.

2. *Monēo*, *admonēo*, and *persuadēo*, when they signify "to remind or to persuade that something is so" (and not "that something should be done") have the Acc. cum Inf.

3. The verbs of *commanding* (i. e. *imperāre*, *mandāre*, *praescribere*, *edicere*, *decernere*, &c.) that anything *should be done*, have generally *ut* according to the rule. The only exceptions are *jubeo* and *vēo*, which are commonly followed by the *accusative with the infinitive* (either active or passive). E. g. *Jubeo te scribere*, I command you to write. *Vetat eum abire*, He tells him not to leave. *Librum legi jussit*, He ordered the book to be read (i. e. that it should be read). *Vetuit castra muniri*, He prohibited that the camp should be fortified.*

E. Verbs signifying *to effect, cause, or bring about*, are regularly followed by the subjunctive with *ut* or *ne*.

Such are *facio*, *efficio*, *perficio*, *evinco*, *pervinco*, *impetro*, *assequor*, and *consequor*. E. g.

Fácito ut scíam.

Let me know.

Sol effícit, ut omnia flóreant.

The sun causes all things to flourish.

Epaminóndas *perfécit ut* auxílio
sociórum Lacedaemónii *privaréntur*.

Epaminondas caused the Lacedaemonians to be deprived of the aid of the allies.

A sólo impetrat, ut aliénas árbores álát.

He prevails upon the soil to grow exotic trees.

Quā in rē níhil áliud assequéris, nísi ut ab omnibus audácia tua cognoscátur.

By which you will gain nothing else, except that your audacity will be known by all.

REMARKS.

1. The expression *facere ut* is sometimes a mere circumlocution for the same tense of the verb following it. E. g. *Fécit, ut dimitteret milites*, instead of *dimisit milites*, He dismissed his men.

2. *Fac*, in the sense of "imagine" or "suppose," and *efficere*, "to

* Yet *jubeo ut hoc facias* (or without the *ut*: — *jubeo tibi hoc facias*) and *veto ne hoc facias* likewise occur in harmony with the general rule.

make out" or "to prove," have the Acc. cum Inf.* But *efficitur*, "it follows," has sometimes *ut*; as, *Ex quo efficitur, ut*, From which it follows that, &c. *Facere*, "to represent," is usually connected with the present participle or the infinitive passive.†

F. Among the verbs regularly followed by the subjunctive with *ut*, are a number of impersonal expressions. They are,—

1. Those signifying "it remains," "it follows"; as, *restat, relinquitur, superest, reliquum (proximum, prope, extrēmum, futurum) est*, and *sequitur*. To these may be added *accedit ut*,* "add to this, that."

2. Those signifying "it happens," "it comes to pass"; as, *accidit, incidit, fit, fieri non potest, evenit, usu venit, occurrit, contingit, est*, "it is the case," and *esto*, "grant it, that."

Restat, ut his respondeam. It remains now for me to reply to these.

Si haec enuntiatio nōn v̄ra est, *sequitur, ut* falsa sit. If this proposition is not true, it follows that it is false.

Relinquitur, ut, si vincimur in Hispaniā, quiescāmus. If we are vanquished in Spain. the only thing left us is to keep quiet.

Forte evenit, ut in Privernāte essemus. It so happened that we were on the Privernan estate.

Fieri nōn potest, *ut* quis Rōmae sit, quum est Athēnis. It is not possible for any one to be at Rome when he is at Athens.

Quādo fuit, *ut*, quod licet, nōn liceret? When was it the case, that that which is lawful was unlawful?

REMARKS.

1. Like *reliquum est, ut*, we sometimes find other expressions with *ut*. Such are *novum est, rarum, naturale, mirum, singulare, usitatum, necesse est, ut*; *verisimile, verum, falsum est, ut*; *aequum, rectum, utile est, ut*. But the majority of these are more commonly construed with the infinitive. (Cf. Lesson LIII. B. I.)

2. *Mos* or *moris est*, and *consuetudo est*, "it is customary," "it usually happens," are often followed by *ut*, like *accidit*, &c.

3. *Contingit* not unfrequently occurs with the infinitive, sometimes even with the dative of the predicate. E. g. *Mihi fratrique meo destinari praetoribus contigit*, I and my brother happened to be chosen praetors.

G. Verbs denoting *willingness, unwillingness, or permission*, and also those of *asking, demanding, advising, and reminding*, are sometimes followed by the subjunctive WITHOUT *ut* or *ne*.

Such are *volo, nolo, malo, permitto, licet*; *oro, precor, quaeso, rogo, peto, postulo*; *suadeo, censeo, moneo, admoneo, hortor*. To these add *curo, decerno, jubeo, mando*; the imperatives *fac*, "see that," and *cave*, "beware," and the impersonal *oportet* and *necesse est*.

* Compare page 290.

† Compare page 290, note.

<i>Velim fieri posset, ut, &c.</i>	I wish it were possible that, &c.
<i>Milo, te sapiens hostis metuat, quam stulti cives laudent.</i>	I prefer an intelligent enemy fearing you to stupid citizens praising you.
<i>Sine, te exorem, mi pater.</i>	Allow me to entreat you, my father.
<i>A te peto, me absentem diligas atque defendas.</i>	I ask of you to love and to defend me in my absence.
<i>Postulo, Appi, etiam atque etiam consideres.</i>	I beseech you, Appius, to consider again and again.
<i>Suadeo vultas, tanquam si tua res agatur.</i>	I advise you to look, as if your own interests were at stake.
<i>Herus me iussit Pamphylum hodie observare.</i>	My master commanded to watch Pamphylus to-day.
<i>Fac sciam (= facito ut sciam).</i>	Pray let me know (inform me).
<i>Cave credas.</i>	Do not believe.
<i>Frémant omnes licet</i>	Every one is allowed to murmur.
<i>Philosophiae servias oportet, ut tibi contingat vera libertas.</i>	You should serve philosophy in order to acquire true liberty.
<i>Virtus voluptatis aditus intercludat necesse est.</i>	Virtue necessarily prevents the access of pleasure.

H. Verbs signifying *joy, sorrow, surprise, or wonder* are followed either by the accusative with the infinitive, or by *quod* ("that" or "because") with the indicative or subjunctive.

Such verbs are *gaudeo, delector, doleo, succenseo, angor, poenitet; miror, admiror, glorior, gratulor, gratias ago, queror, indignor, &c.* E. g.

<i>Gaudeo, quod te interpellavi.</i>	I am glad that I have interrupted you.
<i>Dolebam, quod consortem glorioſi laboris amiseram.</i>	I was sorry to have lost the sharer of the glorious enterprise.
<i>Mirari se aiebat, quod non rideret haruspex.</i>	He was accustomed to express his surprise, that the soothsayer did not laugh.
<i>Tibi ago gratias, quod me omni molestia liberaſ.</i>	I thank you for liberating me from inconvenience of every kind.
<i>Gratulor tibi, quod ex provincia saluum te ad tuos receptisti.</i>	I congratulate you for having safely returned from the province to your friends.
<i>Queris super hoc etiam, quod expectata tibi non mittam carmina.</i>	You also complain of this, that I do not send you the expected poems.

REMARKS.

1. *Quod* is chiefly employed in connection with past tenses. *Quod* with the indicative denotes a *fact*, and with the subjunctive a *supposition* or the *opinion of another*.

2. *Quod* is also frequently employed instead of the Acc. cum Inf. after substantives, and after expressions like "it is pleasant" or "unpleasant," "it pleases" or "displeases," *magnum est, accēdit* (= "add to this"), &c. It is thus frequently preceded by one of the pronouns *hoc, id, illud*, and is often equivalent to the English "the fact or circumstance that." E. g. *Augēbat iras, quod soli Judaei non cessissent*, The fact (or circumstance) that the Jews alone had not surrendered, augmented the indignation. *Inter causas malorum nostrorum est, quod vivimus ad exempla*, Among the causes of our miseries is the fact that we are living after the examples of others. *Quod victor victis peperciit, magnum est*, That the conqueror spared the conquered is great. *In Caesare mitis est clemensque natura*. *Accēdit, quod mirifice ingeniis excellentibus delectatur*, Cæsar is of a gentle and mild nature. Add to this, that (in addition to this) he takes the greatest delight in intellectual pre-eminence.

3. *Quod* is always put, instead of the Acc. cum Inf. or *ut*, in explanatory or periphrastic clauses, which (generally) refer to an oblique case of the demonstratives *hoc, id, illud*, or *istud*. E. g. *Hoc uno preestamus vel maxime feris, quod colloquimur inter nos, et quod exprimere dicendo sensa possumus*, We excel the brutes chiefly in this, that we converse with each other, and are able to express our sensations in language. *Phocion non in eo solum offenderat, quod patriae male consulērat, sed etiam quod amicitiae fidem non praestitulerat*, Phocion had not only given offence by the fact that he had mismanaged the interests of his country, but also because he had exhibited a want of faith in friendship.

4. *Quod* stands also in expressions like *adde, quod*, or *adde huc, quod* (add to this that, besides), and after *facere* in connection with an adverb like *bene, male*, &c. E. g. *Bene facis, quod me mones*, You do well to remind me. *Humaniter fecit, quod ad me venit*, He acted humanely by coming to me.

5. *Quod* stands with several different senses in constructions like the following:—

a.) At the beginning of a sentence, in the sense of "as to," "with respect to." E. g. *Quod scribis te velle scire, qui sit reipublicae status, summa dissentio est*, As regards your expressing a desire to know the state of the republic, (I have to report) the greatest dissension. *Quod mihi de nostro statu gratulāris, minime miramur te tuo opere laetāri*, As to your congratulating me on my present condition, I am not at all surprised that you rejoice in your own work.

b.) In the sense of "as far as." E. g. *Tu, quod potēris, ut adhuc fecisti, nos consiliis juvābis*, Do you assist us, as far as you can, and as you have done heretofore, with your advice and influence. *Epicurus se unus, quod sciam, sapientem profiteri est ausus*, Epicurus is the only one, as far as I know, who has dared to profess himself a sage.

c.) Instead of *ex quo* or *quum*, "since." E. g. *Tertius dies est, quod audiui, &c.*, It is now three days since I have heard, &c. To these may be added *tantum quod*, "scarcely." E. g. *Tantum quod ex Arpinati venēram, quum mihi litterae a te reddūae sunt*, I had but just returned from Arpinum, when a letter from you was handed to me.

EXERCISE 104.

Do you wish me to go to the theatre with you? — I do not wish you, but your brother, to go with me. — Do you desire me to write to your father? — I do wish that you would write to him. — Do you allow (*sinisne*) me to go to the ball? — I do not allow you to go there. — Does he suffer (*patitur*) letters to be written by us? — He does not suffer it. — Did they compel you to resign your office (*munēre*)? — They were not able to compel me (*me cogere*). — Did he urge (*flagitavitne*) you to go out with him? — He did urge me. — Does he refuse to come to us? — He does refuse. — Have you determined to learn Latin? — I have not determined (to do so). — Has he resolved (*decrevitne*) to study French? — He has resolved (to do so). — What is he aiming at (*Quid agit*)? — He is exerting himself (*Id agit ut*) to commit this book to memory. — Do you endeavor (*studēsne*) to become diligent? — I do strive to be diligent and good. — Must we see to it, that we love our neighbor? — We must see to it by all means (*quam maxime*).

EXERCISE 105.

Do you ask me to remain at home? — No; on the contrary, I beseech and exhort you to go out. — Did he exhort you to go into the country? — No, he exhorted me to write a letter. — Do you advise me to resist passion (*ut iracundiae resistam*). — I do advise you. — I remind and conjure you to cherish those who love you. — Did he remind you that that was so (*rem ita se habuisse*)? — He reminded and persuaded me (*mihi*) that that was really (*re vera*) so. — Did they order any one to be killed? — They ordered the soldier to be killed. — Does he prohibit (*vetatne*) the reading of the book? — He does, on the contrary, order it to be read. — Did your father write you to come home? — He, on the contrary, wrote me to remain in the country. — Did you tell your servant to bring you the book? — I did tell him. — Does your master command you to attend to your studies? — He does command me. — Did you persuade him to read my book? — I could not persuade him. — Can it be that I am wrong? — It is not possible that you are wrong. — When was it the case that I was wrong? — Allow me to entreat you to write. — Pray let me know when you are coming. — Do not believe that he is your friend. — Are you glad that I have written to your friend? — I am delighted (*delector*) that you have done it. — Are you sorry that you have lost your book? — I am very sorry that I have lost it. — Is he surprised that I did not bring the doctor? — He is surprised that he does not come. — Do you thank me for having liberated you from trouble (*molestiā*)? — I do thank you with all my heart (*toto pectore*). — Do you congratulate me for having recovered? — I do congratulate you. — Why does his master complain? — He complains of this, that he is negligent and idle.

Lesson LV. — PENSUM QUINQUAGESIMUM QUINTUM.

OF IMPERSONAL VERBS.

A. Impersonal verbs are those which are used in the third person singular only, and without reference to any definite subject. They are in English commonly introduced by the pronoun *it*. E. g. *Tonat*, it thunders; *pluit*, it rains; *oportet*, it behooves.

REMARKS.

1. Impersonal verbs thus occur in all the conjugations, and in all the moods and tenses of complete verbs. E. g. 1. *Constat*, it is manifest; 2. *nocet*, it is hurtful; 3. *accidit*, it happens; 4. *convēnit*, it is agreed upon. — *Constāre*, to be manifest; *tonūit*, it thundered; *nocēat*, let it be hurtful, &c.

2. The majority of the impersonal verbs of the Latin language are also used personally, but generally with a modified or different signification. Many again admit a subject of the neuter gender, such as an infinitive (either with or without a subject accusative) or a clause used substantively, and sometimes a pronoun of the neuter gender. (Cf. Lesson LII. A. 1; LIII. B.)

3. Impersonal verbs generally want the imperative, except *licet*, which has *licēto* (let it be lawful). The rest employ the present subjunctive imperatively; as, *Tonet*, Let it thunder! *Pudeat te*, Be ashamed of yourself!

4. The majority want also the participles, gerunds, and gerundives. The only exceptions are the following, of which some, however, have acquired the force of adjectives: — *decens*, becoming; *libens*, willing; *licens*, free, bold; *poenitens*, penitent; — *licitūrus*, *poenitūrus*, *pulitūrus*, about to be lawful, to repent, to be ashamed; — *pigendus*, *pulendus*, *poenitendus*, to be regretted, ashamed of, repented of. To these add the gerunds *poenitendi*, *pudendo*, *ad pigendum*.

B. Impersonal verbs may be divided into several classes. They are: —

I. Those serving to designate the ordinary phenomena of nature, or the state of the weather. As, —

PRESENT.	PERFECT.*	INFINITIVE.	
Diluculat,	diluculavit,	diluculāre,	<i>it dawns.</i>
Fulgurat,	fulguravit,	fulgurāre,	<i>it lightens.</i>
Fulminat,	fulminavit,	fulmināre,	<i>it thunders.</i>
Gelat,	gelavit,	gelāre,	<i>it freezes.</i>
Grandinat,	grandinavit,	grandināre,	<i>it hails.</i>

* Of some of these verbs the second root is not used.

PRESENT.	PERFECT.	INFINITIVE.	
Lapīdat,	{ lapīdāvit, lapīdātum est,	lapīdāre,	it rains stones.
Lucēscit,	{ luxit, illuxit, ninxit,	lucēscere,	it grows light.
Luciscit,		luciscere,	
Illucescit,		illucescere,	
Ningit,	{ ———— plūvit,	ningere,	it snows.
Noctescit,		noctescere,	it grows dark.
Plūit,	{ plūit,	pluere,	it rains.
Regēlat,	regēlāvit,	regelare,	it thaws.
Rōrat,	rōrāvit,	rōrare,	it dew, dew falls.
Tōnat,	tōnūit,	tonare,	it thunders.
Vesperascit,	vesperāvit,	vesperare,	it becomes evening.
Advesperascit,	advesperāvit,	advesperare,	

REMARK. — These verbs sometimes (though rarely) occur in connection with a *personal* subject. E. g. *Jupiter tonat et fulgurat. Dies or coelum vesperascit. Lapides pluunt. Lapidibus pluit. Sanguinem pluit*, &c. But this use is chiefly confined to the third person, and rather the exception than the rule. It is consequently unnecessary to supply a personal subject (e. g. *Jupiter, Coelum*, &c.) to account for the ordinary construction of these verbs.

II. The following verbs, denoting an *affection of the mind*, an *obligation*, or *permission* : —

PRESENT.	PERFECT.	INFINITIVE.	
Miseret (me),	{ miserūit (<i>rarely</i>), miseritum est, misertum est,	miserere,	{ it moves me to pity, I have pity.
Piget (me),	{ piguit <i>or</i> , pigatum est,	pigere,	it chagrins, irks.
Poenitet (me),	poenituit,	poenitere,	it repents me, I repent.
Pudet (me),	{ puduit, <i>or</i> puditum est,	pudere,	{ it shames me, I am ashamed.
Taedet (me),	{ taeduit (<i>rarely</i>), pertaesum est,	taedere,	it wearies, disgusts.
Oportet (me),	oportuit,	oportere,	it behooves.
Libet (libet),	{ libuit, <i>or</i> libitum est,	libere,	it pleases.
Licet (mihi),	{ licuit, <i>or</i> licitum est,	licere,	it is lawful, allowed.
Decet (me),	decuit,	decere,	it becomes.
Dedecet (me),	dedecuit,	dedecere,	it misbecomes.
Liquet (mihi),	licuit,	liquere,	it is manifest.

REMARKS.

1. The subject of the emotion denoted by some of the foregoing verbs is put in the accusative ; as, *Miseret me, te, illum*, It moves me,

you, him, to pity (i. e. I pity, you pity, &c.). *Pudet nos, ros, illos*, We, you, they are ashamed. So also *oportet me, te, illum; decet (dedecet) nos, vos, &c.* But *libet* and *licet* are followed by the dative (*mihi, tibi, &c.*).

2. The verbs *libet, licet, decet, dedecet*, and *liquet* sometimes occur in the third person plural, and assume a personal subject.

III. The third person singular of a number of complete verbs, which is frequently employed impersonally, but in a sense more or less different from the ordinary signification of these verbs. Thus : —

PRESENT.	PERFECT.	INFINITIVE.	
Accidit,	accidit,	accidēre,	} <i>it happens, occurs, comes to pass.</i>
Contingit,	contigit,	contingēre,	
Evenit,	evēnit,	evēnīre,	
Fit,	factum est,	fiēri,	} <i>it belongs to, pertains.</i>
Attinet,	attinuit,	attinēre,	
Pertinet,	pertinuit,	pertinēre,	
Accedit,	accessit,	accēdere,	<i>there is to be added.</i>
Conducit,	conduxit,	conducēre,	<i>it conduces.</i>
Constat,	constitit,	constāre,	<i>it is evident.</i>
Convēnit,	convēnit,	convēnīre,	<i>it is agreed on.</i>
Debet,	dēbuit,	dēbere,	<i>it ought.</i>
Displicet,	{ displicuit,	{ displicēre,	} <i>it displeases.</i>
	{ displicitum est,		
Dōlet,	dōluit,	dōlere,	<i>it pains (grieves).</i>
Est (= licet),	fuit,	esse,	<i>it is lawful, one may.</i>
Expedit,	expēdivit,	expēdire,	} <i>it is expedient, advantageous.</i>
Prōdest,	prōfuit,	prōdesse,	
Fallit (me),	fēfellit (me),	fallere,	
Fūgit (me),	fūgit (me),	fūgēre,	} <i>it escapes my notice.</i>
Praetērit (me),	praetēriit (me),	praetērire,	
Incipit,	incēpit,	incipere,	<i>it begins.</i>
Interest,	interfuit,	interesse,	} <i>it concerns.</i>
Rēfert,	rētūlit,	rēferre,	
Jūvat,	jūvit,	jūvāre,	} <i>it delights.</i>
Delectat,	delectāvit,	delectāre,	
Nōcet,	nōcuit,	nōcēre,	} <i>it hurts.</i>
Obest,	obfuit,	obesse,	
Pātet,	pātuit,	pātēre,	<i>it is clear.</i>
Plācet,	{ plācuit,	{ plācere,	} <i>it pleases.</i>
	{ plācitum est,		
Praestat,	praestitit,	praestāre,	<i>it is preferable, better.</i>
Restat,	restitit,	restāre,	<i>it remains.</i>
Sōlet,	sōlitum est,	sōlere,	} <i>it is usual.</i>
Assōlet,	assōlitum est,	assōlere,	
Stat,	stētit,	stāre,	<i>it is resolved.</i>
Succurrit,	succurrit,	succurrere,	<i>it suggests itself.</i>

PRESENT.	PERFECT.	INFINITIVE.	
Sufficit,	sufficit,	sufficere,	<i>it suffices.</i>
Suppēit,	suppēivit,	suppētēre,	<i>there is on hand (left).</i>
Vācat,	vācāvit,	vācāre,	<i>there is leisure ; it pleases.</i>

REMARK. — The subject of these verbs thus used impersonally can only be an infinitive (either with or without a subject accusative) or an entire clause, but sometimes also the nominative of a neuter pronoun. (Cf. Lessons LII., LIII., LIV.)

IV. The third person singular passive, especially of *intransitive* verbs denoting motion, and which otherwise do not admit of the passive voice. E. g.

Curritur, <i>there is running.</i>	Dictur, <i>it is said.</i>
Itur, <i>there is going.</i>	Traditur, <i>it is related.</i>
Aditur, <i>there is approaching.</i>	Scribitur, <i>it is written.</i>
Ventum est, <i>some one has come.</i>	Pugnātur, <i>there is fighting.</i>
Clamātur, <i>there is calling.</i>	Peccātur, <i>there is sinning.</i>
Favetur, <i>there is favoring.</i>	Persuadetur, <i>there is persuading.</i>
Flētur, <i>there is weeping.</i>	Certatur, <i>it is contended.</i>
Ridetur, <i>there is laughing.</i>	Sentitur, <i>it is perceived.</i>
Bibitur, <i>there is drinking.</i>	

REMARKS.

1. The agent, by which the activity denoted by these verbs is exercised, is either left indefinite, or expressed by the ablative with *a* or *ab* (e. g. *ab aliquo, a me, te, nobis, ab hominibus, &c.*). It is most frequently to be inferred from the context. Thus: *Ubi eo ventum est* (sc. *ab iis*), When they had come there. *His persuaderi non proterat* (sc. *ab aliquo*), They could not be persuaded (by any one). *Curritur ad praetorium* (sc. *a militibus*), There is a rush towards the general's tent (on the part of the soldiers). *Pugnatur omnibus locis*, There is a general battle.

2. Among the verbs employed impersonally we must include the neuter of the future passive participle with *est, erat, fuit, erit, &c.*; as, *amandum est*, there must be loving (some one must love, it is necessary to love); *scribendum fuit*, it was necessary to write; *currendum erit*, it will be necessary to run. That this construction requires the dative of the agent (e. g. *alicui, mihi, tibi, hominibus, &c.*) is already known from Lesson XXV.

Does it thunder ?
It does thunder and lighten.
Does it not hail ?
It does hail.
Does it rain ?
It does not rain ; it snows.
Did it rain or snow ?
It rained very hard.
Is it growing light or dark ?

Tonātne ?
Ita est, tónat átque fúlgurat.
Nónne grándinat ?
Grándinat véro.
Núm plúit ?
Nón plúit ; ningit.
Útrum plúvit án nínxit ?
Plúvit veheménter.
Lucescētne an advesperáscit ?

It is growing dark.
 Is it hailing out of doors?
 It is hailing hard.
 Did it freeze last night?
 It did not freeze.
 Is it foggy?
 It is (foggy).
 Does the sun shine?
 It does shine.
 We have (enjoy) sunshine.

The sun does not shine.

The sun is in (is blinding) my eyes.

The weather.

Good, fine, bad, very bad weather.

The face, countenance.

The eyes; the eyesight.

The thunder.

The thunderbolt.

The snow.

The hail.

The fog, mist.

The rain.

The sunshine.

The parasol.

Foggy.

Hard, violently.

To have (use, enjoy).

To shine.

To shine brightly.

The wind.

To blow.

To cease (rest).

To rise.

Windy.

Stormy.

Strong, vehement.

Is it windy? Does the wind blow?

Vesperāscit.

Ēquid fōris grādinat?

Sic est, vāde grādinat.

Gelavítne nócte próxímā?

Nōn gelāvit.

Ēstne coelum nebulōsum?

Est (nebulōsum).

Lucétne sōl?

Lūcet.

Ūtimur sōlis lúmine.

{ Sōl nōn lūcet.

{ Sōlis lúmine nōn ūtimur.

{ Sōl mīhi oculos nócet.

{ Lūmen sōlis mīhi oculōrum áciem
 praestringit.

Tempestas, ūtis, f.; coelum, i, n.

Tempestas bōna, serēna, māla, deterrima.

Factes, ei, f.; ōs, ōris, m.; vultus, ūs, m.

Ocūli, ōrum, m.; acies (ei, f.) oculōrum.

Tonitrus, ūs, m.

Fulmen, inis, n.

Nix, gen. nivis, f., or pl. nives.

Grando, inis, f.

Nebūla, ae, f.

Plūvia, ae, f.; imber, ris, m., or pl. imbres.

Lūmen sōlis, or simply sōl, sōl calidus.

Umbella, ae, f.

Nebulōsus, a, um.

Vāde, vehementer (adv.).

Ūtor, ūti, ūsus sum (ALIQUA RE, ALIQUO).

Lūcēo, ēre, luxi, —.

{ Fulgēo, ēre, fulsi, —.

{ Splendēo, ēre, ūi, —.

Ventus, i, m.

Flō, āre, āvi, ātum.

Quiesco, ēre, ēvi, ētum.

Orior, iri, ortus sum.

Ventōsus, a, um.

Nimbōsus, a, um; procellōsus, a, um.

Vēhēmens, tis, adj.

{ Ēstne tempestas ventōsa?

{ Flātne vēntus?

It is windy. The wind does blow.	{ Ést tempēstas ventōsa. Flāt véro vētus.
Has the wind risen ?	Ortúsne ést vētus ?
No, it has ceased.	Ímmo véro quiēvit.
It is not stormy.	Coēlum nōn ést procellōsum.
It is very windy.	{ Tempēstas válde ventōsa ést. Válde flāt vētus.
The spring.	Vēr, <i>gen. vērís, n.</i>
The autumn.	Auctumnus, <i>i, m.</i>
In the spring, summer, autumn, winter.	Vēre, aestāte, auctumno, hiēme.
To travel.	Íter, or <i>itīnēra facēre</i> ; <i>peregrināri</i> (abroad).
To ride in a carriage.	{ Vēhor, vēhi, vectus sum. Invēhi (CURRU, IN RHEDA).
To ride on horseback.	{ Vēhi (invēhi) equo. Equito, āre, āvi, ātum.
To ride up, away, around.	Advēhi, abvēhi, circumvēhi.
To go (come, travel) on foot.	Pedibus or <i>pēdēs*</i> ire (vēnire, Íter facēre).
To travel (make a tour) on foot.	Íter pedestre facēre or <i>conficēre</i> .
To like, take pleasure in.	Delector, āri, ātus sum (ALIQUID FACERE).
Do you like riding in a carriage ?	Delectarisne ín vēhi cúrru (in rhedā) ?
No, I prefer riding on horseback.	Nōn véro ; equo vēhi málo.
Where did our friend ride to (on horseback) ?	Quō equitāvit amicus nōster ?
He has ridden into the forest.	Equitāvit in sílvam.
It is good (pleasant), bad (unpleasant) to do anything.	Jucundum, injucundum est aliquid facēre.
Is it pleasant to go on foot.	Éstne jucúndum íre pēdibus (pēdes) ?
It is very pleasant.	Ést profécito perjucúndum.
Did he go on foot or in a carriage ?	Útrum ívit pēdibus án curru vectus est ?
No, he went on horseback.	Ímmo véctus ést equo.

EXERCISE 106.

Are you going out to-day ? — I never go out when it is raining. — Did it rain yesterday ? — It did not rain. — Has it snowed ? — It has snowed. — Why do you not go to the market ? — I do not go there, because it snows. — Do you wish (to have) an umbrella ? — If (si)

* *Pedēs, -itis, m., one who goes on foot.*

you have one. — Will you lend me an umbrella? — I am not unwilling to lend you one. — What sort of weather is it? — It thunders and lightens. — Does the sun shine? — The sun does not shine; it is foggy. — Do you hear the thunder? — I do not hear it. — How long (*quam diu*) did you hear the thunder? — I heard it until (*usque ad*) four o'clock in the morning. — Is it fine weather now? — It is not; the wind blows hard, and it thunders much. — Does it rain? — It does rain very fast. — Do you not go into the country? — How (*quo modo*) can I go into the country? do you not see how (*quam vehementer*) it lightens? — Does it snow? — It does not snow, but it hails. — Did it hail yesterday? — It did not hail, but it thundered very much. — Have you a parasol? — I have one. — Will you lend it to me? — I will lend it to you. — Have we sunshine? — We have; the sun is in my eyes. — Is it fine weather? — It is very bad weather; it is dark. — We have no sunshine. — How is the weather to-day? — The weather is very bad. — Is it windy? — It is very windy. — Was it stormy yesterday? — It was stormy. — Why did you not go into the country? — I did not go because it was stormy. — Do you go to the market this morning? — I intend to go there, if it is not (*si non est*) stormy. — Do you intend to breakfast with me this morning? — I intend breakfasting with you, if (*si*) I am hungry.

EXERCISE 107.

Does the Pole intend to drink some of this wine? — He does intend to drink some of it, if he is thirsty. — Do you like to go on foot when you are travelling (*iter faciens*)? — I do not like to travel on foot. — Did you travel to Italy (*in Italiam*) on foot? — I did not go on foot, because the roads (*viae*) were too bad (*nimis lutulentae*). — Do you like to ride in a carriage? — I like to ride on horseback. — Has your cousin ever gone on horseback? — He has never gone on horseback. — Did you ride on horseback the day before yesterday? — I rode on horseback to-day. — Does your brother ride on horseback as often as you? — He rides oftener than I. — Hast thou sometimes ridden on horseback? — I have never ridden on horseback. — Will you go (in a carriage) into the country to-day? — I will ride thither. — Do you like travelling? — I do not like (it). — Does your father like travelling in the winter? — He does not like travelling (to travel) in the winter; he likes travelling in the spring and summer. — Is it good travelling (pleasant to travel) in the spring? — It is good travelling in the spring and autumn, but it is bad travelling in the winter and in the summer. — Have you sometimes travelled in the winter? — I have often travelled both in the winter and in the summer. — Does your brother travel often? — He travels no longer; but he formerly (*quondam*) travelled much. — When do you like to ride on horseback? — I like riding on horseback in the morning, after breakfast. — Is it good travelling in the country? — It is good travelling there. — Whither are they running (*Quorsum curritur*)? — They are running to the forum. — Have they (has any one) come (*ventumne est*) into the house? — They have not yet come. — Was there laughing

(*ridebaturne*) in the theatre? — There was laughing and shouting (*clamabatur*) there. — Is it said that he has arrived (*eum advenisse*)? — No, it is said that he has remained in the country. — Is it pleasant to go on foot to-day? — It is not pleasant. — When did the wind rise? — It rose at four o'clock this morning.

Lesson LVI. — PENSUM QUINQUAGESIMUM SEXTUM.

CONSTRUCTION OF NAMES OF PLACES.

A. In answer to the question *Whither?* the name of the place is put in the Accusative with *in* or *ad*; but before the proper names of cities, these prepositions are commonly omitted. E. g.

In hórto, in theátrum, ad lócum públicum, ad urbem ire.	To go into the garden, into the theatre, to the public square, towards the city.
In Itáliam, in Germániam, in Américam, Lésbum proficisci.	To set out for Italy, for Germany, for America, for Lesbus.
Róman, Lutétiam, Londínum, Cartháginem, Athénas contendere.	To be on one's way to Rome, to Paris, London, Carthage, Athens.

B. RULE. — In answer to the question *Where?* the name of the place is put in the Ablative with *in*; but if the place is a city, the name, when of the first or second declension and singular number, stands in the Genitive; and when of the third declension or plural number, in the Ablative without a preposition. E. g.

In hórto, in theátro, in lóco público, in urbe ésse.	To be in the garden, in the theatre, in the public square, in the city.
In Itáliā, in Germániā, in Áfricā demorári.	To stay in Italy, in Germany, in Africa.
Rómae, Lutétiae, Londíni, Bero-líni, Lésbi vívere.	To live at Rome, in Paris, London, Berlin, on Lesbus.
Athénis, Syracúsis, Carthágine, Neápoli nātum ésse.	To be born at Athens, in Syracuse, Carthage, Naples.

C. In answer to the question *Whence?* the name of the place is put in the Ablative with *ex* or *ab*, but before the proper names of cities the preposition is commonly omitted. E. g.

Ex hōrtis, ex theātro, a lōco pū- blico, ab ūrbe venire.	To come out of the garden, out of the theatre, from the public square, from the city.
Ex Itāliā, ex Asiā, ab Āfrica fū- gere.	To flee out of Italy, out of Asia, from Africa.
Romā, Lutētiā, Athēnis, Carthā- gine expūlsū esse.	To be banished from Rome, Paris, Athens, Carthage.

REMARKS.

1. The names of cities sometimes occur with the prepositions *in*, *ex*, or *ab*, and the names of countries without them.* E. g. *Ab Epheso in Syriam profectus*, Having started from Ephesus for Syria. *Ab Epidaurō Piræum advectus*, Conveyed from Epidaurus into the Piræus. But this is an exception to the general rule.

2. The preposition *ad* may stand before names of cities only in the sense of "towards" or "in the vicinity of." E. g. *Iler dirigere ad Muſinam*, To direct one's course towards Modena. *Tres viæ sunt ad Muſinam*, There are three roads to Modena. *Pugna ad Trebiam*, The battle of (= near) Trevi. *Istos libros legi ad Misenum*, He read these books near Misenum.

3. The names of countries rarely occur in the genitive, instead of in the ablative with *in*. E. g. *Graeciae, Lucaniae* = in Graeciā, in Lucaniā. *Romae Numidiaequæ* = et Romae et in Numidiā.

4. If the name of the city has an *adjective* or an *appositum* connected with it, then the Romans put

a.) In answer to the question *Whither?* and *Whence?* the accusative and ablative with and without the usual prepositions. E. g. *Doctas Athenas* or *ad doctas Athenas*, To learned Athens. (*In*) *Carthaginem Novam*, To New Carthage. *Ipsā Samo*, From Samos itself. *De vitiferā Viennā*, From vine-bearing Vienne.

b.) In answer to the question *Where?* the ablative with *in*, where the genitive would otherwise be required, and the ablative without *in* in all other cases. E. g. *In ipsā Alexandriā*, In Alexandria itself. *In Albā Helviā*.† But without *in*: — *Athenis tuis*, In your Athens. *Carthagine Novā*, in New Carthage.

c.) When one of the words *oppidum*, *urbs*, *locus*, &c. stands in apposition with the proper name of the town, it is commonly preceded by the preposition; but in answer to the question *Where?* these

* The *in*, however, is regularly omitted in connections like the following: — *Terrā marique*, "by land and by sea," and before *loco* and *locis*, when these words occur in the sense of "state" or "situation"; as, *hoc loco, multis locis, meliore loco*, &c. So likewise before *toto* or *tota*, "the entire or whole"; as *tota urbe, toto mari, totis campis*, and never *in tota*, &c. *Hoc libro, primo libro*, &c. are said when the entire book is meant; but *in hoc (primo, &c.) libro*, when a particular passage is referred to.

† And never *Albae Helviae*; rather without *in*, simply *Albā Helviā* like the *Albā Longā* of Virg. Aen. VI. v. 766. Hence also *In Nōvo Eborāco*, or simply *Nōvo Eborāco*, and not *Nōvi Eborāci*, New York, which is as unusual as the *Teani Apollō* of Cic. pro Cluent. 9.

words are always in the Ablative. E. g. *Tarquinius*, in urbem *Etruriae florentissimam*, To Tarquinius, the most flourishing city of Etruria. *Neapōli*, in *celeberrimo oppido*, At Naples, a most celebrated town. But *Antiochiae nātus est*, *celebri quondam urbe et copiosā*, He was born at Antioch, a city formerly celebrated and wealthy.

d.) If the word *urbs* or *oppidum* precedes the name of the city, the preposition is always put, and the proper name stands as *appositum* in the same case. E. g. *Ad urbem Romam ex oppido Thermis*, in urbe *Romā* (not *Romae*), in oppido *Adrumēto* (not *Adrumēti*).

5. The poets frequently answer the inquiry *Whither?* by the simple accusative, where in prose a preposition is required. E. g. *Italiam Laviniae vēnit liōra* (sc. in), He came to Italy and the Lavinian coast. *Speluncam eandem* (sc. in) *deveniunt*, They come into the same cave. *Verba refert aures* (= ad aures) *non perveniētia nostras*, You utter words which do not reach our ears.

So likewise the question *Where?* by the ablative without *in*. E. g. *Silvisque agrisque vūsq̃ corpora foeda jacent*, The foul bodies lie scattered through the woods, and in the fields and on the ways. This poetical license is imitated by the prose writers of the silver age, who frequently omit the *in*; as, *medio agro*, *Gabinā viā*, *regione* for *in regione*, &c.

6. The construction of the names of cities is adopted, —

a.) By the names of the smaller islands, of which some have cities of the same name. E. g. *Rhodi*, *Cypri*, *Corcyrae*, in Rhodes, Cyprus, Corcyra. *Rhodium*, *Cyprum*, *Corcyram*, to Rhodes, Cyprus, Corcyra. Thus also, *Chersonesum redire*, To return into the Chersonesus. *Chersonesi habūāre*, To live in the Chersonesus. To these add *Delos*, *Samos*, *Lesbos*, and *Ithaca*. But the larger islands (e. g. *Britannia*, *Creta*, *Euboea*, *Sardinia*, and *Sicilia*) are commonly construed like names of countries.

b.) By *domus* and *rūs*, on the construction of which see page 132 and page 157.

c.) By the words *hūmus*, *bellum* and *militia*, which, in answer to the question *Where?* stand in the genitive. Thus, *hūmi*, on the ground.* But *belli* and *militiae* (in war, in the field) occur thus only in connection with *dōmi*; e. g. *belli domique*, in war and at home; *dōmi militiaeque*, at home and in the field; *nec belli nec domi*, neither in the field nor at home. To these add *vicinae* for *in viciniā*, in the neighborhood; *foras* and *foris*, out of doors; the last of which, however, have assumed the character of adverbs.

Almost, nearly.

Fērē, fērē; prōpe, prōpēmōdum.
(Adverbs.)

About.

Circūter, circa; fērē.

Scarcely, hardly.

Vix, paene. (Adverbs.)

* But in connection with a verb of motion, *in hūmum*, never *hūmum*, but rather *hūmi* instead of *in hūmum*. *Hūmo* occurs in the sense of *from the ground*. So also in *bellum*, *ex bello*.

How old are you (What is your age) ?	{ Quotum annum ágis ? Quot annos hábes ?
I am ten years old.	{ Décimum annum ago. Décem annos hábeo.
How old is your brother ?	Quotum annum ágit fratérculus túus ?
He is six years old.	{ Séxtum annum ágit. Annos séx hábet.
He is scarcely two years old.	Vix dúo annórum nātus est.
To be born.	Nascor, i, nātus sum.
The year.	Annus, i, m.
Older, younger.	Major nātu,* minor nātu.
The oldest, youngest.	Maxímus, mínímus nātu.
Are you older than your sister ?	Esne májor nātu quám soror túa (soróre túa) ?
Yes, I am much older.	Súm véro multo májor nātu.
How old are you ?	Quot annos nātus és ? (Cf. Less. LVII. A. Rem. 2.)
I am almost twenty years old.	Viginti fere annos nātus sum.
How old is your sister ?	Quotum annum hábet soror túa ?
She is about twelve years old.	Duódecim círciter annos hábet (nātus est).
She is scarcely eight years old.	{ Vix octo annos hábet. Octo paéne annos nāta ést.
Of what age would you take me to be ?	Quíd aetátis tibi vídeor ?
You seem to be about thirty.	Vidéris ésse annórum círciter trínta.
To seem, appear.	Vidéor, éri, vísus sum.
The age (of life).	Aetas, átis, f.
I am over twenty years old (older than twenty years).	{ Májor (quam) vigínti annos nātus sum. Májor (quam) annorum † vigínti sum.
He is under thirty-three years old (younger than thirty-three years).	{ Mínor (quam) trēs et trínta ánnos nātus ést. Mínor (quam) annórum tríum et trínta ést.
To understand, comprehend, seize.	{ Accípío, ére, cēpi, ceptum. Intelligo, ére, lexi, lectum. Comprehendo, ére, di, sum. Cūpio, ére, cēpi, captum.‡

* Lit. "greater by or with respect to birth." So also *grandior*, either with or without *natus*.

† This is literally *I am older than a man of twenty years*. Instead of the genitive, the ablative may also be put, with or without *quam*. E. g. *Major (or minor) quam decem annis*, Over (or under) ten years of age. *Major tribus annis*, Over three years old.

‡ *Accipere* is "to hear and understand," more or less perfectly; *intelligere*

Do you understand me (i. e. what I say) ?	Núm intelligis, quid dicam ? (Lesson XXX. C. 2.)
I do not understand you.	Nón intéllico (comprehéndo), quid dicas.
Have you understood the man ?	Intellexistíne, id quod dixit hómo ?
Yes, I have understood him.	Síne quidem, intelléxi.
Do you comprehend that man (i. e. his motives, &c.) ?	Intelligísne istum hóminem ?
I comprehend him but little.	Párum (mínus) intéllico.
I hear you, but I do not understand you.	Accípío quídem éa quae dicis, sed mínus comprehéndo.
The noise.	Streptus, ūs, <i>m.</i>
The wind.	Ventus, i, <i>m.</i>
To bark.	Latro, āre, āvi, ātum.
The barking.	Latrātus, us, <i>m.</i> ; gannitio, ōnis, <i>f.</i>
To hear, perceive.	Audire, percipere, excipere auri- bus (ALIQUID).
Do you perceive the noise of the wind ?	Percipísne ventōrum strépítum ?
I do perceive it.	Égo véro percípío.
Have you heard the barking of the dogs ?	Audivistíne latrātum cánum ?
I have heard it.	Audívi.
Have they heard what we have said ?	Núm excepérunt, quae nōs diximus ?
They have not heard them.	Nón excepérunt.
Do you seize my opinion ?	Cápisne méam senténtiam ?
I do seize it.	Cápio véro.
Whose dog is this ?	Cújus ést cánis hícce ?
It is the Englishman's.	Cánis ést Ángli.
To read.	Lēgo, ēre, lēgi, lectum.
To read through.	Perlēgo, ēre, lēgi, lectum.
To remain, stay.	{ Mānēo, ēre, nsi, nsum.
	{ Permāneo, ēre, nsi, nsum.
	{ Mōror, āri, ātus sum.
To stay, abide.	{ Dēmōrāri, commorāri.
	{ Sūmo, ēre, mpsi, mptum.*
To take.	{ Cāpio, ēre, cēpi, captum.
	{ Accípío, ēre, cēpi, ceptum.
	{ Verbēro, āre, āvi, ātum.
To beat, inflict blows upon.	{ Percūto, ēre, cussi, cussum.
To strike.	Fērio, ire, —, —.
	{ Amitto, ēre, amisi, amissum.
To lose.	{ Perdo, ēre, didi, ditum.

and *comprehendere*, "to understand or comprehend" anything said or done; *capere*, "to seize, take, comprehend clearly." All these have ALIQUID. — *Intelligere ALIQUEM* is to comprehend one's character, motives, style, meaning, &c., generally.

* *Sumere* = "to take up" anything from its place of rest; *capere*, "to lay hold of, grasp, seize"; *accipere*, "to take" something offered.

To lose at play.	Perdere aliquid alĕā.*
To know (anything).	{ Scio, ire, ivi, itum. Didici (= <i>I know, have learnt</i>).
To take away.	{ Aufĕro, erre, abstŭli, ablātum. Dĕmo, ĕre, mpsi, mptum. Tollo, ĕre, sustŭli, sublātum.

D. Obs. Auferre aliquid in general is "to carry away or off," either in a good or bad sense.† With *alicui* or *ab aliquo* it signifies "to take away from," or "to deprive of." *Demĕre aliquid alicui* or *de (ex, ab) aliquā re* = "to take away or to abstract from." *Tollĕre aliquid* or *aliquem*, "to remove out of the way," and sometimes secondarily "to destroy."

Has this man carried away anything?	Nŭm hōmo iste quidquam abstulit?
He has not carried away anything at all.	Nōn vĕro; nŭhil quidquam abstulit.
Have I taken away anything from you?	Abstulĭne tibi aliquid?
You have taken away my book.	Abstulisti vĕro mihi lĭbrum.
Has he taken away some of our bread?	Dēpsitne (ille) aliquid de pāne nostrā?
He has not taken any of it.	Nŭhil dēpsit.
What has the servant taken away?	Quid sustulit sĕrvus?
He has taken away the wine from the table.	Vĭnum de mĕnsā sustulit.
Did you order the table to be cleared off?	Jussistine mĕnsam tōlli?
I have not yet done it.	Nōndum jussi.
Will you take away these books?	Ēcquid vīs tollere hōs lĭbros?
I will.	Nōn vōlo.
Has he read through the book which you lent him?	Perlegitne lĭbrum, quem ĕi commodasti?
Did he stay at his home, or at his father's?	Suaĕne domi moratus est, an in patrĕnā?
He remained at his father's.	Permānsit in patrĕnā.
Did they take what you gave them?	Nŭm acceperunt, quod ĕis dedisti?
They were unwilling to take it.	Accipere noluĕrunt.
Who has beaten our dog?	Quis cānem nostrum verberavit (percussit)?
No one has beaten him.	Nĕmo ĕum verberavit.
Have you lost anything?	Nŭmquid amisistis?
We have lost nothing.	Nŭhil amisimus.

* *Alĕā*, lit. in the game of dice; here, by any game of chance generally.

† Also with persons; as, *Aufer te hinc*, Get yourself gone! *Aufer te domum*, Be off home!

How much money did he lose at play?	Quántum pecúniæ amicus tuus aleva perdidit?
He has lost a large amount.	Perdidit pecuniam grandem.
Is he not unhappy?	Nónne est infelix?
He is quite unhappy.	Est admodum infelix.
Do you know Latin?	Scisne (didicistine) sermonem Latinum?
I do not know it yet.	Nondum didici.
Do you know as much as this man?	Esne tu aequè doctus atque hícce homo?
I do not know as much.	Nón aequè doctus sum.
Did you know that?	Fuístne hoc tibi notum?
I did not know it.	Nón fuít.
How many books has your cousin already read?	Quam multos libros consobrinus tuus jam perlêgit?
He has already read five of them, and at present he is reading the sixth.	Perlêgit jam quinque, et nunc sextum lêgit.
Where did our friends remain?	Ubi amici nostri commorati sunt?
They have remained at home.	Commorati sunt dómi.
They have kept themselves at home.	Tenuérunt sê dómi.
Will (does it please) your father give me anything to do?	Placétne pátri tuo mandare mihi aliquid faciéndum?
He desires to give you something to do.	Cúpit véro tibi quiddam faciéndum mandare.

EXERCISE 108.

Will you lend my brother a book? — I have lent him one already. — Will you lend him one more? — I will lend him two more. — Have you given anything to the poor? — I have given them money. — How much money has my cousin given you? — He has given me only a little; he has given me only two crowns. — How old is your brother? — He is twenty years old. — Are you as old as he? — I am not so old. — How old are you? — I am hardly eighteen years old. — How old art thou? — I am about twelve years old. — Am I younger than you? — I do not know. — How old is our neighbor? — He is not quite thirty years old. — Are our friends as young as we (*eiusdem ætatis nobiscum*)? — They are older than we. — How old are they? — The one (*alter*) is nineteen, and the other (*alter*) twenty years old. — Is your father as old as mine? — He is older than yours. — Have you read my book? — I have not quite read it yet. — Has your friend finished his book? — He has almost finished it. — Do you understand me? — I do understand you. — Does the Englishman understand us? — He does understand us. — Do you understand what we are telling you? — We do understand it. — Dost thou understand German? — I do not understand it yet, but I am learning it. — Do we understand the English? — We do not understand them. — Do the Germans un-

derstand us? — They do understand us. — Do we understand them? — We hardly understand them. — Do you hear any noise? — I hear nothing. — Have you heard the roaring of the wind? — I have heard it. — What do you hear? — I hear the barking of the dogs. — Whose dog is this? — It is the dog of the Scotchman.

EXERCISE 109.

Where is your brother? — He is at London. — Was he not at Berlin? — No, he was at Carthage. — Have you ever been at Syracuse? — I have never been at Syracuse, but at Rome. — Is our friend at New York? — No, he is at Athens. — Do you intend to set out for Italy? — I intend to set out for Rome and Athens. — Where is your son studying? — He is studying at Paris. — Has he returned (*Revertitne*) from Asia? — He has not yet returned. — Where did he come from? — He came from Paris to London. — And I came from Germany to America. — Have you lost your stick? — I have not lost it. — Has your servant lost my note? — He has lost it. — Where have you remained? — I have remained at home. — Has your father lost (at play) as much money as I? — He has lost more of it than you. — How much have I lost? — You have hardly lost a crown. — Where has thy brother remained? — He has remained at home. — Have your friends remained in the country? — They have remained there. — Do you know as much as the English physician? — I do not know as much as he. — Does the French physician know as much as you? — He knows more than I. — Does any one know more than the French physicians? — No one knows more than they. — Have your brothers read my books? — They have not quite read them. — How many of them have they read? — They have hardly read two of them. Has the son of my gardener taken anything from you? — He has taken my books from me. — What hast thou taken from him? — I have taken nothing from him. — Has he taken money from you? — He has taken some from me. — How much money has he taken from you? — He has taken from me almost two crowns.

Lesson LVII. — PENSUM QUINQUAGESIMUM SEPTIMUM.

OF THE CONSTRUCTION OF TIME.

A. In answer to the question *How long?* the noun denoting the duration of time is put in the Accusative, sometimes with the preposition *per*, “through.” *E. g.*

<i>Unum tantum diem vivere.</i>	To live for one day only.
<i>Duas hebdomades, tres menses in urbe demorari.</i>	To stay in the city for two weeks, three months.
<i>Tres horas, sex menses, per triennium cum aliquo habitare.</i>	To live with any one three hours, six months, for three (entire) years.
<i>Noctes diésque alicui assidere.</i>	To sit by one's side night and day.
<i>Annum jam tertium et vicésimum regnat.</i>	He is already reigning the twentieth year.
<i>Multa saecula vixit Pythagoreorum nomen.</i>	The name of the Pythagoreans was in vogue for many centuries.
<i>Urbs Vêji decem aestates hîmêsq̃ue continuas circumssessa est.</i>	The city of Veji was besieged for ten successive summers and winters.

REMARKS.

1. Duration of time is sometimes also expressed by the Ablative. E. g. *Triginta annis vixisse*, To have lived for thirty years. *Quattuordecim annis exilium tolerare*, To suffer exile for fourteen years. But this is rather an exception peculiar to writers of the silver age.

2. The question *How old?* is commonly answered by *natus*, "born," with the accusative of the time elapsed since the birth of the individual in question. E. g. *Unum tantum mensem natus est*, He is but one month old. *Decem annos natus sum*, I am ten years old. On these expressions, compare page 311.

B. In answer to the question *When?* the point or period of time is expressed by the Ablative, *without* the preposition *in*. E. g.

<i>Hoc die, hoc anno, hac hora, hac hebdomade.</i>	This day, this year, this hour, this week.
<i>Vere, aestate, autumno, hieme.</i>	In the spring, summer, autumn, winter.
<i>Die, nocte, vesperi (vespere).</i>	By day, at night, in the evening.
<i>Anno post Christum natum milésimo octingésimo quadragésimo séptimo.</i>	In the year one thousand eight hundred and forty-seven after the birth of Christ.
<i>Pýrrhi temporibus jam Apóllo vérsus facere desierat.</i>	In the times of Pyrrhus, Apollo had already ceased to make verses.
<i>Timóleon proelia máxima natáli die suo fécit ómnia.</i>	Timoleon won all his greatest victories on his birthday.

REMARKS.

1. In before the ablatives *anno, die, hora, &c.* rarely occurs. *In tempore* can only be said when *tempus* has the sense of "emergency"; as, *hoc in tempore*, in this emergency; *in tali tempore*, under such circumstances. The English "betimes" ("in time," "in season") is in Latin either *tempore* or *in tempore*. In this sense the adverbial

tempori and *temperi* are also used, from which the comparative *temperius*, more seasonably, earlier.

2. The English "by day," "in the night," may also be expressed by *interdiu* and *noctu*, especially in connections like *die ac noctu* or *die noctūque*, by day and by night; *nocte et interdiu*, by night and by day.

3. Substantives which do not of themselves denote any division of time, but are still used to express that relation, are put in the ablative partly with *in*, but frequently without it. So *initio* and *principio*, in the beginning; (*in*) *comitiis*, at the time of the election; (*in*) *tumultu*, in an insurrection; (*in*) *bello*,* in the war; *ejus adventu* or *discessu*, at the time of his arrival or departure. So also *ludis* (without *in*) for *tempore ludorum*, at the time of the public games; and *Saturnālibus*, *gladiatōribus*, *Latīnis* (sc. *ludis*), at the time of the Saturnalian, gladiatorial, and Latin exhibitions.

C. The time *within which* anything is done is expressed by the Ablative, generally without *in*, and sometimes by the Accusative with *intra*. E. g.

Ūrbes Africæ ānnis prope quinquaginta nullum Romānum exercitum viderant.

The cities of Africa had not seen a Roman army in nearly fifty years.

Quattuor tragoedias sexdecim diebus absolvisti.

You have finished four tragedies in sixteen days.

Frētum Eurīpi septies die recitprocat.

He makes the sound of Euripus ebb seven times a day.

In† hōrā sæpe ducētos vērsum dictābat.

He frequently dictated two hundred verses in an hour.

Intra decimum diem, quam (= postquam) vēnerat.

Within ten days after his arrival.

D. The question *How long ago?* is answered by the Accusative or Ablative, with *abhinc*, "before this time," and sometimes by the Accusative with *ante* and the pronoun *hic*. E. g.

Abhinc dies trēs.

Abhinc tribus diebus.

Ante hōs trēs dies.

Abhinc ānnos sex

Abhinc viginti hōras.

Ante hōs sex mēnses.

Three days ago. (Three days before this. *These three days ago*.)

Six years ago.

Twenty hours ago.

These six months ago.

* But when *bello* has an adjective, or a noun in the genitive, connected with it, the *in* is never put. E. g. *bello Punico secundo*, in the second Punic war; *bello Latīnōrum*, in the war of the Latins. So *Senensi proelio*, *pugnā Cānensi*, without *in*. Thus also *in pueritiā*, in boyhood, but *pueritiā extremā*, towards the end of boyhood; *inesunte adolescentiā*, at the beginning of youth.

† The preposition *in* is sometimes put in answer to the question *How much or how often in a given time?* But even in this instance the ablative may stand without it.

REMARK. — The question *How long ago?* is sometimes also answered by the simple ablative; e. g. *paucis his diebus*, a few days ago, within a few days before this time.

E. In answer to the questions *How long before?* and *How long after?* the time is expressed either by the Accusative or Ablative, with *ante*, "before," and *post*, "after." E. g.

Ante sex menses. }	Six months before (any given event).
Sex mensibus ante. }	
Post quinque diebus. }	Five days after (that event).
Quinque diebus post. }	

NOTE. — The words *ante* and *post* are usually put *before* the Accusative and *after* the Ablative. But they may also stand *between* the numeral and noun. The numeral may be either a cardinal or an ordinal. Thus the English "Three days before," and "Ten years after," may be expressed as follows:—

ACCUSATIVE.

Ante très dñes.
 Ante tertium dñem.
 Très ante dñes.
 Tertium ante dñem.
 Post decem annos.
 Post decimum annum.
 Decem post annos.
 Decimum post annum.

ABLATIVE.

Tribus diebus ante.
 Tertio dñe ante.
 Tribus ante diebus.
 Tertio ante dñe.
 Decem annis post.
 Decimo anno post.
 Decem post annis.
 Decimo post anno.

Fábius tertio áño ante cónsul fíerat.

Fabius had been consul three years before.

M. Vólscius Fíctor ante aliquot ánnos tribúnus plêbis fíerat.

A few years before that time Marcus Volscius Fictor had been tribune of the people.

Nêque ita múlto post Seleûcus a Ptolemaéo dólo interféctus ést.

But a short time after that, Seleucus was treacherously killed by Ptolemæus.

Hómêrus ánnis múltils fúit ante Rómulum.*

Homer lived many years before Romulus.

Cónsul fáctus est ánnis post Rómam cónditam trecéntis duode-nonaginta.

He was made consul three hundred and eighty years after the founding of Rome.

REMARKS.

1. *Post* and *ante* are usually put *after* their ablatives, or *between* them, as above. Sometimes, however, they occupy the first place;

* This and the next following examples show that *ante* and *post* may (as prepositions) be followed by an accusative, indicative of the time before or after which the event has taken place. When this is the case, the preposition usually comes *after* the words *diebus*, *annis*, &c.

as, *ante annis octo, post paucis diebus*. So also *post aliquanto*, some time afterwards; *post non multo*, shortly after; *post paulo*, a little while after that; *ante paulo*, a little while before; instead of the more common *aliquanto post*, &c.

2. The word *ante* may also stand in the sense *abhinc*, "ago," "before the present time" (cf. *D.*), but not vice versa.

3. *Ante* and *post*, followed by *quam* with a verb, give rise to the same variety of expression. E. g. *Anno ipso, antequam natus est Ennius*, An entire year before Ennius was born. *Numa rex annis permultis ante fuit, quam Pythagoras*, Numa was king many years before the time of Pythagoras. *Non multo post, quam tu a me discessisti*, Shortly after you left me. *Nono anno postquam in Hispaniam venerat*, Nine years after his arrival in Spain. *Cimon post annum quintum, quam expulsus erat, in patriam revocatus est*, Cimon was recalled into his country five years after he had been expelled from it.*

4. After the ablative of time, and also after *pridie* and *postridie*, the words *ante* and *post* are sometimes omitted, especially before *quam*. Thus: *Quemadmodum tertio anno rapuere* (sc. *ante*), As they had plundered three years before. *Anno trecentesimo aliëro, quam* (= *postquam*) *condita erat Roma*, Three hundred and two years after the founding of Rome. *Pridie quam* (= *antequam*) *occideretur*, The day before he was killed. *Postridie ad me venit, quam* (= *postquam*) *expectaram*, He came to me the day after I had expected him.†

5. The point of time at which anything begins is expressed by the ablative, with *ab* or *ex*. Thus: *ab urbe condita*, from the foundation of the city; *ab adolescentia*, from youth up; *ex eo tempore*, from (since) that time; *ex Metello consule* (= *ex consulatu Metelli*), since the time of Metellus's consulship.

6. Relations of time are also expressed by *ad* or *usque ad*, "until"; *in* (cum Acc.), "till"; *de*, "at," or "during"; and *sub*, which cum. Acc. = "towards," or "about," but cum. Abl. "at," "by," "during." E. g. *Ab hora octava usque ad vesperam collocuti sumus*, We conversed from the eighth hour until evening. *De nocte surgere*, To rise during the night. *De multa nocte vigilare*, To watch late at night. *Sub lucem*, Towards daylight. *Sub luce*, By daylight. *Sub exitu anni*, At the close of the year. *Sub tempus edendi*, Towards (near) dinner-time.

<i>To bite, to wound by biting.</i>	{ <i>Mordëo, ëre, mïmordï, morsum.</i>
	{ <i>Morsu vulnerare</i> (ALIQUEM).
<i>Why? on what account?</i>	<i>Cur? quamobrem? quapropter?</i>
	<i>quã de causã?</i>

* Thus the English "Two hours before (or after) he had died," may in Latin be expressed as follows: *Duabus horis antequam (postquam) decesserat* = *Ante (post) duas horas, quam decesserat* = *Aliëra hõra antequam (postquam) decesserat* = *Ante (post) aliëram hõram, quam decesserat*.

† Instead of *quam*, *ex quo* and *quum*, "since," may also be used, with *post* omitted; e. g. *Triduo, quum has dabam litteras*, Three days after writing this. So also the mere ablative of the relative; e. g. *Octo diebus, quibus has litteras dabam*, Eight days after the date of this.

What is the reason that ?	{ Quid est, cur ? (<i>cum. subj.</i>)
Why not ?	{ Quid (<i>causae</i>) est, quod ?
Because.	{ Cur non ? quin ?
	{ Quid, quia (<i>cum ind. and subj.</i>)
	{ Qui, quippe qui (<i>cum subj.</i>)
For the reason — that (= because).	{ Ob eam causam or propter eam — quod.
Why do you beat the dog ?	{ Ideo, idcirco, propterea — quia.
	{ Quapropter canem verberas ?
I beat him because he has bitten me.	{ Ego eum verbero, quod me momordit.
	{ Ego eum concutio, quippe qui me morsu vulneraverit.
Why do you not call for the doctor ?	{ Cur non (<i>quin</i>) medicum arcessis ?
I do not call for him, because I do not need him.	{ Eum non arcesso propterea, quia ejus non indigeo.
Why do they not read my book ?	{ Cur non librum meum legunt ?
	{ Non legunt, quippe qui eum intelligere non possint.
They do not read it, because they cannot comprehend it.	{ Eum ob hoc non legunt, quia intelligere non possunt.
Do you know the man who has lent me his cane ?	{ Novistine hominem, qui mihi baculum suum commodavit ?
I do know him.	{ Novi, vero.
Do you breakfast before you go out ?	{ Sumisne jentaculum priusquam in publicum prodis ?
Does the tailor show you the coat which he is mending ?	{ Ostenditne tibi sartor togam, quam reficit ?
He does show it.	{ Sane quidem, ostendit.
Do you see the man who is in the garden ?	{ Num vides hominem, qui est in hortulo ?
I do not see him.	{ Eum non video.
	{ Opperior, tri, peritus or pertus sum.
	{ Maneo, ere, nsi, nsum.
	{ Expecto, are, avi, atum.
	{ Praestolor, ari, atus sum.
To wait, remain.	{ Opperiri or manere aliquem.
	{ Praestolari alicui.
To wait for any one.	{ Expectare aliquem or aliquid.
To expect any one or anything.	{ Opperiri aliquid.
To wait for anything.	{ Opperirisne epistolas tuas ?
Are you waiting for your letters ?	{ Ego vero (eas) opperior.
I am waiting for them.	{ Manetne (opperiturne) suam fratrem ?
Is he waiting for his brother ?	{ Num servus hero suo praestolatur ?
Is the servant waiting for his master ?	{ (Ei) non praestolatur.
He is not waiting for him.	

Do you expect your friends?

I do not expect them.

What are they expecting?

They are expecting the money which you owe them.

To owe.

Do you owe any one anything?

I owe not a penny to any one.

How much do you owe me?

I owe you a hundred crowns.

Do I owe as much as you?

You owe more money than I do.

Did they owe us anything?

They owed us nothing.

I am indebted to you for many things.

The master.

The shilling.

The pound.

Five pounds of gold.

*To return, come back.**From (any place).*

Hence, from there.

At what o'clock do you usually return from the market?

I am accustomed to return thence at twelve.

Has he come back from home?

He has not yet come back from there.

Does the servant return early thence?

He is wont to return thence at ten o'clock in the morning.

Did they return before noon?

They did return at eleven o'clock.

At nine in the morning.

Ecquid amicos tuos expēctas?

(Eos) nōn expēcto.

Quid expēctant?

Quām sīs debes pecūniam expēctant.

Debeo, ēre, ūi, itum (ALICUI ALIQUID).

Debēsne alicui aliquid?

Ego nūmmum debeo nēmini.

Quāntam mīhi debes pecūniam?

Debeo tibi cēntum thalēros.

Debeōne tāntam pecūniam quāntam tū?

Maiōrem tū debes pecūniam quāmeō.

Nūm nobis quidquam debuērunt?

Nōbis nīhil debuērunt.

Debeo tibi mūlta.

Hērus, i, m.

*Shillingus, i, m.

Libra (ae, f.) pondo; or simply pondo (*indecl.*).

Auri quinque pondo.

{ Redēo, ire, īi (ivī), ūum.

{ Revertor, i, rsus sum.*

{ (ALIUO, AD ALIUOEM).

De, a (ab), ex (Prep. cum Abl.).

{ Inde, illinc istinc (*adv.*).

{ De (a, ex) eō (illō) locō.

Quā hōrā de fōro revērti sōles?

Sōleo revērti illinc hōrā duodēcimā.

Rediūtne (revertītne) dōmo? †

Nōndum inde revērtūt.

Revertitūrne sērvus illinc bēne māne?

Revērti inde sōlet hōrā dēcimā māne.

Revertērūtne ante merīdiem?

Revertērunt vērō hōrā undēcimā.

Nōnā mānē (*sc. hōrā*).* This verb is generally *revertor* in the present; but in the perfect *reverti* (from the active *revertio*), more frequently than *reversus sum*.

† See Lesson LVI. C.

At eight in the evening.
Towards five o'clock in the
morning (evening).
Towards noon, evening.

How long ?

Long, for a great while

Longer.

Longer than a year.

During, for (throughout).

During the summer.

For an entire year.

*During (within) the few
days.*

*During dinner-time (while
at dinner).*

*During play-time (while
playing).*

*For the space of two, three,
four days.*

(For) three entire days.

For three months.

During twenty days.

For many years.

*Now for the third year (al-
ready three years).*

(Within) these twenty years.

Within the next three years.

A minute.

A day.

A year.

A month.

The summer.

The winter.

The age.

The century.

Whole, entire.

Octāvā vespēri (sc. hōrā).

*Sub hōram quintam māne (ves-
pēri).*

Sub meridiem, sub vespēram.

Quam diu ?

*Diu (Adv.) ; longum tempus ; per-
diu (= very long).*

Longius, diutius.

*Plūs (amplius) anno ; anno longi-
us ; amplius annum.*

*Per ; inter ; super (Prep. cum
Acc.) ; in (cum Abl.).*

Per aestātem.

Per annum intēgrum.

In diēbus paucis.

Inter (super) coenam.

Inter ludendum.

*Biduum, triduum, quadriduum
(Acc.)*

Universum (totum) triduum (Acc.).

Trēs menses.

Dies viginti.

Multos annos.

Tertium jam annum.

His annis viginti.

Proximo triennio.

**Hōrae sexagesima (sc. pars) ; mo-
mentum, i, n.*

Dies, m. & f. (Lesson VIII. B.)

Annus, i, m.

Mensis, is, m.

Aestas, ātis, f.

Hiems, emis, f.

Aetas, ātis, f.

Saeculum, i, n.

*Tōtus, a, um ; intēger, gra, grum ;
universus, a, um.*

*How long did you speak with
the man ?*

I spoke with him three hours.

*How long did your brother re-
main in the country ?*

*He stayed there the entire sum-
mer.*

*Quām diu cum hōmine collocū-
tus es ?*

Collocūtus sūm cum eo trēs hōras.

*Quām diu frāter tūus rūre per-
mānsit ?*

*Permānsit ibi (per) aestātem inte-
gram.*

Did you stay long in the city ?	Moratusne es diu in urbe ?
I stayed there for a great while.	Moratus sum sibi longum tempus.
How long do you wish to stay with us ?	Quam diu commorari vis nobiscum ?
I desire to remain with you an hour, a month, a year.	Cupio vobiscum commorari unam horam, unum mensem, annum.

EXERCISE 110.

Why do you love that man ? — I love him because he is good. — Why does your neighbor beat his dog ? — Because it has bitten his little boy. — Why does our father love me ? — He loves you because you are good. — Do your friends love us ? — They love us because we are good. — Why do you bring me wine ? — I bring you some because you are thirsty. — Why does the hatter drink ? — He drinks because he is thirsty. — Do you see the sailor who is in the ship ? — I do not see the one who is in the ship, but the one who is in the square. — Do you read the books which my father has given you ? — I do read them. — Do you know the Italians whom we know ? — We do not know those whom you know, but we know others. — Do you buy the horse which we have seen ? — I do not buy that which we have seen, but another. — Do you seek what you have lost ? — I do seek it. — Do you find the man whom you have looked for ? — I do not find him. — Does the butcher kill the ox which he has bought in the market ? — He does kill it. — Do our cooks kill the chickens which they have bought ? — They do kill them. — Does the hatter mend the hat which I have sent him ? — He does mend it. — Does the shoemaker mend the boots which you have sent him ? — He does not mend them, because they are worn out. — Does your coat lie upon the chair ? — It does lie upon it. — Does it lie upon the chair upon which I placed it ? — No, it lies upon another. — Where is my hat ? — It is in the room in which you have been. — Do you wait for any one ? — I wait for no one. — Do you wait for the man whom I have seen this morning ? — I do wait for him. — Art thou waiting for thy book ? — I am waiting for it. — Do you expect your father this evening ? — I do expect him. — At what o'clock has he gone to the theatre ? — He has gone thither at seven o'clock. — At what o'clock does he return from there ? — He returns from there at eleven o'clock. — Has your bailiff returned from the market ? — He has not yet returned from it. — At what o'clock has your brother returned from the country ? — He has returned from there at ten o'clock in the evening.

EXERCISE 111.

At what o'clock hast thou come back from thy friend ? — I have come back from him at eleven o'clock in the morning. — Hast thou remained long with him ? — I have remained with him about an hour. — How long do you intend to remain at the ball ? — I intend to remain there a few minutes. — How long has the Englishman remained with you ? — He has remained with me for two hours. — Do you intend to remain long in the country ? — I intend to remain there dur-

ing the summer. — How long have your brothers remained in town (*in urbe*)? — They have remained there during the winter. — How much do I owe you? — You do not owe me much. — How much do you owe your tailor? — I only owe him fifty crowns. — How much dost thou owe thy shoemaker? — I owe him already seventy crowns. — Do I owe you anything? — You owe me nothing. — How much does the Frenchman owe you? — He owes me more than you. — Do the English owe you as much as the Spaniards? — Not quite so much. — Do I owe you as much as my brother? — You owe me more than he. — Do our friends owe you as much as we? — You owe me less than they. — Why do you give money to the merchant? — I give him some because he has sold me handkerchiefs. — Why do you not drink? — I do not drink because I am not thirsty? — Why do you pick up this ribbon? — I pick it up because I want it. — Why do you lend this man money? — I lent him some because he is in want of some. — Why does your brother study? — He studies because he desires to learn Latin. — Are you thirsty? — I am not thirsty, because (*quippe qui*) I have drunk. — Has your cousin already drunk? — Not yet; he is not yet thirsty. — Does the servant show you the room which he is sweeping? — He does not show me that which he is sweeping now, but that which he swept yesterday. — Do you breakfast before you go out? — I go out before I breakfast. — What does your brother do before he writes his letters? — He buys paper, ink (*atramentum*), and pens, before he writes them.

Lesson LVIII. — PENSUM DUODESEXAGESIMUM.

SYNTAX OF THE ACCUSATIVE.

A. The accusative serves to designate the direct object of transitive verbs, active or deponent, and stands in answer to the question *Whom?* or *What?* (Cf. Lesson XXIV. G.) E. g.

Filius patrem amat.

The son loves the father.

Déus mundum aedificávit.

God created the world.

Miltiades Athénas totámque

Miltiades liberated Athens and entire Greece.

Graeciam liberávit.

Glória virtutem tanquam umbra
sequitur.

Glory follows valor like a shade.

REMARKS.

1. When the verb is changed into the passive voice, the object-accusative becomes the subject of the verb. E. g. *Pater a filio amâ-*

tur. — Mundus a Deo aedificatur. — Athenae totaque Graecia a Milittade liberatae sunt. This conversion into the passive voice may always take place without any material alteration of the sense.

2. In addition to the accusative of the immediate object, many active verbs admit of another noun in the Genitive, Dative, or Ablative. These verbs are then said to govern two cases. E. g. *Pater filio (dat.) librum dedit. — Me civitatis morum piget taedetque,* I am weary of, and disgusted with, the morals of the city. *Democritus oculis (abl.) se privavit,* Democritus deprived himself of his eyes. Cf. Lessons LXI., LXVII., LXXI.

3. The object of an active verb is frequently an infinitive, with or without a subject-accusative, or a clause introduced by a relative or one of the conjunctions *ut, ne, quo, &c.* (Cf. Lessons LII., LIII., LIV.) E. g. *Ennius deos esse censet,* Ennius is of opinion that the gods exist. *Ante senectutem curavi, ut bene viverem,* Before old age, my aim was to lead a good life.

4. The accusative after transitive verbs is sometimes entirely suppressed. This is the case, —

a.) When the object is designedly left indefinite, in order to render the act alone conspicuous. E. g. *Ego semper amavi, et si quid faciam nunc quoque quaeris,* amo, I have always loved, and if you inquire what I am doing now, my answer is, "I love." *Non sine summo dolore scribo,* I write with the deepest sorrow. *Tarquinius Delphos mittere statuit,* Tarquin resolves to send to Delphi.

b.) When it has already been expressed, and can easily be understood from the context. E. g. *Complexus Coriolanus suos dimisit, sc. eos,* Coriolanus, having embraced his family, dismissed them. *Et scribo aliquid et lego; sed cum lego, ex comparatione sentio, quam male scribam,* I write and read something at the same time; but when I read, I perceive from the comparison how badly I write. So frequently the pronouns *me, te, se, eum, nos, &c.*

c.) In certain technical expressions, such as *movère, sc. castra,* to decamp; *appellère, conscendère, solvère, sc. navem,* to land, embark, set sail; *ducère, sc. exercitum,* to march (an army); *merère, sc. stipendia,* to serve as a soldier; *obire, sc. diem supremum,* to die; *agère, sc. vitam,* to live. In the same manner the object-infinitive is often omitted; as, *In Pompejanum statim cogito, sc. proficisci,* I contemplate going to my estate near Pompeii immediately. *Ut solet, sc. fieri,* As it commonly happens.

5. The verb itself is sometimes omitted. This occurs, —

a.) In expressions like *Quid multa?* (See page 154.) *Quid? quod . . . for quid dicam de eo, quod,* What shall I say to the fact that. *Quae cum dixisset Cotta, finem, sc. fecit,* When Cotta had said this, he concluded his speech. *Sus Minervam, sc. docet,* The dunce instructs the sage.

b.) After the formulas *nihil aliud (amplius or minus) quam,* "only," "nothing more or less than," "nothing but," where one of the tenses

of *facere* may be supplied. *Nihil aliud* (sc. *fēcū*) *quam bellum comparavi*, His only thought was the preparation of a war. *Illā nocte nihil aliud* (sc. *factum est*) *quam vigilātum in urbe*, That night there was nothing but watching in the city (i. e. every one kept awake).

c.) In a sentence left unfinished by *aposiopesis*.* E. g. *Quos ego . . . Whom I will . . .*

6. A transitive verb with its object may frequently be converted into a single verb denoting the same thing. E. g. *opus facere* = *operāri*; *auxilium ferre* = *auxiliāri*; *lachrymas fundere* = *lachrimāri*; *navem agere* = *navigāre*, &c.

7. The accusative sometimes depends upon a verbal noun or adjective, as the case governed by the verbs from which they are derived. Such are, —

a.) A few verbal nouns in *tio*; as, *domum itio* or *reditio*, a going or returning home. *Quid tibi hanc curatio est rem?* What is this business to you? But this usage is confined to Plautus.

b.) Verbal adjectives in *bundus*. E. g. *Populabundus agros ad oppidum pervenit*, Pillaging the fields, he came into the vicinity of the city. *Mirabundi velut somnii vanam speciem*, As if wondering at the fleeting visions of a dream. Sometimes also those in *lus*; as, *Facta consultiæque ejus æmulus erat*.

c.) The verbals *ōsus*, *exōsus*, and *perōsus*, “hating,” “detesting,” and *pertaesus*, “weary of,” “disgusted with.” E. g. *Quum exosus arma in otio ageret*, When, from a dislike for war, he lived in retirement. *Pertaesus ignaviam suam*, Weary of his own want of energy.

B. A number of neuter verbs are sometimes followed by an object-accusative derived from the same root, and of a signification similar to their own.

Such are *cursum currere*, *dolorem dolere*, *furorem furere*, *gaudium gaudere*, *jusjurandum jurare*, *insaniam insanire*, *pugnam* (or *proelium*) *pugnare*, *risum ridere*, *somnium somniare*, *saporem sapere*, *vitam vivere*. In all these instances, however, the object-accusative has generally an adjective connected with it, or is otherwise modified. E. g.

Mirum somniavi somnium.

I had a singular dream.

Juravi verissimum pulcherrimumque jusjurandum.

I have sworn most conscientiously and honorably.

Siccus Dentatus triumphavit cum imperatoribus suis triumphos novem.

Siccus Dentatus, with his generals, was honored with nine triumphs.

REMARK. — Instead of a noun of the same root with the verb, one of kindred signification merely is often put. E. g. *Proelia pugnare*, to

* A rhetorical figure employed in abrupt transitions, as in the example given. The more frequent grammatical omissions of verbs or objects (in all the preceding instances) are called *ellipsis*.

fight battles; *alĕam ludĕre*, to play at dice; *saltĕre Turnum* or *Cyclopa*, to dance the Turnus or the Cyclops; *Bacchanĕlia vivĕre*, to lead a Bacchanalian life; *Olympia vincĕre* or *coronĕri*, to conquer, to be crowned at the Olympic games; *judiciūm vincĕre*, to gain one's case.

C. Many verbs, though commonly neuter, are sometimes employed transitively in a different sense, and then admit an object in the accusative. Such are, —

1. A number of verbs expressive of emotions, as of joy, sorrow, fear, shame. E. g. *dolĕre*, *erubescĕre*, *flĕre*, *gaudĕre*, *gemĕre*, *horrĕre*, *lamentĕre*, *lacrimĕre*, *lugĕre*, *moerĕre*, *plorĕre*, *quĕri*, &c., which, when followed by *ALIQUEM* or *ALIQUID*, then signify "to be grieved or to rejoice at," "to lament or weep over." Thus: *Flĕre necem filii*, To weep over the death of a son. *Doleo casum luctumque tuum*, I am pained by your calamity and sorrow.

2. Certain verbs of sensation, such as *olĕre*, *redolĕre*, *sapĕre*, and *resipĕre*, when they signify "to smell of," "to taste after." E. g. *Olet unguenta*, He smells of ointment. *Piscis ipsum mare sapit*, The fish tastes as salt as the sea itself. *Redolet antiquitatem*. — So also *anhelĕre crudelitatem*, to breathe cruelty; *sitire sanguinem*, to thirst after blood; *sonĕre quiddam peregrinum*, to emit a strange sound.

3. A variety of others, of which the following are the most common: — *ambulĕre*, to walk, *act.* to walk upon; *dormire*, to sleep, *act.* to spend in sleep; *fastidire*, to be haughty, *act.* to disdain; *festinĕre* and *properĕre*, to make haste, *act.* to hasten or accelerate; *ludĕre*, to play (sport), *act.* to play a game, or to act; *manĕre*, to remain, *act.* to wait for; *navigĕre*, to sail, *act.* to navigate; *ridĕre*, to laugh, *act.* to deride; *vigilĕre*, to watch, *act.* to spend in watching; *vivĕre*, to live, *act.* to live = to spend.

4. The poets also say *pallĕre*, *pavĕre*, *tremĕre*, *trepidĕre* *ALIQUID*, instead of *timĕre* *ALIQUID*, "to dread anything"; and *ardĕre*, *calĕre*, *tepĕre*, *perire*, *deperire* *ALIQUAM*, instead of *amĕre* *ALIQUAM*, "to be in love with one."

REMARK. — Many neuter verbs admit of the accusative of a pronoun or adjective (of the neuter gender), without ever occurring with that of a substantive. E. g. *Hoc laetor*, I am rejoiced at it. *Id tibi succenseo*, I am displeased with you on this account. *Hoc labōro, id operam do*, It is my endeavor or aim. *Hoc non dubito*, I have no doubt about it. *Illud tibi non assentior*, On this point I do not agree with you. *Unum omnes student*, They all are aiming at one thing. On these accusatives, compare Lesson LIX. D. Remark 2.

To live, reside (in any place). *Habĕre* or *Domicĭlium habĕre* (*ALIQUO LOCO*).

To inhabit. *Incōlo, ĕre, ūi, cultum* (*ALIQUAM TERRAM, URBEM*).

To live on or near (a street, river). *Accōlĕre* (*viam, flūmen*).

Where do you live ?

I live in the Via Sacra, number fifty.

What country did your father live in ?

He lived between the Rhine and the Alps.

What street do you live on ?

I live on Frederick Street, number one hundred and twenty-five.

To live with or at the house of any one.

To stay (as guest) with any one.

Did you ever live in the country ?

No, I always lived in the city.

Do you live with your cousin ?

I do not live with him, but with my father.

Does your friend still live where I have lived ?

He lives no longer where you have lived ; he lives now on the great square.

The street.

The number.

How long ? Up to what time ?

Till, until (Prep.).

Until noon, evening, morning.

Till to-morrow.

Till the day after to-morrow.

Until late at night.

Till daylight.

Until this day.

Till the next day.

Until this moment.

Until now, hitherto.

Up to that time.

Ūbi hābitas ?

Domicilium hābeo in Viā Sacrā, número quinquagésimo.

Quām terram pater tuus incoluit ?

Incoluit inter Rhenum Alpēque.

Quām viām accōlis ?

Accōlo viām Fredericānam, número centésimo vicésimo quinto.

Apud aliquem (in dōmo alicūjus) habitāre.

In alicūjus dōmo (apud aliquem) deversāri.

Habitavistine ūquam rūri ?

Immo véro sēper in ūrbe habitāvi.

Habitāsne apud consobrīnum (tūum) ?

Apud patrē, nōn apud illum habitō.

Habitāsne amicus tuus etiā nūc eodē loci, ubi ego habitāvi ?

*Quo loco tū habitavisti, nōn ampli-
us hābitat ; accōlit véro hōc tēpore cāmpum māgnū.*

Via, ae, f. ; vicus, i, m.*

Nūmērūs, i, m.

Quam dū ? Quō usque ?

Ad, usque ad (cum Acc.).

In, usque in “

Usque ad meridiem, vespēram, māne (tempus matutinū).

Usque ad diem crastinū ; in crastinū.

Usque ad diem perendinū.

Ad multam noctem.

Ad lucem.

Usque ad hunc diem.

*Usque ad diem postērum (sequen-
tem).*

Usque ad momentum praesens.

Adhuc, adhuc usque.

Ad id tēpus ; ad id locōrum.

* *Vicus* is a street lined with houses.

Up to a certain time.	Ad tempus quoddam.
To this place, hither, thus far, as far as here.	Hucusque, hactenus (Adv.); ad hunc usque locum.
To that place, as far as there, so far, thither.	Eo usque, istuc (illuc) usque; ad illum usque locum.
The week.	*Hebdomādas, ādis, f., or hebdomāda, ae, f.
Sunday.	*Dies solis; dies dominicus.
Monday.	*Dies lunae.
Tuesday.	*Dies Martis.
Wednesday.	*Dies Mercurii.
Thursday.	*Dies Jovis.
Friday.	*Dies Venēris.
Saturday.	*Dies Saturni.
Does your friend still live with you?	Nūm amicus tuus apud tē etiam nūc (hōdie etiam) hābitat?
No, he lives with me no longer.	Nōn vērō; apud mē nōn amplius hābitat.
How long (till when) did he live with you?	Quōd usque apud tē (dōmī tuae) hābitāvit?
He lived with me no longer than a year.	Hābitāvit apud mē nōn amplius annum.
How long were you at the ball? (I was there) until midnight.	Quān dū interfuisti saltatōni? Ad mēdiā nōctē. (Cf. Lesson XXXV. B.)
How long did you stay with my father?	Quān dū (quōd usque) apud patrem mēum morātus es?
I stayed with him till eleven at night.	Commorātus sūm apud eum usque ad undēcimā nōctis.
Till, until (conj.).	Dum, usque dum; donec; quoad (cum Ind. & Subj.)
Until I return.	Dūm (donec) redeo or redeam.
Until I bring you the book.	Dūm (quoad) tibi librum afferō or afferam.
Until my brother returns.	Dūm (donec) frater revētitur.
To be willing, to wish — been willing, wished.	Velle — vōlūi, —.
To wish, desire — wished, desired.	{ Cupere — cupivi, cupitum.
To be able, can — been able, could.	{ Optare — āvi, ātum.
	{ Posse — pōtūi, —.
	{ Quire — īvi, itum.
Has he been willing to go for the physician?	Volūitne arcēssere mēdicum?
He has not been willing to go for him.	Arcēssere eum nōluit.
Did he wish to go out this morning?	Cupivītne hōdie māne in pūbicum prodire?
He did not wish (to go out).	Nōn cupivīt.

Have they been willing to do this? Núm hóc fácere voluérunt?

They have not been willing. Nón voluérunt (noluérunt).

Could the book be found? Potuítne liber invenfiri?

It could (be found). Véro, pótuít.

It could not be found. Reperíri nòn pótuít.

One, people, they, any one (the French on). Quis, aliquis; homines.

D. Obs. General assertions, in which in English we employ the indefinite *one, people, they, some one, &c.*, may in Latin be expressed in several ways:—

1. By the Passive Voice, either personally or impersonally; as, *Dicitur esse ventūrus*, or *Dicitur eum esse ventūrum*, They say that he will come, It is said that he will come.

2. By the third person plural of the active voice; as, *Dicunt eum esse mortuum*, They (people) say that he is dead.

3. By the first person plural; as, *Si cogitamus*, If we reflect (if one reflects).

4. By the second person singular; as, *Pulchrum est dicere, quod scias*, It is handsome to say what one knows (what you know).

5. By *quis* or *aliquis*; as, *Si quis dicat*, If any one should say.

6. By the impersonal *licet*; as, *Licet videre*, One can see (we may see).

7. By the neuter of the participle in *dus*; as, *In villam revertendum est*, It is necessary to return to the villa.

Have they brought my shoes? Calceæ meí apportáti sunt?

They have not yet brought them. Nōndum apportáti sunt.

What have they said? Quid dixerunt?

They have said nothing. Nihil dixerunt.

What have they done? Quid factum est?

They have done nothing. Nihil factum est.

What news do they bring?

(What is there new?)

They say nothing new.

(There is nothing new.)

Is there anything new?

Have you anything new?

I have something new.

I have nothing new to write you.

{ Quid nóvi affértur?

{ Quid tándem nóvi?

{ Nihil nóvi affertur.

{ Nihil nóvi est.

Núm quídam nóvi?

Habésne aliquid nóvi?

Haíbeo véro quíddam nóvi.

Nóvi, quód ad tē scribērem, nīhil erat.

New.

Nōvus, a, um; rēcens, tis.

My new garment.

Vēstis meá rēcens or nóva.*

His new clothes.

Vestimenta sūa (eius) recentia (nōva).

* *Recens*, not yet worn out, and *nova*, just made, or after the latest fashion.

My new friend.
The new soldiers.
The new law.
The brush.
To brush.

Amicus meus novus.
Milites novi.
Lex recens ac nova.
Penicillus or peniculus, i, m.
Penicillo extergere or detergere
(-tersi, -tersum).

Have you brushed my new coat? Extersistine (penicillo) togam meam novam?

No, I have not yet brushed it. Non; ego eam nondum extersi.
Will you not brush your hat? Nonne pileum tuum peniculo detergere vis?

I have no time to brush it. Deest mihi tempus ad eum detergendum.

EXERCISE 112.

Where do you live? — I live in the large street (*in platéa*). — Where does your father live? — He lives at his friend's house. — Where do your brothers live? — They live in the large street, number one hundred and twenty. — Dost thou live at thy cousin's? — I do live at his house. — Do you still live where you did live? — I live there still. — Does your friend still live where he did live? — He no longer lives where he did live. — Where does he live at present? — He lives in William Street (*in viâ Wilhelmiânâ*), number one hundred and fifteen. — Where is your brother? — He is in the garden. — Where is your cousin gone to? — He is gone into the garden. — Did you go to the play yesterday? — I did go thither. — Have you seen my friend? — I have seen him. — When did you see him? — I saw him this morning. — Where has he gone to? — I do not know. — Has the servant brushed my clothes? — He has brushed them. — Has he swept my room? — He has swept it. — How long did he remain here? — Till noon. — How long have you been writing? — I have been writing until midnight. — How long did I work? — You worked until four o'clock in the morning. — How long did my brother remain with you? — He remained with me until evening. — How long hast thou been working? — I have been working till now. — Hast thou still long to write? — I have to write till the day after to-morrow. — Has the physician still long to work? — He has to work till to-morrow. — Must I remain long here? — You must remain here till Sunday. — Must my brother remain long with you? — He must remain with us till Monday. — How long must I work? — You must work till the day after to-morrow. — Have you still long to speak? — I have still an hour to speak. — Did you speak long? — I spoke till the next day. — Have you remained long in my room? — I have remained in it till this moment. — Have you still long to live in this house? — I have still long to live in it. — How long have you still to live in it? — Till Sunday. — How many triumphs did Dentatus celebrate? — He celebrated nine. — What sort of a life does your father live (*vivere*)? — He lives a retired (*otiosus*) and a tranquil (*tranquillus*) one. — Who was wont to dance the Turnus? — The Romans were wont to dance it.

EXERCISE 113.

Does your friend still live with you? — He lives with me no longer. — How long has he lived with you? — He has lived with me only a year. — How long did you remain at the ball? — I remained there till midnight. — How long have you remained in the carriage? — I have remained an hour in it. — Have you remained in the garden till now? — I have remained there till now. — Has the captain come as far as here? — He has come as far as here. — How far has the merchant come? — He has come as far as the end of the road. — Has the Turk come as far as the end of the forest? — He has come as far as there. — What do you do in the morning? — I read. — And what do you do then? — I breakfast and work. — Do you breakfast before you read? — No, Sir, I read before I breakfast. — Dost thou play instead of working? — I work instead of playing. — Does thy brother go to the play instead of going into the garden? — He does not go to the play. — What do you do in the evening? — I work. — What hast thou done this evening? — I have brushed your clothes, and have gone to the theatre. — Didst thou remain long at the theatre? — I remained there but a few minutes. — Are you willing to wait here? — How long must I wait? — You must wait till my father returns. — Has anybody come? — Somebody has come. — What have they wanted? — They have wanted to speak to you. — Have they not been willing to wait? — They have not been willing to wait. — What do you say to that man? — I tell him to wait. — Have you waited for me long? — I have waited for you an hour. — Have you been able to read my letter? — I have been able to read it. — Have you understood it? — I have understood it. — Have you shown it to any one? — I have shown it to no one. — Have they brought my clothes? — They have not brought them yet. — Have they swept my room and brushed my clothes? — They have not done it yet.

Lesson LIX. — PENSUM UNDESEXAGESIMUM.

ACCUSATIVE AFTER VERBS. — *Continued.*

A. Many neuter verbs, especially those denoting motion, become transitive by composition with one of the prepositions *ad*, *ante*, *circum*, *con*, *in*, *inter*, *ob*, *per*, *praeter*, *sub*, *subter*, *super*, *supra*, or *trans*, and take an object in the accusative.

Such are *ire*, *meāre*, *cedere*, *gradi*, *radere*, *currere*, *ambulāre*, *volare*, *fluere*, *labi*, *scandere*, *salire*, *vagari*, *venire*, &c. So also *loqui*,

latrâre, vigilâre, and a few denoting rest or situation; as, *jacere, stare, sedere*, &c. The following may serve as specimens:—

ACTIVE.		NEUTER.	
<i>adire,</i>	<i>to approach,</i>	<i>from ire,</i>	<i>to go.</i>
<i>alloqui,</i>	<i>to address,</i>	" <i>loqui,</i>	<i>to speak.</i>
<i>antegredi,</i>	<i>to precede,</i>	" <i>gradi,</i>	<i>to walk.</i>
<i>circumsedere,</i>	<i>to surround,</i>	" <i>sedere,</i>	<i>to sit.</i>
<i>incredere,</i>	<i>to chide,</i>	" <i>crepare,</i>	<i>to clatter.</i>
<i>irridere,</i>	<i>to deride,</i>	" <i>ridere,</i>	<i>to laugh.</i>
<i>interjacere,</i>	<i>to be situate between,</i>	" <i>jacere,</i>	<i>to lie.</i>
<i>obire,</i>	<i>to undergo,</i>	" <i>ire,</i>	<i>to go.</i>
<i>obsidere,</i>	<i>to besiege,</i>	" <i>sedere,</i>	<i>to sit.</i>
<i>percurrere,</i>	<i>to run (pass) through,</i>	" <i>currere,</i>	<i>to run.</i>
<i>praefluere,</i>	<i>to flow before,</i>	" <i>fluere,</i>	<i>to flow.</i>
<i>praetervolare,</i>	<i>to hurry by,</i>	" <i>volare,</i>	<i>to fly.</i>
<i>subire,</i>	<i>to undergo,</i>	" <i>ire,</i>	<i>to go.</i>
<i>subterlabi,</i>	<i>to glide under,</i>	" <i>labi,</i>	<i>to glide.</i>
<i>supereminere,</i>	<i>to overtop,</i>	" <i>eminere,</i>	<i>to project.</i>
<i>suprascandere,</i>	<i>to climb over,</i>	" <i>scandere,</i>	<i>to climb.</i>
<i>transcendere,</i>	<i>to cross,</i>	" "	"
<i>transvolare,</i>	<i>to fly (pass) over,</i>	" <i>volare,</i>	<i>to fly.</i>

EXAMPLES.

<i>Tē nunc alloquor, Africane.</i>	I address you now, Africanus.
<i>Cato allatrare Scipionis magnitudinem solitus erat.</i>	Cato had been in the habit of detracting from Scipio's greatness.
<i>Saguntum Carthaginienses circumsedent.</i>	The Carthaginians are besieging Saguntum.
<i>Amnis mare infudit.</i>	The river emptied into the sea.
<i>Euphrates Babyloniam mediam permeat.</i>	The Euphrates flows through the heart of Babylon.
<i>Populus solet nonnumquam dignos praeterire.</i>	The people sometimes slight the meritorious.
<i>Qui venit hic fluctus, fluctus</i> (Acc. pl.) <i>supereminet omnes.</i>	The wave, which now approaches, overtops all others.
<i>Nunc tuum nomen vel Caucasum transcendere potuit, vel Gangem transnatare?</i>	Has your name passed beyond the Caucasus, or swum beyond the Ganges?

REMARKS.

1. Of the verbs above enumerated, those compounded with *circum*, *per*, *praeter*, *trans*, and *super* alone are regularly transitive, and occur also in the passive. The rest are only so when used in a secondary or figurative sense. E. g. *Circumsedemur*, We are besieged. *Tamēsis transiri potest*, The Thames can be passed. *Fossa transilitur*, The ditch is leaped over. *Societas initur*, A society is formed. *Mors pro patriâ obitur*, Death is suffered for the fatherland.

2. Those compounded with *ad*, *ante*, *in*, *inter*, *ob*, *prae*, *sub*, *super*, and *supra* may stand as transitive verbs, but they remain more cou-

monly neuter, and are followed either by the dative (according to page 157, *G.*) or by the accusative, with the *preposition repeated*.* E. g. *In spem libertatis ingredior*, I indulge the hope of liberty. *Ad me adtre quosdam memini*, I remember certain persons coming to me. *Aqua subit in coelum*, The water rises into the atmosphere.

3. To the neuter verbs, which sometimes become transitive, must be added those compounded with the prepositions *a*, *ab*, *cum*, *e*, and *ex*. E. g. *Colloquium abnuere*, to decline an interview; *societatem coire*, to enter into association with; *edormire crapulam*, to sleep off the effects of drinking; *egredi veritatem*, to go beyond the limits of the truth; *convenire aliquem*, to meet any one (speak with one); *altitudinem excedere*, to exceed a certain height, &c.

4. Transitive verbs, compounded with the prepositions *ad*, *circum*, *prae*, and *trans*, are sometimes followed by two accusatives, of which one depends upon the verb and the other on the preposition. E. g. *Corcyram pedum mille secum advexerunt*, They brought along with them a thousand infantry to Corcyra. *Allobroges omnia sua praesidia circumduxit*, He led all his forces around the Allobroges. *Argesilaus Hellespontum copias trajecit*, Agesilaus sent his troops across the Hellespont.

B. The impersonal verbs *poenitet*, *piget*, *pudet*, *taedet*, *miseret*, and *veritum est* are followed by the accusative of the person affected by the emotions denoted by them. E. g.

Poenitet mē (tē, eum).	I am (you are, he is) sorry.†
Piget mē (tē, eum).	I am (you are, he is) chagrined.
Pudet nōs (vōs, eos).	We (ye, they) are ashamed.
Taedet nōs (vōs, eos).	We (you, they) are disgusted.
Miseret mē (tē, eum).	I (you) pity, he pities.
Veritum est mē.	I have been afraid.

REMARK.—The object of the emotion denoted by these verbs stands in the genitive. E. g. *Sapientiam nunquam sui poenitet*. — *Me tui pudet*. — *Te aliorum miseret*. (See Lesson LXVII. C.)

C. The impersonal verbs *juvat*, *delectat*, *fallit*, *fugit*, *praeterit*, *dēcet*, *lūet*, and *oportet* are likewise followed by the accusative of the person. E. g.

Juvat or delēctat mē, tē, nōs. It delights me, you, us (I am delighted, &c.).

* The preposition, however, is also frequently a different one; as, *in aedes accedēre*, *ad urbem subire*, *ad aures praecedere*. Hence many of these verbs are susceptible of several different constructions; as, *subire jugum*, to submit to the yoke; *subire montem* or *ad montem*, to come up (to) the mountain; *subire in coelum*, to rise up into the atmosphere; *subire muro* or *murum*, to come up close to the wall.

† This may literally be rendered by *It moves me to regret, chagrin, shame, disgust, pity, fear*.

Fállit, fúgit, praéterit mē.	It escapes my memory or notice, I do not know.
Mē nōn fúgit, praéterit.	I know very well.
Némīnem véstrum praéterit.	Every one of you is aware.
Tē hilári ánimō esse, válde mē júvat.	I am delighted that you are in good spirits.
Nōs, nīsi mē fállit, jacébitus.	Unless I am mistaken, we shall fail.
Nōn mē fúgit, vétera exémpla pro fictis fábulis jam habéri.	I know very well, that the examples of antiquity are now regarded as fictions.
Nōn mē praéterit, usum ésse óptimum dicéndi magístrum.	I am aware, that practice is the best teacher of oratory.
Quós nōn véritum est in voluptáte súmmum bónum pónere.	Who were not afraid to assert pleasure to be the highest good

REMARKS.

1. The impersonal verbs of this class differ from those of *B* by sometimes admitting a subject nominative, although never a personal one. E. g. *Candida pax homines, trux decet ira feras*, Gentle peace becomes men, ruthless ferocity wild beasts.

2. *Decet*, "it becomes," with its compounds, *condecet*, *dedecet*, *indecet*, and *oportet*, never occur with the accusative alone, but always with an infinitive or with the Acc. cum Inf., and *oportet* sometimes with the subjunctive. E. g. *Decet verecundum esse adolescentem*, It is proper for a young man to be respectful. *Oratorem simulare non dedecet*, It is not improper for an orator to dissemble. *Eum oportet amnem quaerere sibi*, He must seek a river. *Me ipsum ames oportet, non mea*, You must love me, and not my possessions. *Suis te oportet illecebris ipsa virtus trahat ad verum decus*, Virtue herself must attract you with her own charms to real honor.

3. *Decet* and *latet* are sometimes construed with the dative, but only by the older writers. Thus, *Ita nobis decet*, Thus it becomes us. *Latet mihi*, I am ignorant of the fact.

D. After verbs, participles, and adjectives, the accusative is sometimes put instead of the ablative, to mark the relation expressed by the English *in*, *as to*, *with respect to*. E. g.

Équus micat aúribus et trémít ártus.	The horse moves its ears and trembles in its limbs.
Pontíficem praéire jússit verba.	He ordered the pontifex to say the words before him.*
Ingénium plácida mollimur ab ártē.	Our mind is rendered pliable and soft by placid art.†
Virgo inficitur téneras rubóre génas.	The maiden's tender cheeks are suffused with blushes.‡

* Lit. to go before (or first) as to the words to be pronounced.

† Lit. We are rendered pliable as to our minds.

‡ Lit. The maiden is suffused as to her cheeks.

<i>Adversum fémur trágulā grávitèr</i>	He fell, heavily wounded in the
<i>íctus cécidit.</i>	front of his thigh by a javelin.
<i>Táctā cūrā ánimus incénsus.</i>	His mind inflamed with silent anxiety.
<i>Núdae bráchia ac lacértos.</i>	Bare as to their arms and shoulders.

REMARKS.

1. This construction is of Greek origin, and occurs chiefly in poetry. It is called *synecdoche*.

2. Among the accusatives thus representing other cases, and rendered by *in, for, of, as to, with respect to*, are included, —

a.) The following, which frequently occur in prose even: *magnam partem*, in a great measure, mostly; *maximam partem*, for the most part; *partim* (= *partem*), in part, partly; *vicem* (= *vice*), instead of; *id genus* (for *ejus genêris*), of that kind; *omne genus* (for *omnis generis*), of every kind; *summum*, at the utmost; *minimū*, at least; *cetera*, in other respects; *reliqua*, as for the rest.

b.) The neuter accusatives *hoc, id, illud, quid, quod, aliquid, nihil*, and *nonnihil*, in expressions like *hoc, id, illud ætatis* (= *hujus, ejus, illius ætatis*), of this, that age; *id temporis* or *id locorum* (for *eo tempore*), at that time; *id auctoritatis* (for *eâ auctoritate*), of that authority. So, *Valde id* (= in *eo*) *laborandum est*, We must seriously aim at this. *Nihil ego te accusavi*, I have accused you in no respect. *Quod* (= *cujus*) *nos poeniteret*, Of which it might repent us. *A me consilium petis, quid* (= *cujus*) *tibi auctor sim*, You ask my advice as to what plan I would recommend to you. *Thebani nihil moti sunt, quamquam nonnihil succensebant Romanis*, The Thebans were moved in no respect, although they were somewhat displeased with the Romans.

To steal (pilfer, abstract from).	{	<i>Fûror, âri, âtus sum</i> (Dep.).
		<i>Clêpo, êre, clepsi, cleptum.</i>
To commit a theft.	{	<i>Surrîpto, êre, îpti, eptum.</i>
		(ALICUI ALIQUID OR ALIQUID AB ALIQUO).
		<i>Furtum facere</i> (alicujus rei; alicui = on any one).

E. *Obs.* *Furâri* is to steal deliberately and maliciously; *clepère*, to take away clandestinely and meanly, to filch; *surrîpère*, to take away secretly, or to abstract.

Has any one committed a theft on any one?	<i>Númquis fûrtum fêcit âlicui?</i>
No one has stolen anything from any one.	<i>Némo cuiquam fûrtum fêcit âliquod.</i>
What have they stolen from us?	<i>Quíd a nóbis furáti súnť?</i>
They have stolen our hay.	<i>Furáti súnť a nóbis foënum.</i>
Has any one stolen your hat?	<i>Êcquid tibi pŕeum clêpsit âlicuis?</i>
Some one has stolen it.	<i>Clêpsit éum véro âlicuis.</i>
What have they stolen from you?	<i>Quíd ést tibi surréptum?</i>
They have stolen nothing from me.	<i>Surréptum ést náŕi níhil.</i>

All

Omnis, e; cunctus, a, um; universus, a, um.

F. Obs. *Omnis* signifies "all," "the whole of," and sometimes "every." *Cunctus* generally appears only in connection with a collective noun, or in the plural, in the sense "all together," or as many as there are of a certain class or number. *Universus* (= *unus* and *versus*) is "all collectively," "the whole," "entire."

All his money.
All this wine.
All these children.
All these good children.
The entire people.
All the citizens (as a body).
The whole of the (the entire) family.

Omnis ejus (sua) pecunia.
Omne hocce vinum.
Omnes hi liberi.
Omnes hi liberi boni.
Cunctus populus.
Cuncti cives.
Familia universa.

For three entire days.
All as a mass, without exception.
All men.

Triduum universum.
Omnes universi.
Omnes homines; universi (homines).

Everything which; all that.

Omne quod (quodcunque); omnia quae (quaecunque).

All the good wine.
All the good water.
All the good children.

Omne vinum bonum.
Omnis aqua bona.
Liberi boni omnes (cuncti, universi).

To dye, color.

{ *Tingo, ēre, nzi, nctum.*
{ *Colore inficere (feci, sectum).*

To color, paint.

Coloro, are, avi, atum.

To get anything dyed.

{ Aliquid colore aliquo inficiendum curare.

Black — white.

{ Aliquid colore aliquo tingi jubere.
{ Ater, atra, atrum — albus, a, um.
{ Niger, ra, rum — candidus, a, um.

Green — red.

Viridis, e — ruber, rubra, rubrum.

Yellow — gray.

Flavus, a, um — canus, a, um.

Brown — blue.

Fuscus, a, um — caeruleus, a, um.

To dye anything black, white, green, &c.

{ Aliquid colore atro, albo, viridi, &c. inficere.

What color do you wish to dye your coat?

Quo colore togam tuam inficere vis?

I wish to dye it black.

Cupio eum inficere colore atro.

Do you dye your cloth green?

Tingisne pannum tuum colore viridi?

No; I am dyeing it red.

Non vero; tingo eum colore rubro.

Did he get his hat dyed blue?

Curavitne pileum suum caeruleo colore inficiendum?

No; he has got it dyed white.

Immo vero eum colore albo tingi jussit.

The color.	Cōlor, ōris, <i>m</i> .
The dyer.	Tīctor, ōris, <i>m</i> .
The word.	Verbum, <i>i, n</i> ; vocabūlum, <i>i, n</i> .
The speech.	Sermo, ōnis, <i>m</i> .
How is this word written?	Quōmodo scribitur hōcce vocābū- lum?
It is written thus.	Scribitur hōc pācto.
How is his name written?	Quōmodo scribitur nomen ejus?
It is written with a z.	Scribitur lītterā z.
Germany.	Germānia; Alemannia, <i>ae, f</i> .
Holland.	{ Terra (<i>ae, f</i> .) Batāvōrum.
England.	*Hollandia, <i>ae, f</i> .
Spain.	*Anglia, <i>ae, f</i> ; Britannia, <i>ae, f</i> .
Italy.	Hispania, <i>ae, f</i> .
France.	Itālia, <i>ae, f</i> .
America.	*Francogallia, <i>ae, f</i> .
The Old World.	*Amērica, <i>ae, f</i> .
The New World.	*Orbis antiquus.
The world.	*Orbis nōvus.
The country, land.	Mundus, <i>i, m</i> .
The globe.	Terra, <i>ae, f</i> .
The United States of Amer- ica.	Orbis, <i>is, m</i> ; orbis terrārum.
Switzerland.	Civitātes Americae foederātae.
Prussia.	Helvetia, <i>ae, f</i> .
Turkey.	*Borussia, <i>ae, f</i> .
Russia.	*Turcia, <i>ae, f</i> .
London.	*Russia, <i>ae, f</i> ; Ruthēnia, <i>ae, f</i> .
Paris.	Londinum, <i>i, n</i> .
New York.	Lutētia, <i>ae, f</i> (Parisi).
Rome.	*Nōvum Eborācum, <i>i, n</i> .
As far as my brother's.	Rōma, <i>ae, f</i> .
As far as England, Switzerland, America.	Ūsque in dōmum mēi frātris.
As far as London, Paris, New York.	Ūsque in Angliam, Helvétiam, Américam.
As far as the vicinity of Rome.	Ūsque* Londinum, Lutétiam, Ebo- racum Novum.
To travel; to make (under- take) a journey.	Ūsque ad Rōmam.
To be on a journey, to be abroad.	{ Iter fūcere — fēci, factum.
To set out; to travel towards a place.	{ Peregrinātiōnes suscipere — suscep- pi, susceptum.
	{ Peregrinor, āri, ātus sum.
	{ Peregrinātum abesse — abfui.
	{ Proficiscor, i, fectus sum.
	{ Tendo, ēre, tētendi, tensum.
	{ Contendere (ALIQUO).

* The *ad* of *usque ad* is commonly omitted before the names of towns, unless it is intended to express mere approximation.

When do you intend to start for England ?	Quò témpore in Angliam proficisci cógitas ?
I intend to start next summer.	Aestáte próximā proficisci cógito.
In what country is he abroad ?	Quā in terrā peregrinātur ?
He is travelling in Holland.	Peregrinātur in terrā Batavórum.
How far did he travel ?	Quò úsque fécit íter ?
He has travelled across the Atlantic as far as America.	Íter per máre Atlánticum fécit úsque in Americam.
Whither are you bound ?	Quò téndis ?
I am travelling to my brother, to Italy, to London.	Téndo ad frátre[m], in Italiám, Londinúm.

EXERCISE 114.

Have they stolen anything from you (has anything been stolen from you) ? — They have stolen all the good wine from me. — Have they stolen anything from your father ? — They have stolen all his good books from him. — Dost thou steal anything ? — I steal nothing. — Hast thou ever stolen anything ? — I have never stolen anything. — Have they stolen your apples from you ? — They have stolen them from me. — What have they stolen from me ? — They have stolen from you all the good books. — When did they steal the carriage from you ? — They stole it from me the day before yesterday. — Have they ever stolen anything from us ? — They have never stolen anything from us. — Has the carpenter drunk all the wine ? — He has drunk it. — Has your little boy torn all his books ? — He has torn them all. — Why has he torn them ? — Because he does not wish to study. — How much have you lost (at play) ? — I have lost all my money. — Do you know where my father is ? — I do not know. — Have you not seen my book ? — I have not seen it. — Do you know how this word is written ? — It is written thus. — Do you dye anything ? — I dye my hat. — What color do you dye it ? — I dye it black. — What color do you dye your clothes ? — We dye them yellow. — Are you sorry ? — I am not sorry. — Is he chagrined ? — He is very much (*valde*) chagrined. — Are they not ashamed ? — They are ashamed and disgusted. — Are you delighted that your brother has come ? — I am very much delighted. — Do you know that your book has been stolen ? — It has not escaped my notice that it has been stolen. — Are you addressing me ? — I am not addressing you, but the stranger (who is) standing by your side.

EXERCISE 115.

Do you get your trunk dyed ? — I get it dyed. — What color do you get it dyed ? — I get it dyed green. — What color dost thou get thy thread stockings dyed ? — I get them dyed white. — Does your cousin get his handkerchief dyed ? — He does get it dyed. — Does he get it dyed red ? — He gets it dyed gray. — What color have your friends got their coats dyed ? — They have got them dyed green. — What color have the Italians had their carriages dyed ? — They have had them dyed blue. — What hat has the nobleman ? — He has two hats, a white one and a black one. — Have I a hat ? — You have sev-

eral. — Has your dyer already dyed your cravat? — He has dyed it. — What color has he dyed it? — He has dyed it yellow. — Do you travel sometimes? — I travel often. — Where do you intend to go to this summer? — I intend to go to Germany. — Do you not go to Italy? — I do go thither. — Hast thou sometimes travelled? — I have never travelled. — Have your friends the intention to go to Holland? — They have the intention to go thither. — When do they intend to depart? — They intend to depart the day after to-morrow. — Has your brother already gone to Spain? — He has not yet gone thither. — Have you travelled in Spain? — I have travelled there. — When do you depart? — I depart to-morrow. — At what o'clock? — At five o'clock in the morning. — Have you worn out all your boots? — I have worn them all out. — What have the Turks done? — They have burnt all our good ships. — Have you finished all your letters? — I have finished them all. — How far have you travelled? — I have travelled as far as Germany. — Has he travelled as far as Italy? — He has travelled as far as America. — How far have the Spaniards gone? — They have gone as far as London. — How far has this poor man come? — He has come as far as here. — Has he come as far as your house? — He has come as far as my father's.

Lesson LX. — PENSUM SEXAGESIMUM.

VERBS FOLLOWED BY TWO ACCUSATIVES.

A. The verb *docēre*, "to teach," with its compounds *edocēre* and *dēdocēre*, and *celāre*, "to conceal," admit of two accusatives, one designating the person and the other the thing taught or concealed. E. g.

<i>Quis mūsicam docuit Epaminondam?</i>	Who taught Epaminondas music?
<i>Catilina juventūtem, quam illēxerat mālā facinōra edocēbat.</i>	Catiline was instructing the young men, whom he seduced, in pernicious crimes.
<i>Demócritus Polyænum geometriam vóluit dedocēre.</i>	Democritus wanted to make Polyænus unlearn geometry.
<i>Nōn tē celāvi sermōnem Appii.</i>	I have not concealed from you the language of Appius.
<i>Antigonus ūter omnes celat.</i>	Antigonus concealed his route from every one.

REMARKS.

1. These verbs occur frequently with one accusative only, and *docēre* sometimes without any case, like the English "to teach," "to

instruct." Thus: *docēre edocēre, celāre aliquem, aliquid or aliquem aliquid*; — *dedocēre aliquem, or aliquem aliquid*.

2. When *docēre* and *edocēre* signify "to inform," the thing is expressed by the ablative with *de*. E. g. *De itinere hostium senātum edocet*, He informed the senate of the enemy's route. *Sulla de his rebus docētur*, Sulla is informed of these things. So also *celāre aliquem de re*.

3. An infinitive may take the place of the accusative of the thing. E. g. *Dionysius tondēre filias suas docuit*, Dionysius taught his daughters to shave.

4. When the construction becomes passive, the accusative of the person is changed into the nominative, and that of the thing either remains or is changed into the ablative, with or without *de*. E. g. *Omnes militiæ artes edoctus*, Schooled in all the arts of war. *Et Graecis doctus litteris et Latinis*, Learned both in Greek and Latin literature. *Per legatos cuncta edoctus*, Informed of everything by his agents. *Hoc, id, illud celābar*, I was kept ignorant of that. *Non est profecto de illo veneno celāta mater*, The mother was surely not kept ignorant of that poison.

5. Other verbs signifying "to instruct" (such as *erudio, instruo, instituo*, and *informo*) do not admit an accusative of the thing, but have either the ablative or *in*. E. g. *His in rebus jam te usus ipse erudit*, In these things experience itself has already taught you. *Iphicrates exercitum omni disciplinā militāri erudit*, Iphicrates instructed the army in every military discipline.

B. Verbs signifying to inquire, to ask, or demand, likewise admit of two accusatives: one of the person, and the other of the thing.

Such verbs are *rogo, oro, exoro; posco, reposco, flagito; interrogo, exquiro, consulo, percontor*, &c. E. g.

Méo jûre tē hoc beneficium rōgo. I ask you for this favor, as one to which I am entitled.

Nūquam deos divitias rogāvi. I have never asked the gods for riches.

Orationes mē duas pōstūlas. You are demanding two orations of me.

Pācem tē omnes pōscimus. We all ask (sue) you for peace.

Cæsar Aeduos frumentum quotidie flagitabat. Cæsar was dunning the Æbui every day for supplies of corn.

Ibo et consulam hanc rem amicis. I will go and consult my friends about this thing.

Sunt, quæ tē vólumus percontari. There are matters, about which we wish to question (examine) you.

REMARKS.

1. Verbs of asking or demanding sometimes have also *aliquid ab aliquo*, and those of asking or inquiring *aliquem de aliquā re*. E. g.

Quid *acta tua vita*, quid *studia*, quid *artes a te flagitent*, *tu videbis*, See yourself, what your past life, your studies and science demand of you. *Visne, ut te eisdem de rebus Latine interrogem?* Do you wish me to ask you about the same things in Latin? So also *te oro*, *te rogo*, *ut*, &c.

2. After *peto*, I ask (beseech), and *quaero*, I ask or inquire, the double accusative never occurs, but the construction of those verbs is *petere aliquid ab aliquo*, or *petere ab aliquo*, *ut* or *ne*, and *quaerere aliquid ab (de, ex) aliquo*. E. g. *Quod ne facias peto a te*, Which I beseech you not to do. *Eadem secreto ab aliis quaerit*, He makes the same inquiry secretly of others.

C. Verbs signifying to name or call, to esteem, consider, learn or find, to make, render, constitute, choose, and the like, are followed by two accusatives, of which one constitutes the object and the other a part of the predicate.

Such are *dico*, *voco*, *appello*, *nomino*, *nuncupo*, I call, name, nominate; — *duco*, *habeo*, *judico*, *existimo*, *puto*, *arbitror*, I hold, esteem, consider, think; — *intelligo*, *agnosco*, *reperio*, *invenio*, I perceive, learn, find; — *facio*, *reddo*, *creo*, *dēligo*, *designo*, *declaro*, I make, render, create, choose, designate, declare; — *me praebeo*, *me exhibeo*, *me praesto*, I show or prove myself, and others of similar import. E. g.

Iram bene Ennius inītum insāniae dixit.

Ennius has correctly called anger the beginning of madness.

Quās stēllas Graeci comētas, nostri crinūtas vocant.

The stars which the Greeks call comets, are called long-hairs among us.

Octāvium sui Caesarem salutabant.

His adherents hailed Octavius as emperor.

Epaminondas philosophiae praeceptōrem habuit Lysim.

Epaminondas had Lysis as an instructor in philosophy.

Fulmen sinistrum auspiciū optimū habemus.

We consider thunder from the left as the most auspicious omen.

Socrates totius mūdi sē incolam et civem arbitrabātur.

Socrates considered himself an inhabitant and citizen of the entire world.

L. Muraenam consulem renuntiavi.

I announced Lucius Muraena as consul.

Ancum Mārcium regem pōpulus creāvit.

The people created Ancus Marcius king.

Ciceronem universa civitas consulem declaravit.

The entire state declared Cicero consul.

Caesar Cavarium regem constituerat.

Caesar had appointed Cavarius king.

Pompēius sē auctōrem meae salutis exhibuit.

Pompey has shown himself the author of my safety.

REMARKS.

1. In the passive construction of these verbs, the accusatives are both converted into nominatives, of which one stands as the subject, and the other as part of the predicate. E. g. *Ira bene ab Ennio initium insaniae dictum est.* — *Octavius a suis Caesar salutabatur.* — *Ancus Marcius rex a populo creatus est,* &c. (Cf. Lesson XXXIV. C.)

2. An adjective or participle may supply the place of the second accusative. E. g. *Bene de me meritis gratum me praebeo,* I show myself grateful to those who have done me favors. *Scytharum gens antiquissima semper habita est,* The Scythian nation has always been considered the most ancient. So also the common expression *aliquem certiores facere*, to inform any one (of anything, *alicujus rei* or *de aliqua re*), in the passive *certior factus sum*, I am informed; and *reddere aliquem iratum, placidum, meliorem*, to make any one angry, calm, better, &c.

3. Instead of a second accusative, the verbs *habere* and *putare*, "to consider," frequently have *pro* with an ablative, or *loco*, *numero* or *in numero* with the genitive. E. g. *Aliquem pro amico, pro hoste habere*, To regard any one as a friend, as an enemy. *Aliquid pro certo, pro nihilo putare or habere*, To consider anything as certain, as of no account. *Aliquem in numero deorum habere*, To consider one a divinity. *Aliquid beneficii loco numerare*, To regard anything as a kindness. So also *ad*, "as": *Trecentos armatos ad custodiam corporis habui*, He had a body-guard of three hundred men.

4. The accusatives are sometimes connected by *esse*. E. g. *Patriae sanctiora jura quam hospitii esse duxi*, He considered the rights of his country more sacred than those of hospitality.

D. THE ACCUSATIVE AFTER PARTICLES.

I. In exclamations the accusative is put after the interjections *o*, *heu*, *eheu*, *ecce*, *en*, *hem*, *pro*, *bene*, and frequently also without them. E. g.

<i>Heu (eheu) mē miserum!</i> or <i>Mē miserum!</i>	Alas! Wo is me!
<i>O hominem fortunatum!</i>	O fortunate man!
<i>Populum vero praeclarum!</i>	O people truly great and noble!
<i>Ecce mē! En miserum hominem!</i>	Here I am! Behold an unhappy man!
<i>Pro deorum atque hominum fidem!</i>	For heaven and mercy's sake!
<i>Hem Davum tibi!</i>	There's Davus now for you!
<i>Et bene nōs! bene tē!</i>	And our health! your health!*

REMARKS.

1. All these interjections may likewise be followed by the vocative.

* An expression used in drinking. Ovid. Fast. 2. 637.

Vae and *hei* are commonly put with the dative. E. g. *Vae mihi misero!* Ah! wretched me! *Hei mihi!* Wo is me!

2. *En* and *ecce* are more frequently put with the nominative. E. g. *Ecce homo!* Behold the man! *Ecce tuae litterae!* Here is your letter! *En ego!* Here I am! But in comedy usually *ecce me, eccum* (= *ecce eum*), *eccos, eccillum, eccillam, eccistam*. (Cf. page 37, Rem. 2.)

II. The prepositions *ad, apud, ante, adversus* and *adversum, cis* and *citra, circa* and *circum, circumter, contra, erga, extra, infra, inter, intra, juxta, ob, penes, per, pone, post, praeter, prope, propter, secundum, supra, trans, versus*, and *ultra*, are invariably followed by the accusative; *in* and *sub* only in answer to the question *Whither?*

REMARKS.

1. These prepositions generally precede words governed by them, except *versus*, which is commonly put after. E. g. *Brundisium versus*, Towards Brundisium. *Ad oceanum versus*, Towards the ocean.

2. *Super* and *subter* commonly take likewise the accusative, but sometimes also the ablative. (Cf. Lesson LXXII. D. Rem.) *Clam*, "without the knowledge of," has commonly the ablative, but sometimes also the accusative or genitive. E. g. *Clam vobis. Clam patrem atque omnes. Clam patris.*

<i>Up, above; in the upper part, on the top</i> (Rest).	{ <i>Supra; super</i> (adv.). <i>In summo,* in superiori parte.</i>
<i>Up, upwards</i> (Motion).	{ <i>Sursum</i> (adv.); <i>ad summum.</i>
<i>Below, down, in the lower part</i> (Rest).	{ <i>Infra, subter</i> (adv.). <i>In imo, in inferiori parte.</i>
<i>Down, downwards</i> (Motion).	{ <i>Deorsum</i> (adv.); <i>ad imum.</i>
<i>From above down.</i>	{ <i>Dēsūper, superne</i> (adv.). <i>De superiori loco.</i>
<i>From top to bottom.</i>	<i>A summo ad imum.</i>
<i>From the foot (bottom) to the top.</i>	<i>Ab imo ad summum.</i>
<i>On the top of the hill.</i>	{ <i>In summo colle.</i>
<i>In the lower part (basement) of the house.</i>	{ <i>In superiori parte collis.</i> <i>In imā domo.</i> <i>In inferiori parte domūs.</i>
<i>At the foot of the mountain.</i>	<i>Sub radicibus montis.</i>
<i>To the top of the hill.</i>	{ <i>Ad summum collem.</i> <i>In superiorem partem collis.</i>
<i>Into the lower part of the house.</i>	{ <i>Ad imam domum.</i> <i>In inferiorem partem domūs.</i>
<i>To be up, below.</i>	{ <i>Supra</i> (in summo) <i>esse.</i> <i>Infra</i> (in imo) <i>esse.</i>

* Generally *summo, a, o*, in agreement with the noun; as, *in summo monte, in summa arbore*. So also *imus, a, um*. (Cf. page 176.)

To go upwards, downward.	Sûrsum, deorsum ire.
To come from above.	Désûper, supérne venire.
To go up, to ascend.	{ Ascendo,* ère, di, sum. Escendo, ère, di, sum. (MONTEM, IN, AD LOCUM).
To come down, to descend.	Descendère (ab, de, ex loco — in, ad locum).
To ascend (go up) a mountain.	Ascendère móntem.
To mount a horse, to embark in a ship.	Ascendère in équum, in nâvim.
To ascend (rise) to dignity, to honors.	Ascendère gradum dignitâtis, ad honôres.
To get into a carriage, upon the mast.	Escendère vehîculum, in mâlum.
To descend from a more elevated region into the plains.	Ex superiôribus lócis in plantiem descendere.
To ascend, descend a river.	Adverso flúmine, secundo flúmine vehi.
Where is your father going to?	Quô tendit páter túus?
He is ascending the mountain.	Ascendit (in) móntem.
Has the boy ascended the tree?	Escenditne púer (in) árborem?
He has ascended it.	Escendit véro.
Does he not wish to come down?	{ Nónne descendere cúpit?
Yes, he does wish it.	{ Nónne deorsum venire vult?
Are you on the top of the house?	Íta ést, cúpit.
No, I am in the basement.	Esne in summâ dómo?
	Immo véro in ímâ súb.
On this side (Rest).	Citra (Prep. et Adv.).
To this side (Motion).	Cis, citra (Prep. cum Acc.).
On that side, beyond (Rest).	Trans, ultra (Prep. et Adv.).
To that side, beyond (Motion).	Trans, ultra (Prep. cum Acc.).
To live (to be situate) on this, on the other side of the Rhine.	Cis, trans Rhenum incolère (situm esse).†
To come to this side of the river.	Cis (citra) flúmen venire.
To go to that side (beyond, across) the hill.	Trans (ultra) cóllem abire.
Is he on this side or on that?	Útrum ést citra án últra?
He is beyond.	Últra ést.
Hither, in this direction.	{ Húc; horsum (adv.).
Thither, in that direction.	{ In hunc locum.
	Illuc; illorsum, istorsum (adv.).

* Compounded of *ad* + *scando* (I climb). So *escendo* = *ex* + *scando*; *descendo* = *de* + *scando*. The first and second of these verbs may be used either transitively with the accusative, or intransitively with the preposition *in*, *ad*, &c. The last of them (*descendere*) is always neuter.

† This is sometimes expressed by a compound of *cis*; as *cisalpinus*, *cisrhéninus*, *cismonténus*, living or situate on this side of the Alps, Rhine, mountain. And again *transalpinus*, *transmarinus*, &c.

The hill, the mountain.	Collis, is, <i>m.</i> ; mons, tis, <i>m.</i>
The river, stream.	{ Amnis, is, <i>m.</i> ; flūmen, inis, <i>n.</i> Flūvius, i, <i>m.</i>
The present, gift.	{ Dōnum, i, <i>n.</i> ; mūnus, ěris, <i>n.</i> Mūnuscūlum, i, <i>n.</i>
The new-year's present.	Strēna, ae, <i>f.</i>
To make one a present of anything (To present one with anything).	{ Dāre alicui aliquid dōno (munĕri). Aliquem aliquā rē donāre. Alicui aliquid donāre.
To receive something as a present from any one.	Dōno (munĕri) accipĕre aliquid ab aliquo.
To give back again, to return, restore.	{ Reddo, ěre, dīdi, dītum. Restitūo, ěre, ūi, ūtum. (ALICUI ALIQUID).
Did he return you your book again?	Reddiditne (restituitne) tibi lībrum tūum?
He has returned it.	Rēddidit vĕro. Restituit.
From whom did your brother receive a new-year's present this year?	A quo accēpit hōcce ānno frāter tuus strēnam?
He received one from his father.	Accēpit ūnam a patrē.
Did he ever make you a present?	{ Deditne tibi ūquam aliquid dōno? Donavitne te ūquam aliquā rē? Dedit mīhi jām multa mūneri. Donavit mīhi vĕro jām multa.
He has already made many presents.	{
Will you return (restore) me my little presents?	Nūm vis mīhi munūscula mĕa restitūere?
I am not willing.	Nōn vōlo. Nōlo.
Have you already commenced your letter?	Fecistine jam initium epistolae scribēndae?
I have not yet begun it.	Nōndum fĕci.
Must our presents be returned?	Nūmquid mūnĕra nōstra restituēda sūnt?
They are not to be returned.	Restituēda nōn sūnt.
Must I ascend the hill?	Ēstne mīhi collis ascendendus?
It must be ascended.	Ēst vĕro ascendendus.
Whence? Where from?	Unde? Ex (a) quō lōco?
Out of (an enclosed place).	Ex, e (Prep. cum Abl.).
Where do you come from?	Ūnde vĕnis?
I come from the garden.	Vĕnio ex hōrtulo.
Where did your brother come from this evening?	Ūnde (ex quō lōco) vĕnit frāter tuus hōdie vĕsperi?
He came from the theatre.	Vĕnit a thĕātro.
Where are those men coming from?	Ūnde hōmīnes illi vĕniunt?

* On this second dative ("for or as a present"), compare Lesson LXIII. B.

They have descended from the mountain. Descendérunt de monte.

To be worth.

{ *Válleo, ẽre, ũi, itum* (ALIUO PRE-
TIO).
Alicũus prẽtii esse.

To be worth so much, how
(as) much, more, less.

Tanti, quanti, plũris, minõris (sc.
pretii), *valẽre*.*

To be worth ten sesterces, two
hundred pounds of gold.

*Decem sestertiis, ducentis† pondo
auri valẽre.*

To be worth much, very much,
most, little, least, nothing.

*Magno, permagno, plurimo, parvo,
minimo, nihilo* (sc. *pretio*) *va-
lẽre.*

How much may that horse be
worth?

{ *Quanti circiter pretii iste equus est?*
Quanti fortasse valet iste equus?

It is worth about a hundred
crowns.

{ *Centum circiter thalerum est.*
Valet fortasse centum thaleris.

This is worth more, less than
that one.

Hic plũris, minõris valet quam ille.

The one is not worth so much
as the other.

*Ille (alter) non tanti valet, quanti
alter.*

How much is this thing worth?

{ *Quanti pretii hæc res est?*
Quanti hæc res valet?

This is not worth much.

Hæc res parvi pretii est.

That is worth nothing.

Hæc res parvo valet.

You are not worth it.

Hoc nullius pretii est.

Hoc nihilo valet.

Tanti non es.

To be better or worth more
(To excel).

*Meliorem or præferendum esse.
Præstare, antecellere* (ALICUI).

Am I not as good as my brother?

*Nonne ego tanti sum, quanti frater
meus?*

You are better (worth more)
than he.

Immo vero melior (plũris) es.

I am not as good as you.

Tanti non sum ego, quanti tu.

This is preferable (better).

Hoc præstat (preferendum est).

He excels all his fellow-students.

*Commilitonibus suis omnibus ante-
cellit.*

EXERCISE 116.

Do you call me? — I do call you. — Where are you? — I am on the mountain; are you coming up? — I am not coming up. — Where are you? — I am at the foot of the mountain; will you come down? — I cannot come down. — Why can you not come down? — Because

* And so also *tantidem*, just so much; *quantivis* and *quanticunque*, whatever. But never *magni, parvi*, &c. (Cf. Lesson LXVII. A.)

† And so always the ablative, when the value is definitely given by a substantive, or by *magno, permagno*, &c. (Cf. Lesson LXXI. A.)

I have sore feet. — Where does your cousin live? — He lives on this side of the river. — Where is the mountain? — It is on that side of the river. — Where stands the house of our friend? — It stands on that side of the mountain. — Is the garden of your friend on this or that side of the wood? — It is on that side. — Is our storehouse not on that side of the road? — It is on this side. — Where have you been this morning? — I have been on the great mountain. — How many times have you gone up the mountain? — I have gone up three times. — Is our father below or above? — He is above. — Have the neighbor's boys given you your books back again? — They have given them to me back again. — When did they give them back again to you? — They gave them back again to me yesterday. — To whom have you given your stick? — I have given it to the nobleman. — To whom have the noblemen given their gloves? — They have given them to Englishmen. — To which Englishmen have they given them? — To those whom you have seen this morning at my house. — To which people do you give money? — I give some to those to whom you give some. — Do you give any one money? — I give some to those who want any. — Who has taught you music? — No one; I have never learned music. — Did your brother conceal his purpose (*consilium*) from you? — He did not conceal it from me. — Did he ask you for anything? — He asked me for some money. — What did the stranger question you about? — He questioned me about the way. — Whom did you have for a master? — I had an Englishman and a German for masters (*praeceptores*).

EXERCISE 117.

Have you received presents? — I have received some. — What presents have you received? — I have received fine presents. — Has your little brother received a present? — He has received several. — From whom has he received any? — He has received some from my father and from yours. — Do you come out of the garden? — I do not come out of the garden, but out of the house. — Where are you going to? — I am going into the garden. — Whence comes the Irishman? — He comes from the garden. — Does he come from the same garden from which you come? — He does not come from the same. — From which garden does he come? — He comes from that of our old friend. — Whence comes your boy? — He comes from the play. — How much is that carriage worth? — It is worth five hundred crowns. — Is this book worth as much as that? — It is worth more. — How much is my horse worth? — It is worth as much as that of your friend. — Are your horses worth as much as those of the French? — They are not worth so much. — How much is that knife worth? — It is worth nothing. — Is your servant as good as mine? — He is better than yours. — Are you as good as your brother? — He is better than I. — Art thou as good as thy cousin? — I am as good as he. — Are we as good as our neighbors? — We are better than they? — Is your umbrella as good as mine? — It is not worth so much. — Why is it not worth so much as mine? — Because it is not so fine (*non aequè ele-*

gans) as yours. — Do you wish to sell your horse? — I do wish to sell it. — How much is it worth? — It is worth two hundred florins. — Do you wish to buy it? — I have bought one already. — Does your father intend to buy a horse? — He does intend to buy one, but not yours.

Lesson LXI. — PENSUM UNUM ET SEXAGESIMUM.

SYNTAX OF THE DATIVE.

A. The dative is the case of the remote object, and serves to designate that *for* or *with respect to* which, or the person *for whose benefit* or *detriment** the agent acts, or that with reference to which it is possessed of certain attributes. Hence the predicate, with which the dative is connected, may be either a transitive verb, a neuter verb, an adjective, or an adverb.

B. The dative after transitive verbs denotes the person or object, with reference to which an action is performed, and stands in answer to the question *To whom?* or *For whom?* E. g.

Pater filio librum dedit.

The father gave his son a book.

Dáte panem pauperibus.

Give bread to the poor.

Pisistratus sibi, non patriae Megarénses vicil.

Pisistratus conquered the Megarénses for his own benefit, and not for that of his country.

Tú tuas inimicitias ut reipublicae donáres tē victisti.

By sacrificing your personal enmities to the common weal, you have won a conquest over yourself.

Hannibalis bélla gésta múltí mémoriae prodiderunt.

Many have left us records of the wars of Hannibal.

Zaleucus et Charondas léges civitátibus suis conscripserunt.

Zaleucus and Charondas wrote laws for the benefit of their states.

Quántum consuetúdini famaéque dúndum sí, id cúrent vívi.

As to the extent of the concessions we are expected to make to custom and to fame, let that be determined by the living.

REMARKS.

1. The accusative is often omitted, or its place supplied by an entire clause. E. g. *Tibi aras, tibi occas, tibi seris, tibi eidem médis,*

* In this sense it is commonly called the *Dativus commodi vel incommodi*.

You plough, harrow, and sow for yourself, and for your benefit you also reap. *Promitto tibi, tegulam illum in Italiā nullam relicturum*, I assure you he will not leave a tile on a roof in Italy.

2. When the verb becomes passive, the dative remains as before. E. g. *Liber filio a patre datus*, A book given by a father to his son. *Dator panis pauperibus*, Let bread be given to the poor. *Megarenses a Pisistrato ipsi, non patriae victi sunt*.

C. The dative after neuter verbs represents the person with reference to whom, or for whose benefit, anything is done or exists. E. g.

Mihi quidem esurio, non tibi.

I am hungry on my own account, and not on yours.

Non solum nobis divites esse volumus, sed liberis, propinquis, amicis, maximèque reipublicae.

We desire to be rich, not only for our own benefit, but for that of our children, relations, and friends, and especially for that of the republic.

Civitas Romana parum olim vacabat liberalibus disciplinis.

The Roman nation formerly had but little leisure for the liberal arts and sciences.

Plures in Asia mulieres singulis viris solent nubere.

In Asia several women are accustomed to get married to one husband.

*Nèque Caesari solum sed etiam amicis ejus omnibus supplicabo.**

Nor will I supplicate Cæsar alone, but all his friends besides.

REMARKS.

1. The pronominal datives *mihi, tibi, sibi, nobis*, and *vobis* often imply merely a remote interest or curiosity on the part of the speaker. E. g. *Quid mihi Celsus agit?* What, pray, is Celsus after? *Quid tibi ris, insane?* What do you want, insensate man? *Quid sibi velit, non intelligo*, I do not understand what he is after. *Quid aut tandem nobis Sannio?* What has Sannio to say for himself?

2. After the verbs *esse, fore, suppetere, deesse*, and *defit*, the dative denotes the person in possession or in want of the object designated by the nominative. E. g. *Sunt mihi libri*, I have books. *Est homini cum Deo similitudo*, Man has a resemblance to the Deity. *An nescis, longas regibus esse manus?* Or are you not aware, that kings have long hands? *Si cauda mihi foret*, If I had a tail. *Si vita (mihi) suppetet*, If I have life left (if life remains). *Lac mihi novum non aestate, non frigore defit*, I have no lack of fresh milk either in summer or in winter. *Cui res non suppetat, (ei) verba non desint*, (The orator) who has a poor subject, should have words at his command.

* The verb *supplicare* = *supplex esse*. The *nubere* of the preceding example properly signifies "to put on the veil," and with *alicui viro*, "to put on the marriage-veil for a man," i. e. to marry him.

DATIVE AFTER ADJECTIVES.

D. The dative stands after adjectives and adverbs as the end or object for or against which the quality denoted by them is represented as existing in the subject.

E. g.

Cunctis esto benignus, nullis blandus, paucis familiaris, omnibus æquus.

Publius dictátor léges secundissimas plebi, adversas nobilitati tulit.

You should be kind to every one, a flatterer of no one, intimate with few, just towards all men.

Publius, the dictator, promulgated laws in favor of the people and opposed to the nobility.

The adjectives thus followed by the dative are quite numerous. They are those signifying, —

1. **LIKE OR UNLIKE, SIMILAR OR DISSIMILAR** : — *par, impar, dispar, æquālis* ; *similis, assimilis, consimilis, dissimilis, absimilis, discolor*. E. g. *Canis lupo similis est*, The dog resembles the wolf. *Proximo regi dissimilis*, Unlike the preceding king. *Ennio æqualis fuit Livius*, Livy was contemporary with Ennius.*

2. **USEFUL OR INJURIOUS** : — *utilis, bonus, saluber, salutāris, fructuosus* ; *inutilis, noxius, funestus, pestifer, damnosus, perniciosus*, &c. E. g. *Salubrior meliorque inopi, quam potenti*, More salutary, and better for poor than for rich men. *Ratio pestifera multis, admodum paucis salutāris est*, Reason is destructive to many, and advantageous to few. *Universae Graeciae utilis*,† Useful to entire Greece.

3. **PLEASANT OR UNPLEASANT** : — *grātus, acceptus, dulcis, jucundus, laetus, suavis* ; *ingrātus, injucundus, molestus, grāvis, acerbus, tristis*, &c. E. g. *Scientiae suavitatem nihil est hominibus jucundius*, Nothing is more agreeable to men than the sweetness of knowledge. *Romulus multitudini gravior fuit, quam patribus*, Romulus was more acceptable to the masses than to the senate. *Verebāris, ne mihi gravis esses*, You were afraid of becoming troublesome to me.

4. **INCLINED, FRIENDLY, DEAR, and their opposites AVERSE, HOSTILE** : — *amicus, benevols, carus, familiaris, æquus, fidus, fidelis, propensus, propitius, secundus* ; *adversus, alienus, inimicus, contrarius, insensus*, &c. E. g. *Non fortunæ, sed hominibus amicus*, Friendly (= a friend) ‡ to men and not to fortune. *Uni æquus virtuti atque*

* The adjectives *similis, dissimilis, par*, and *impar* are also followed by the genitive, especially when they denote similarity of character or intellect. E. g. *mei, tui, sui, nostri, vestri similis*, like me, you, &c., or my, your, &c. equal. *Dispar sui*, unlike itself. *Cujus paucos pares hæc civitas tulit*, Like whom this state has produced but few. — *Æqualis*, in the sense of "contemporary," is more commonly followed by the genitive; as, *ejus æqualis*. Also substantively with an adjective; as, *meus æqualis*.

† But also *utilis* or *inutilis ad aliquid*. E. g. *Homo ad nullam rem utilis*, a man fit for nothing.

‡ *Amicus, inimicus*, and *familiaris* are properly adjectives, and stand as such

ejus amicis, Friendly to virtue alone, and to its friends. *Antonius Galliam sibi infestam inimicamque cognōvit*, Antonius learnt that Gaul was hostile to him. *Illi causae maxime est aliēnum*,* It is entirely irrelevant to that case.

5. NEAR OR ADJOINING : — *vicinus, finitimus, confinis, conterminus, propior, proximus*. E. g. *Proximus sum egomet mihi*, I am my nearest neighbor. *Aethiopia Aegypto est contermina*, Æthiopia is conterminous with Egypt. *Mala sunt vicina† bonis*, Adversity is next door neighbor to prosperity.

6. BELONGING TO ONE'S SELF OR TO ANOTHER : — *affinis, cognatus, propinquus, proprius, peculiāris, communis, sacer; alienus, contrarius*, &c. E. g. *Nobis propria est mentis agilitas atque sollertia*, There is peculiar to us a certain agitation and sagacity of mind. *Omni aetati mors est communis*, Death is common to every age. *Huic affines‡ scelēri fuerunt*, They were accomplices of this crime.

7. KNOWN OR UNKNOWN : — *notus, certus, ignotus, obscurus, incertus, dubius, insolitus*, &c. E. g. *Magis historicis quam vulgo notus*, Known rather to the historians than to the vulgar. *Certius tibi est quam mihi*, It is a matter of greater certainty to you than to me. *Novum et moribus veterum insolitum*, New and unknown (unusual) to the manners of the ancients.

8. FIT OR UNFIT, SUITABLE OR UNSUITABLE : — *aptus, idoneus, accommodatus, commodus, necessarius, paratus, promptus, proclivis; — conveniens, congruens, consentaneus, decorus, honestus; turpis, foedus, indecorus, absōnus, absurdus*. E. g. *Aptum esse consentaneumque tempori et personae*, To be fit and suitable for the occasion and person. *Tibi erunt parata verba*, You will have words ready for you. *Castris idoneus locus*, A suitable site for a camp. *Congruens et conveniens decretis ejus*, Consistent with his avowed principles. *Rationi consentaneus*, In harmony with reason. *Absōnum fidei*, At variance with credibility.§

9. EASY OR DIFFICULT : — *facilis, expeditus, commodus; difficilis*,

in every degree of comparison; as, *Amicior libertati quam suae dominationi*. — *Homo mihi amicissimus, mihi familiarissimus*. But they frequently occur as substantives with a genitive or an adjective. E. g. *Amicus patris*. — *Noster amicus*. So also the superlative *amicissimus* or *familiarissimus meus*, A very great or most intimate friend of mine. *Inimicissimus tuus*, Your mortal foe. *Amicissimus nostrorum hominum*, A warm friend of our men (our party).

* The construction of *alienus* is either *alicui rei, alicujus rei, re* or *a re*. Thus, *alienum nostrā amicitia, a dignitate meā*, incompatible with our friendship, with my dignity. Several of these adjectives take also *erga, ad* or *in*; as, *benivolus, benignus erga aliquem; — propensus ad* or *in aliquem*.

† *Vicinus* and *vicina* are also used substantively, and then followed by the genitive or adjective; as, *vicinus ejus, meus*.

‡ But *affinis* in this sense also has the genitive; as, *affinis hujus suspitionis, affinis rei capitalis*. So also *proprium oratoris*, peculiar to the orator; and *mea, tua propria*, peculiar to me, to you.

§ But also *ad naturam aptus* or *accommodatus; ad causam idoneus; paratus ad usum; promptus ad mortem, ad aliquem morbum proclivis; — conveniens, congruens, consentaneus cum re; absōnus, absurdus a re*.

ardūus, inēius. E. g. *Juvēnis caecus, contumeliae opportunus, facilis injuriae*, A blind youth, exposed to contumelies and to injuries. *Id si tibi erit commodum*, If that will be convenient to you. *Invia virtūi nulla est via*, No way is impassable to virtue.

10. VERBALS in *blis*, and COMPOUNDS like *obnoxius, obvius, supplex, superstes*, &c. E. g. *Mors mihi non est terribilis*, Death is not terrible to me. E. g. *Obvium esse alicui*, To meet any one. *Supplicem esse alicui*, To be a suppliant to (to supplicate) any one. *Superstitem esse alicui*, To survive any one.*

To affirm, contend.

To deny.

What do you say?

I say that you have my book.

I say that I have not it.

I assure you, that I have it not.

Have you not had it?

I have had it, but I have it no longer.

Do you contend that you have been correct?

I say that I have not been correct.

I affirm that you have been wrong.

No more, no longer.

Do you still love your brother?

I love him no longer.

Where have you put the pen?

I have laid it upon the table.

Does it lie upon the table?

It does lie upon it.

Is he still lying upon the ground?

He is lying there no longer.

Some, a little.

Could you give me a little water?

I can give you some.

It is necessary, I must.

{ Affirmo, āre, āvi, ātum.

{ Contendo, ēre, di, tum.

{ (CUM ACC. ET INFIN.)

{ Nēgo, āre, āvi, ātum.

{ Quid āis?

{ Āio, tē tenēre mēum librum.†

{ Nēgo, mē tenēre librum tuum.

{ Ego tibi affirmo, mē eum nōn tenēre.

{ Nōnne eum tenuisti?

{ Tēnui vērō, sed (eum) tēneo nōn āmplius.

{ Contendīsne, tē vērē locūtum (esse)?

{ Nēgo, mē vērē locūtum.

{ Affirmo, tē erravisse.

Non jam (or jam non). Non amplius.

Dilīgēsne frātreē etiam nūc?

Diligo eum nōn āmplius.

Ubi pēnnam posuisti?

Impōsui eam mēnsae (in mēnsā).

{ *Sitāne est super mēnsā?*

{ *Inpositāne est mēnsae?*

{ *Sita est. Imposita est.*

Jacētne hūmī etiam nūc?

{ *Ibi nōn jam jacet.*

{ *Jacet ibi nōn āmplius.*

Aliquantūlum, paulūlum, pauxillum.

Possīsne mihi dāre aliquāntulum aquae?

Ego tibi aliquāntulum dāre pōssum.

Necesse est, me oportet, &c. (Cf. Lesson XXXIV. D.)

* Also *supplex* and *superstes alicujus*, which among the later writers is even more common than the dative.

† Compare page 290.

It was necessary, I was obliged. *Necesse fuit, me oportuit, &c.*

Is it necessary (for some one) to go to the market?	{ Eundumne est in fórum?
It is necessary (for some one) to go there.	{ Necesséne est ire in fórum?
What must one do in order to learn Latin?	{ Eundum ést véro.
	{ Necesse est.
One must be very diligent.	{ Quid nōs faciāmus necesse ést, ut línguam Latinam ediscāmus?
	{ Opórtet nōs símus imprímis diligéntes.
What must he do?	{ Ópus ést múltā indústriā et diligéntiā.
He must go for a book.	{ Quid éum fácere opórtet?
	{ Necesse ést líbrum appórtet.
What must I do?	{ Ópus ést éum apportāre líbrum.
	{ Quid fácere míhi ópus ést?
You must sit still.	{ Quid opórtet fáciam?
	{ Ópus ést, út sédeas quiétus.
	{ Necesse ést tibi sedére quiéte.
To sit.	Sedéo, ěre, sēdi, sessum.
Still, quiet.	Quiétus, a, um.
Silent, still.	Táctus, a, um; sílens, tis
The livelihood, subsistence, competency.	Victus, ūs, m.; copia victūs; id, quod suppeditat ad victum cultumque.
To have enough to live on, to have a competency.	{ Habēre ad sumpsum.
	{ Habēre unde aliquis vivat.
Not to have enough to live on.	{ Non laborāre de victu cultūque.
	{ Deest alicui in sumpsum.
	{ Vix habēre unde aliquis vivat.
Have you a (comfortable) subsistence?	{ Habēsne ad sumpsum?
I have a comfortable one.	{ Habēsne unde commode vivas?
I have not a competency.	Égo de victu cultūque nōn labóro.
I have scarcely anything to live upon.	Déest míhi in sumpsum.
	Vix hábeo unde vivam.
To live.	Vivo, ěre, vixi, victum.
The expense.	Sumptūs, ūs, m.
Beef.	Bubŭla,* ae, f.
Mutton.	Vervecina, ae, f.
Veal.	Vitŭlina, ae, f.
Pork.	Porcina, ae, f.
Ham.	Perna, ae, f.
A piece of ham, &c.	Frustum pernae, &c.

* With *bubŭla* — *porcina*, the word *cāro*, flesh, meat, is understood, and sometimes expressed.

What must I buy ?	{ Quid mīhi emēdum est ?
You must buy some beef.	{ Quid opus est, ut emam ?
	{ Emēda est tibi búbula.
	{ Opus est, ut emas búbulam
What must (should) I do ?	{ Quid mē facere opórtet ?
	{ Quid opórtet fáciam ?
You must (ought) to work.	{ Opórtet tē operári.
	{ Opórtet tū operére.*
What ought we to have done ?	{ Quid nōs facere opórtuit ?
We ought to have attended to our studies.	{ Quid nos fecērēmus opórtuit ? †
	{ Opórtuit nōs operam dare stúdiis.
What do you wish ?	Quid vīs ? Quid cúpis ?
I want some money.	{ Opus est mīhi pecúniā.
	{ Egeo pecúniā
Do you want much ?	Estne tibi opus magnā.
I do want a large amount.	Opus est mīhi véro cópiā magnā.
How much do you want (need) ?	{ Quantā éges ?
	{ Quantā est tibi opus ?
	{ Opus est mīhi non nísi ūnus thalērus.
I only want a crown.	{ Úno tantum thaléro égeo.
Is that all you want ?	Nōn est tibi opus nísi hóc ?
That is all I want.	Nōn est mīhi opus nísi hóc.
Do you not want more (money) ?	Nōn est tibi opus majóre (pecúniā) ?
I do not need any more.	Majóre nōn indigeo.
What does he (want) need ?	Quid (quā rē) indiget ?
He needs a new coat.	Toga novā indiget.
Have you what you want ?	Habēsne quod tibi opus sit ?
I have what I want.	Hábeo véro, quod mīhi opus est ?
Have they what they want ?	Habéntne quod sis opus est ?
They have so.	Hábent véro.
Have you been obliged to work much to learn Latin ?	Fuítne tibi mágni labóris, † sermōnem Latinum edíscerē ?
I have been obliged to work very hard.	Fuít prórsus permágni labóris.

EXERCISE 118.

Were you yesterday at the physician's ? — I was at his house. — What does he say ? — He says that he cannot come. — Why does he not send his son ? — His son does not go out. — Why does he not go out ? — Because he is ill. — Hast thou had my purse ? — I tell you that I have not had it. — Hast thou seen it ? — I have seen it. — Where is it ? — It lies upon the chair. — Have you had my knife ? — I tell you that I have had it. — Where have you placed it ? — I have placed it upon the table. — Will you look for it ? — I have already

* See page 162, note.

† See page 273, G.

‡ Lit. "Was it a matter of great labor?" &c. On this genitive compare Lesson LXVIII. B.

looked for it. — Have you found it? — I have not found it. — Have you looked for my gloves? — I have looked for them, but I have not found them. — Has your servant my hat? — He has had it, but he has it no longer. — Has he brushed it? — He has brushed it. — Are my books upon your table? — They are (lie) upon it. — Have you any wine? — I have but little, but I will give you what I have. — Will you give me some water? — I will give you some. — Have you much wine? — I have much. — Will you give me some? — I will give you some. — How much do I owe you? — You owe me nothing. — You are too kind. — Must I go for some wine? — You must go for some. — Shall I go to the ball? — You must go thither. — When must I go thither? — You must go thither this evening? — Must I go for the carpenter? — You must go for him. — Is it necessary to go to the market? — It is necessary to go thither. — What must one do in order to learn Russian? — One must study much (*opus est multa diligentia*). — Must one study much to learn German? — One must study much. — What shall I do? — You must buy a good book. — What is he to do? — He must sit still. — What are we to do? — You must work. — Must you work much, in order to learn the Arabic? — I must work much to learn it. — Does your brother not work? — He does not want to work. — Has he wherewithal to live? — He has. — Why must I go to the market? — You must go thither to buy some beef. — Why must I work? — You must work in order to get a competency. — What do you want, Sir? — I want some cloth. — How much is that hat worth? — It is worth three crowns. — Do you want any stockings? — I want some. — How much are those stockings worth? — They are worth twelve kreutzers. — Is that all you want? — That is all. — Do you not want shoes? — I do not want any. — Dost thou want much money? — I want much. — How much must thou have? — I must have six crowns. — How much does your brother want? — He wants but six groshes. — Does he not want more? — He does not want more. — Does your cousin want more? — He does not want so much as I. — What do you want? — I want money and boots. — Have you now what you want? — I have what I want. — Has your brother what he wants? — He has what he wants.

Lesson LXII. — PENSUM ALTERUM ET SEXAGESIMUM.

DATIVE AFTER VERBS. — *Continued.*

A. The dative also follows intransitive verbs signifying to benefit, favor, please, trust, and their opposites, and those signifying to command, obey, serve, or resist, to approach, menace, and to be angry.

Such are *prosum, auxilior, adminiculor, opitulor, patrocinator, subvenio, succurro, medeor*; *noceo, obsum, officio, incommodo, insulto, insidior*. — *Favēo, gratificor, indulgēo, ignosco, studeo, parco, adūlor, blandior, lenocinor, palpo, assentior, assentor, respondēo*; *adversor, refragor, obsto, renitor, repugno, resisto, invideo, aemulor, obrecto, convictor, maledico. Placeo, arrideo, displiceo*. — *Domitor, impetro*; *pareo, cēdo, ausculto, obedio, obsequor, obtempero, morigeror* (= *morem gero*), *audiens sum, servio, inservio, ministro, famulor, ancillor, praestolor*. — *Credo, fido, confido, diffido*. — *Imminēo, propinquo, appropinquo, impendeo, occorro*. — *Minor, comminor, irascor, stomachor, succenseo*. The impersonal verbs *conducit, contingit, expedit, licet, placet*, &c. Examples:—

<i>Ipsi patriae conducit, pios cives habere in parentes.</i>	It is advantageous to the state itself, to have its citizens respectful towards their parents.
<i>Nihil Numantinis vires corporis auxiliatae sunt.</i>	Their physical strength was of no service to the Numantians.
<i>Non licet sui commodi causā nocere alteri.</i>	It is not lawful to injure another for the sake of personal advantage.
<i>Efficit hoc philosophia: medetur animis.</i>	Philosophy produces this effect: it cures the mind.
<i>Germani ab parvulis labori ac duritiae student.</i>	The Germans apply themselves to toil and hardships from their infancy.
<i>Trebatium objurgavi, quod parum valetudini parceret.</i>	I chided Trebatius for sparing his health too little.
<i>Alii Sullanis, alii Cinnanis partibus favēbant.</i>	Some favored Sulla's party, others that of Cinna.
<i>Nimium illi, Menedeme, indulges</i>	You indulge him too much, Menedemus.
<i>Probus invidet nemini.</i>	The honest man envies no one.
<i>Aliorum laudi atque glorie maxime invideri solet.</i>	The reputation and glory of others are generally the object of envy.
<i>Nemo alterius, qui suae confidit, virtuti invidet.</i>	No one envies the excellence of another, who has any confidence in his own.
<i>Mundus Deo patet, et huic obediunt maria terraeque.</i>	The world is subject to God, and to him the seas and lands render obedience.
<i>Sto expectans, si quid mihi imperent.</i>	I stand waiting to see whether they have any commands for me.
<i>Omnino irasci amicis non temere soleo.</i>	I am not accustomed to be rashly angry with my friends.

REMARKS.

1. Some of these verbs sometimes occur with a transitive force. E. g. *Imperare alicui aliquid*, To demand anything of any one; *credere alicui aliquid*, to entrust anything to any one; *minari* or *commi-*

nāri alicui aliquid, to menace any one with anything. But most of them are always neuter, and only admit of an impersonal construction in the passive. E. g. *Mihi parcitur*, *invidetur*, *obrectatur*, I am spared, envied, traduced. *Tibi incommodatur*, *maledicūtur*, You are incommoded, reviled.

2. *Jubēo* is an exception to verbs of commanding, and occurs only with the Acc. cum Inf. (Lesson LIII. B. II. 2.) So *juro* and *adjuro*, "I aid, assist," always have *aliquem*, and not *alicui*, like *auxilior*, &c.

3. *Benedicere*, "to bless," generally has *alicui* (like *maledicere*), but sometimes *aliquem*. So *medicārī alicui* (like *medēri*), to heal, cure, but *medicari aliquid*, to prepare chemically. The construction of *invidere* (to envy) is generally *alicui* or *alicui rei*, but may also be *alicui rem* or *aliquem aliquā re* (one on account of anything). E. g. *Honorem tibi invidet*, He envies you your honor.

4. A number of other verbs sometimes take the accusative or ablative instead of the dative. E. g. *Obrectāre* (to produce) *alicui*, *alicui rei* or *rem*. *Auscultāre* (to listen to) and *praestolārī* (to wait for) *alicui* or *aliquem*. *Dominārī* (to rule over) *alicui*, in *aliquem* or in *civitate*. *Fidēre* and *confidēre* (to trust, confide) *alicui*, *alicui rei* or *aliquā re*. *Cēdo tibi*, *concēdo tibi*, "I yield, concede to you," are followed by an accusative or ablative of the thing; as, *cēdo tibi locum*, *cedo tibi agri possessione*; and *concēdo tibi libertātem*, *loco*, *de victoriā*, I concede to you your liberty, my place, the victory. *Res mihi convēnit*, the thing suits or becomes me; but impersonally *convēnit mihi tecum de aliquā re*, I agree with you about something.

5. Several verbs have either the accusative or dative, but with a difference of signification. E. g. *Caveo te*, I beware of you; *caveo tibi*, I am security for you; *caveo a te*, I take (require) security from you. *Consulo te*, I consult you, and *consulo tibi*, I provide for you. *Cupio* or *volo te*, I desire you, and *cupio* or *volo tibi* (or *tuā causā*), I wish for you (on your account). *Prospicio* and *provideo te*, I see you before, but *tibi*, I provide for you. *Tempero* and *moderor aliquid*, I arrange in proper order, and *mihi* or *rei*, I moderate.

B. Among the verbs followed by the dative are included those compounded with the adverbs *satis*, *bene*, and *male*, and with the prepositions *ad*, *ante*, *con*, *in*, *inter*, *ob*, *post*, *prae*, *sub*, and *super*. (Cf. Lesson XXXII. G.) Some of these verbs are transitive, and have also an accusative of the direct object; others are intransitive, and have the dative only. The following lists exhibit the most important of them:—

1. Transitive compounds, with the dative of the remote object.

Addo, I add to.

Affēro, I bring to.

Affigo, I attach to.

Adhūbeo, I employ towards.

Adjicio, I add to.

Adjungo, I join to.

Admoveo, I bring near to.

Alligo, I tie to.

Applico, I attach to.
Circumjicio, I cast around.
Compáro, I provide for.
Compōno, I put together.
Conféro, I unite to.
Conjungo, I link to.
Immisceo, I mix with.
Impōno, I place upon.
Imprimo, I print upon.
Inclúdo, I include.
Incido, I cut into.
Inféro, I carry into.
Ingéro, I put or pour into.
Injiceo, I throw into.

Inséro, I implant.
Inūro, I brand, imprint upon.
Interjicio, I cast among.
Interpōno, I interpose.
Objicio, I throw before (to).
Offundo, I pour out to.
Oppōno, I place against.
Posthabeo, I esteem less than.
Postpōno, I value less than.
Praeféro, I bear before ; I prefer.
Praeficio, I set over.
Praepōno, I place before.
Suppōno, I place beneath.
Substerno, I spread under.

2. Intransitive compounds, with the dative only.

Accēdo, I draw near to.
Acquiesco, I acquiesce in.
Adhaereo, I adhere to.
Allūdo, I allude to.
Annūo, I assent to.
Arrēpo, I creep to.
Assideo, I sit near to.
Aspiro, I breathe upon.
Antecello, I excel, surpass.
Collūdo, I play with.
Congrūo, I agree with.
Consentio, I accord with.
Consōno, I harmonize with.
Excello, I excel.
Inclúdo, I fall upon (into).
Incumbo, } I lie (sit) upon.
Incūbo, }
Indormio, I nod over.

Inhaero, I inhere in.
Inhio, I gape at.
Immoriōr, I die in (upon).
Immoro, I linger in.
Innascor, I am born in.
Insisto, I tread upon.
Interjaceo, I am situate between.
Intervēnio, I fall in with.
Obrēpo, I steal upon.
Obstrēpo, I make a noise at.
Obversor, I move before.
Praeminēo, I surpass.
Praestidēo, I preside over.
Praevālēo, I am stronger than.
Succumbo, I yield to.
Supersto, I stand upon.
Supervivo, I survive.

3. To these add the compounds of *sum* : — *adesse*, to be present ; *inesse*, to be in ; *interesse*, to be among ; *praesse*, to be before (at the head of) ; *subesse*, to be beneath ; *superesse*, to remain over (left).

4. The compounds of *satis*, *bene*, and *male* are *satisfacere*, *satisfacere* (*alicui*), to give one bail or satisfaction ; *maledicere*, *benedicere* (*alicui*), to praise or bless, to revile, asperse one ; *malefacere* (*alicui*), to injure one.

EXAMPLES.

Natūra sēnsibus ratiōnem adjunxit.

Sthēnius est is, qui nobis assidet.

Quis potest iniquos aequis, impios religiosis anteferre ?

Nature has given us reason in addition to our senses.

He who is sitting by our side is Sthenius.

Who can prefer the unjust to the just, the impious to the religious ?

Natūra vi ratiōnis hōminem conciliat hōmini.	Nature conciliates man to man by force of reason.
Pārva māgnis saepe rectissime conferuntur.	Small things are often correctly compared with great things.
Māgnus tērror incidit Pompēii exercitui.	Great terror befell the army of Pompey.
Cui sermōni nōs intervēntus ?	What conversation did we fall in with ?
Nōn citius adolēscēntiae senēctus, quā pueritiae adolēscēntia obrēpit.	Old age steals no faster upon youth than youth does upon boyhood.
Hānnibal Alexādro Māgno nōn postponēndus est.	Hannibal cannot be put below Alexander the Great.
Dēus ānimum praefecit cōrpori.	The Deity has put the mind over the body.
Jūdicis est, innocentiae subvenire.	It is the duty of a judge to help (protect) innocence.
Nēque dēesse, nēque superesse reipublicae vōlo.	I desire neither to be remiss towards the republic, nor to be above it.
Cui Gēllius benedixit unquam bono ?	What patriotic man did Gellius ever speak well of ?
Satisfacere omnibus nōn pōssum.	I am not able to satisfy every one.
Tū vērbis solves nūquam, quod mi (= mihi) malefeceris.	You will never compensate with words the injuries you have done me.

REMARKS.

1. Many verbs compounded with prepositions, especially those with *ad*, *con*, and *in*, are also followed by the case of the preposition, which is frequently repeated. E. g. *Studium adhibere ad disciplinas*, To apply one's self to the study of the sciences. *Consilia sua mecum communicāvit*, He communicated his designs to me. *In omnium animis dei notionem impressit ipsa natūra*, Nature herself has imprinted the idea of a divinity upon the minds of all.

2. Verbs compounded with the prepositions *ab*, *de*, or *ex*, are commonly followed by the ablative, but sometimes by the dative. E. g. *Alicui libertatem adjudicāre*, to take away one's liberty; *alicui imperium abrogāre*, to deprive one of his command. *Alicui aliquid derogāre, detrahēre*, to derogate, to detract from. *Alicui virginem despondere*, to betroth a maiden to any one. *Eripere alicui aliquid*, to snatch away anything from any one. (Cf. Lesson LXXII. E.)

3. Many neuter verbs of motion, compounded with prepositions, acquire an active sense, and admit an object in the accusative. (Cf. Lesson LIX. A. Rem. 1.)

To ask, demand (anything of any one).	{	<i>Posco, ēre, poposci, —.</i>
		<i>Postulo āre, āvi, ātum.</i>
		<i>Peto, ēre, tvi, ūtum.</i>
		(ALIIQV AB ALIIQV.)

To ask, request (as a favor).	{ Rôgo, âre, âvi, âtum. Ôro, âre, âvi, âtum. (ALIQUEM ALIQUID.)*
To ask (or demand) money of any one.	Pecûniam ab aliquo pétère (pósce-re, postulâre).
To ask (entreat) any one for money.	Aliquem pecûniam rogâre, orâre.
To beg money of any one	Aliquem pecûniam mendicâre.
To ask any to come (to write, to hear, &c.).	Pétère ab aliquo, ut véniat, ut scribat, ut audiât. (Cf. page 295.)
To entreat any one by letter to come.	Pétère précibus per litteras ab aliquo, ut véniat.
To request, beseech any one to come.	Rogâre, orâre aliquem, ut véniat.
I request you most earnestly to do so.	Id ut fácias, tē étiam átque étiam rôgo.
I ask and beseech you most earnestly to help him.	Étiam atque étiam tē rôgo atque ôro, út éum júves.
What do you ask (want) of me?	{ Quid a mē postulas (pétis)? Quid mē fácere vis?
I do not ask (you for) anything.	Nihil postulo.
Nor do I ask you for anything.	Néque égo abs tē quidquam postulo (péto).
Did he ask (beg) you for (some) money?	Rogavitne tē pecûniam?
He did ask (me for some).	Rogâvit.
Did he beg some bread of us?	Mendicavitne pânem a nobis?
He begged and entreated us for a little bread.	Nos aliquântulum pânis étiam atque etiam rogâvit atque orâvit.
Do you ask (beg) him for some money?	Rogâsne éum pecûniam?
I ask (beg) him for some.	Rôgo éum aliquântulum.
Do you ask me for anything?	{ Petísne aliquid a mē? Rogâsne me aliquid? Péto a tē librum. Rôgo tē librum.
I ask you for my book.	{ Rôgo tē librum.
Do they ask us for the hat?	Núm pileum a nobis postulant?
They do not ask us for it.	Nôn postulant.
To speak of any one or anything.	De aliquo seu aliquâ rē lôqui, col-lôqui.
Do they speak of this man.	Loquuntúrne hóc de víro?
They are speaking of him.	Loquúntur (de éo).
They do not speak of him.	(De éo) nôn loquúntur.
Do ye speak of my book?	Lóquiminine de libro méo?
We do speak (of it).	Sic ést. Lóquimur.
Do people speak of it?	Écquid de éo hómines loquúntur?

* On the government of these verbs see Lesson LX. B.

They speak much of it.
What do you say to it?
I say that it is a good book.

Loquúntur de éo múltum.
Quid tú de éo cénseas (júdicas)?
Ego éum líbrum bónum ésse cén-
seo (júdico).

To judge, think (say).

{ Judico, āre, āvi, ātum.
{ Censeo, ēre, ūi, —.
(ALIQUID DE ALIQUO.)

Is it your opinion that he was right?

Censēsne, éum vére locútum (és-
se)?

No, I think he was wrong.

Ímmo véro éum erravísse cénseo.

Content, satisfied.

Contentus, a, um.

To be contented (satisfied)
with anything.

{ Aliquā rē contentum esse.
{ In aliquā rē acquiescere (ēvi,
etum).

To be content with any one.

Aliquem probāre, approbāre.

Are you satisfied with your new umbrella?

Ésne umbráculo túo nóvo contén-
tus?

I am contented with it.

Súm éo conténtus.

I am not (at all) satisfied with it.

Haúd súm éo conténtus.

Of what do they speak?

Quā de rē loquúntur?

They speak of peace, of war, of your book.

Loquúntur de páce, de bélio, de
líbro túo.

With what are you contented?

{ Quā rē és contentus?
{ Quā in rē acquiēscis?

I am contented with my new coat.

Conténtus sum tógā meā novā.

Are you satisfied with your master?

Écquid magístrum túum próbas?

I am quite satisfied with him.

Próbo véro éum válde.

Are ye satisfied with him?

{ Satín' vóbis probátur?
{ Núm vóbis satisfácit?

Are you satisfied with this man?

Satisfácitne tibi hícce hómo?

I am satisfied.

Sic ést; míhi satisfácit.

To study — studied.

{ Studēre, studŭi, —.
{ Opĕram dāre (ALICUI REI).

To correct — corrected.

{ Emendāre — āvi, ātum (ALIQUID).
{ Corrigĕre — rexi, rectum.

To ask, interrogate.

Interrogó, āre, āvi, ātum (ALIQUEM
ALIQUID, DE ALIQUA RE).

To inquire (carefully and minutely).

{ Sciscitor, āri, ātus sum.
{ Percunctor, āri, ātus sum.

Have you asked him about the play?

Núm éum de spectáculo interroga-
vísti?

I have not asked him.

Éum nōn interrogávi.

Did he inquire who I am?

Sciscitatúsne est, quis sim?

Do you inquire after the price of this book?

Percunctorísne de pretío líbri?

Does your brother study literature?	{ Dát fráter tuus óperam lítteris ? Sequitúrne fráter tuus stúdi- um líterárum ?
He does study it.	Óperam dát. Séquitur.
Do you study to become a doctor?	Núm óperam dás fieri médicus ?
To pay.	{ Solvo, ére, i, sôlútum. Numéro, áre, ávi, átum.
To pay any one (in general).	Aliquem solvère, alicui satisfacère.
To pay for anything.	Solvère (aliquid) pro aliquâ rē.
To pay any one for anything.	Solvère alicui pretium rei.
To pay money to creditors.	Solvère pecúnias creditóribus.
To pay a debt.	Aês aliénium (pecúniam débítam) solvere vel dissolvere.
To be able to pay, solvent.	Ésse solvéndo (<i>Dat.</i>), ad solvendum.
I have paid him.	Égo éum sôlvi (éi satisféci).
They have not yet paid for the book.	Pro líbro nòndum solvérunt.
How much have you paid for your horse?	Quántam pecúniam pro équo solvísti ?
I have paid two hundred crowns for it.	(Sôlvi pro éo) ducéntos thaléros.
Did he pay the tailor for the coat?	Númquid sartóri pretium véstis sôlvit ?
He has not paid him (for it).	(Éi) nòn sôlvit.
Do you pay the shoemaker for the shoes?	Solvísne sutóri pretium calceórum ?
I do pay him.	Égo véro sôlvo.
What did they pay you for the knives?	Quíd tibi pro cúltris solvérunt ?
They paid me a large sum for them.	Solvérunt mishi (pro íis) pecúniam grándem.
They have nothing for them.	Níhil pro íis solvérunt.
Have you paid for your book?	Solvístine pro líbro túo ?
I have paid (for it).	Sôlvi.
I have not yet paid for it.	Égo pro éo nòndum sôlvi.
Can you pay what you owe?	Potésne solvere, quod débes (or débítum, débíta) ?
I cannot pay what I owe.	Solvere débíta haúd possum.
Did we pay our debts?	Solvimúsne aês aliénium (débíta nóstra) ?
We have paid them entirely.	Id (éa) pláne (omnínio) dissolvimus.

Entirely, wholly.

Prorsus, omnino, pláne (adv.).

Entirely or for the most part. Omnino aut magnā ex parte.

The uncle.	Patrūus, i. <i>m.</i> ; avuncūlus, i. <i>m.</i>
The wages, fee.	Mercēs, ēdis, <i>f.</i> ; prētium opērae, i. <i>n.</i>
The honorarium ; salary.	* Honorārium, i. <i>n.</i> ; salārium, i. <i>n.</i>
The lesson (to be learnt).	Pensum, i. <i>n.</i> ; discenda, <i>n. pl.</i>
The exercise, task (to be written).	Pensum imperātum, i. <i>n.</i> ; exercitium, i. <i>n.</i>
The exercise, practice, e.g. in writing, speaking, &c.	Exercitatio (ōnis, <i>f.</i>) scribendi, dicendi, &c.
To do (write) one's exercises.	Pensum imperātum absolvēre (absolvi, absolutum).
The lecture or lesson (given by the teacher).	Schōla, ac, <i>f.</i>
To deliver a lecture on any subject.	Schōlam habēre de aliquā rē.
To be present at the lectures of any one.	Schōlis alicujus interesse.
To attend or frequent lectures.	Doctōres auditionēsque obire (-īvi, itum).
The teacher, preceptor.	Doctor, praeceptor, ōris, <i>m.</i> ; magister, ri, <i>m.</i>
The scholar, pupil.	Discipūlus, alumnus, i. <i>m.</i>
The gentlemen, lord, sir.	Dominus, i. <i>m.</i> ; vir amplissimus, illustrissimus, &c. (<i>in addresses, &c.</i>)
Have you (written) your exercises ?	Absolvistine tuā pensā imperāta ?
I have not yet done them.	(Ēa) nōndum absolvi.
To receive a present from any one.	{ Accipēre aliquid ab aliquo in mūnere. { Dōnum ab aliquo accipēre.

EXERCISE 119.

Have we what we want ? — We have not what we want. — What do we want ? — We want a fine house, a large garden, a beautiful carriage, pretty horses, several servants, and much money. — Is that all we want ? — That is all we want. — What must I do ? — You must write a letter. — To whom must I write ? — You must write to your friend. — Shall I go to the market ? — You may go there. — Will you tell your father that I am waiting for him here ? — I will tell him so. — What will you tell your father ? — I will tell him that you are waiting for him here. — What wilt thou say to my servant ? — I will say to him that you have finished your letter. — Have you paid (for) your table ? — I have paid (for) it. — Has your uncle paid for the book ? — He has paid for it. — Have I paid the tailor for the clothes ? — You have paid him for them. — Hast thou paid the merchant for the horse ? — I have not yet paid him for it. — Have we paid for our gloves ? — We have paid for them. — Has your cousin already paid for his boots ? — He has not yet paid for them. — Does my brother pay you what he owes you ? — He does pay it me. — Do you pay what you owe ? — I do pay what I owe. — Have you paid

(with the dative) the baker? — I have paid him. — Has your uncle paid the butcher for the meat? — He has paid him for it. — Have you paid your servant his wages? — I have paid them to him. — Has your master paid you your wages? — He has paid them to me. — When did he pay them to you? — He paid them to me the day before yesterday. — What do you ask this man for? — I ask him for my book. — What does this boy beg of me? — He begs of you some money. — Do you ask me for anything? — I ask you for a crown. — Do you ask me for the bread? — I ask you for it. — Do the poor beg money of you? — They beg some of me. — Which man do you ask for money? — I ask him for some whom you ask for some.

EXERCISE 120.

Whom have you asked for some sugar? — I have asked the merchant for some. — Of whom have the poor begged some money? — They have begged some of the noblemen. — Of which noblemen have they begged some? — They have begged some of those whom you know. — Whom do you pay for the meat? — I pay the butchers for it. — Whom does your brother pay for his boots? — He pays the shoemaker for them. — Whom have we paid for the bread? — We have paid our baker for it. — Of whom have they spoken? — They have spoken of our friend. — Do men speak of my book? — They do speak of it. — Of what do we speak? — We speak of war (*de bello*). — Do you not speak of peace? — We do not speak of it. — Are you content with your scholars? — I am content with them. — How old are you? — I am not quite ten years old. — Does your brother know Latin? — He does not know it. — Why does he not know it? — Because he has not learned it. — Why has he not learned it? — Because he has not had time. — Is your father at home? — No, he is gone to England. — Do you intend going to Italy this summer? — I do intend going thither. — Have you the intention of staying there long? — I have the intention of staying there during the summer. — How long does your brother remain at home? — Till twelve o'clock. — Have you had your gloves dyed? — I have had them dyed. — What have you had them dyed? — I have had them dyed brown. — Will you tell your father that I have been here? — I will tell him so. — Will you not wait until he comes back again? — I cannot wait.

Lesson LXIII. — PENSUM SEXAGESIMUM TERTIUM.

DATIVE AFTER THE PARTICIPLE IN "DUS."

A. After the participle in *dus* the agent is commonly expressed by the dative.* E. g.

* Compare Lesson XXV. D.

<i>Legendus mihi saepius est Cato maior.</i>	I must read Cato the elder oftener.
<i>Nihil est homini tam timendum, quam invidia.</i>	Nothing is to be feared by men so much as envy.
<i>Non paranda nobis solum, sed fruenda etiam sapientia est.</i>	Wisdom should not only be acquired by us, but also enjoyed.
<i>Recto tibi invictoque moriendum est.</i>	You must die firm and unconquered.
<i>Ut tibi ambulandum et ungendum, sic mihi dormiendum est.</i>	As you must walk and anoint yourself, so I must sleep.

REMARKS.

1. Instead of the dative, the ablative with *a* or *ab* sometimes occurs, as after passive verbs. E. g. *Eros a te colendus est*, Eros must be worshipped by you. *Non majores nostros venerandos a nobis putatis?* Do you not think that our ancestors are to be venerated by us?

2. The dative is frequently omitted, and the agent left indefinite. E. g. *Graecis utendum erit litteris*, It will be necessary to use Greek letters. *Consensio omnium gentium lex naturae pulanda est*, The consent of all the races of men is to be considered the law of nature. *Orandum est* (sc. nobis),* *ut sit mens sana in corpore sano*, We should pray for a healthy mind in a healthy body.

3. Passive verbs sometimes have the dative of the agent instead of the usual ablative with *a* or *ab*. E. g. *Auditus est nobis* (= a nobis) *Laeliae saepe sermo*, We have often heard the conversation of Laelius. *Mihi* (= a me) *consilium captum jam diu est*, The plan has been formed long ago by me. *Barbarus hic ego sum, quia non intelligitur ulli* (= ab ullo), I am a barbarian here, since I am not understood by any one.

VERBS FOLLOWED BY TWO DATIVES.

B. The verbs *sum*, *forem*, *fio*, *do*, *venio*, and a number of others, are sometimes followed by two datives, of which one designates the person and the other the end or object.

Such are *do*, *accipio*, *habeo*, *relinquo*, *deligo*, *mitto*, *eo*, *venio*, and others of similar import. Also *duco*, *largior*, *tribuo*, and *verto*. E. g. *Hoc est mihi curae.*

I take care of this (It is my care, I attend to it).

Est tibi honori.

It is an honor to you.

Nobis est voluptati.

It is a pleasure to us.

Est argumento.†

It serves as an argument.

Ampla domus dedecori domino saepe fit.

An ample mansion often becomes a dishonor to its master.

* The dative thus suppressed is generally *mihi*, *tibi*, *nobis*, *vobis*, *hominibus*, &c., and easily supplied from the context.

† See Remark 1.

Attalus regnum suum Romanis dono dedit.	Attalus gave his kingdom to the Romans as a present.
Caesar quinque cohortes castris praesidio relinquit.	Cæsar leaves five cohorts as a guard for the camp.
Pausanias venit Atticis auxilio.	Pausanias came to the assistance of the Athenians.
Virtus sola neque datur dono, neque accipitur.	Virtue alone can neither be offered nor received as a gift.
Nimia fiducia calamitati solet esse.	Too much confidence is wont to be a source of calamity.
Incumbite, ut et vobis honori, et amicis utilitati et reipublicae emolumento esse possitis.	Exert yourselves, so that you may be able to become an honor to yourselves, useful to your friends, and a source of profit to the commonwealth.

REMARKS.

1. The dative of the person is frequently left indefinite, and that of the end or object alone expressed. E. g. *Hoc est honori, laudi*, This is an honor, laudable. *Vitam rusticam tu probro et crimini putas esse*, You consider rural life a reproach and crime (sc. to any one). So several of the above examples.

2. Datives of this description are very frequent. The most common are *dare aliquid muneri, dono, praemio*; — *relinquere aliquid custodiae, praesidio*; — *aliquid est* or *putatur vitio, crimini, probro, opprobrio, laudi, salutis, utilitati, emolumento*; — *aliquid est curae, cordi, derisui, usui*. So also *canere receptui*, to sound the retreat; *opponere pignori*, to pledge or pawn. In this connection the verb *sum* frequently has the sense of the English *it affords, serves, brings, &c.*

3. Instead of the dative of the end or object, the nominative or accusative may also be put, and sometimes the preposition *ad* or *in*. E. g. *Hoc argumentum, indicium est*, This is proof, an indication (evidence). *Dedit mihi aliquid donum* (for *dono*). *Exercitum ad praesidium* (for *praesidio*) *reliquit*. *Dare aliquid in dotem*, To give anything as a dowry. So also *pro argumento est*.

C. After expressions like *mihi est nomen* or *cognomen*, the name of the individual is either in the nominative or dative, but sometimes in the genitive. E. g.

*Est mihi nomen Balbus, Balbo,** My name is Balbus.
or Balbi.

Nomina his Lacumo atque Aruns The names of these (sons) were
fuérunt. Lacumo and Aruns.

Cui postea Appio Claudio fuit Whose name was afterwards Appi-
nomen. us Claudius.

* The dative stands by attraction in the same sense as the pronoun *mihi* (*cui, alteri, &c.*).

Quōrum *āteri Capitonī* fuit co- One of whom was surnamed Capito.
gnōmen.
Nōmen *Mercūrii* mihi est. My name is Mercury.

REMARK. — After the expressions *dare*, *addere*, *indēre*, *dicēre*, *pōnēre*, *impōnēre* or *tribuēre alicui nomen* or *cognōmen*, the name is commonly in the dative, but may also stand in the accusative. E. g. *Dare alicui cognomen tardo ac pingui*, To surname (nickname) one "the slow and the dull." *Cui Ascanium parentes dixēre nomen*, Whom the parents called Ascanius. And in the passive: — *Quibus nōmen histrionibus inditum est*, Who have received the name of histrions. *Cui cognomen superbo ex moribus dātum*, Who was surnamed "the proud," from his manners.

D. The verbs *aspergo* and *inspergo*, *circumdo* and *circumfundo*, *dono* and *impertio*, *indūo* and *exūo*, are construed either with the dative of the person and the accusative of the thing (*alicui aliquid*), or with the accusative of the person and the ablative of the thing (*aliquem aliquā rē*). E. g.

<i>Aspēgit āram sāguine</i> (or <i>ārae sāguinem</i>).	He besprinkles (stains) the altar with blood.
<i>Dēus ānimum</i> circumdedit <i>cōrpore</i> (or <i>cōrpus ānimo</i> circumdedit).	The Deity surrounded the soul with a body.
<i>Dōno tibi pecūniā</i> (or <i>tē pecūniā</i>).	I make you a present of money.
<i>Terēntia impērtit tibi mūltam salūtem</i> .	Terentia sends you greeting.
<i>Plūrimā salūte</i> <i>Parmenōnem</i> impērtit Gnātho.	Gnatho presents his best compliments to Parmeno.
<i>Induit</i> (exuit) <i>sibi vēstem</i> .	He puts on (takes off) his dress.
<i>Cāesar hōstes omnes armis</i> exūit.	Cæsar deprived all his enemies of their arms.

REMARKS.

1. So also *interclūdēre alicui aliquid* or *aliquem aliquā re* and *ab aliquā re*, to cut one off from anything; and *interdicēre alicui aliquid* or *alicui* (but not *aliquem*) *aliquā re*. E. g. *Intercludit hostibus fugam*, *mīlites* *infinēre* or *ab exercitū*, He prevents the enemy's escape, prevents the march of the soldiers, cuts them off from the army. *Vitellius accusatori aquā atque igne interdixit*, Vitellius forbade the accuser the use of water and fire (i. e. exiled him).

2. In the passive the dative or ablative remain, and the accusative becomes the nominative. E. g. *Ara aspergitur sanguine* or *sanguis arae aspergitur*. — *Duabus quasi a natūrā indūti sumus personis*, We are by nature furnished as it were with two persons. *Doctrinis aetas puerilis impertiri debet*, The age of boyhood ought to be furnished with instruction. *Interdicāmur aquā et igni*, Let us be prohibited from the use of water and fire.

DATIVE AFTER PARTICLES.

E. The dative is also put after certain particles. Such are : —

1. Adverbs, especially those derived from adjectives which govern the dative. As *propius, proxime, cominus, obviam, praesto; convenienter, congruenter, constanter, amice, &c.* E. g. *Propius Tiberi, quam Thermopylis*, Nearer to the Tiber than to Thermopylae. *Quam proxime hostium castris*, As close to the enemy's camp as possible. *Obviam ire alicui*, To go to meet any one. *Convenienter naturae vivere*, To live agreeably to nature. *Bene mihi, bene vobis, bene omnibus*, Health to me, to you, to all (in drinking).

2. The interjections *vae* and *hei*, and others. E. g. *Vae victis est!* — *Hei misero mihi!* — *Ecce tibi!* * — *Hem tibi talentum auri!* There is a talent of gold for you!

To eat, to take food. { *Ēdo, ēre, ēdi, ēsum.*
Cibum sūmere (capere, capessere),
manducare.

PRES. IND. SING. *ēdo, ēlis or ēs, ēdit or ēst; †*
 PLUR. *ēdimus, ēditis or ēstis, ēdunt.*

PRES. SUBJ. SING. *ēdam or ēdim, ēdas or ēdis, ēdat or ēdit;*
 PLUR. *ēdāmus or ēdimus, ēdātis or ēditis, ēdant or ēdint.*

To eat or to consume anything as food (*trans.*). *Edere, manducare aliquid.*

To taste (anything as food or drink). *Gusto, are, avi, atum (ALIQUID).*

To feed or live upon. *Vescor, i, — (CARNE, LACTE, &c.).*

The breakfast. *Jentaculum, i, n.*

The lunch. *Prandium, i, n.*

The dinner. *Coena, ae, f.*

The supper. *Cibus vespertinus, i, m.*

To breakfast. *Jento, are, avi, atum.*

To eat a lunch. *Prandeo, ere, prandi, pransum.*

To dine. *Coeno, are, avi, atum.*

To sup. *Cibum vespertinum sūmere.*

At what time do you dine? *Quotā (sc. hórā) coēnas?*

I dine at five. { *Quintā coēno.*

{ *Hórā quintā coēno.*

Have you already dined? *Ecquid jam coenavisti?*

I have dined long ago. *Coenavi profecto jam dudum.*

* See page 344.

† Several other syncopated forms of this verb resemble those of *esse*, but have *e* long by nature. E. g. *edere* or *esse*; *editur* or *estur*; *edērem* or *essēm* (Imper. Subj.); *ēde, ēdite* or *es, este* (Imperat.), &c. The tenses derived from the second and third roots are regular.

I have dined earlier than you.
Will you take a lunch with me?

I cannot; I have already eaten
my lunch.

Do you sup late?

I sup later than you.

Before me, you, him, us, &c.

After me, you, him, us, &c.

Did you breakfast before your
brother or after him?

I breakfasted after him.

Do you wish to taste our wine?

I do not wish to taste it.

On what do they live?

They live upon bread and milk.

To try, to make an attempt.

*To try, endeavor (to do
anything).*

Will you try (see) what you can
do?

To try the fortunes of war.

Does your brother try to write
a letter?

He is trying.

Are ye endeavoring to see?

We are not endeavoring.

Will you try to do this?

I have already tried (endeavored)
to do it.

You must try to do it better.

Have you tried (i. e. tasted) this
wine?

I have tasted it.

Whom are you looking for?

I am looking for one of my
brothers.

An uncle of mine.

A neighbor of ours.

A relation of yours.

(Some) one of his cousins.

(Some) one of their friends.

A certain friend of ours.

Ego matúrius coenávi quám tú.

*Visne prándium súmerē apud mē
(mēcum)?*

Nōn pōssum; jám díu prándi.

Sumísne cibum vespertinum séro?

*Ego cibum vespertinum sūmo sēri-
us quám tú.*

Ante mē, tē, eum, nōs, &c.

Post mē, tē, eum, nōs, &c.

*Ūtrum jentavísti ante an post frá-
trem túum?*

Post eum jentávi.

Núm vis vinum nóstrum gustáre?

Gustáre nōn cúpio.

Quō cibo vescúntur?

Vescuntur páne átque lácte.

{ Tēto, áre, ávi, álum.

{ Experior, iri, pertus sum.

*Conor, ári, átus sum (ALIQUID FA-
CERE).*

*Visne tentáre (experiri), quíd pōs-
sis?*

*Fortūnam belli tentáre seu expe-
riri.*

*{ Tentátne fráter túus epístolam scrí-
bere (or ut epístolam scríbat)?*

Téntat véro.

Númquid spectáre conámini?

Nōn conámur.

*Visne tentáre hóc fácere (út hóc
fácias)?*

*Id fácere jám tentávi (conátus
sum).*

*Tentándum est, ut rém mélius
fácias.*

Gustavístine ístud vinum?

Gustávi.

Quém quaêris?

Ūnum ex méis frátribus (quaéro).

Ūnus ex (de) méis pátruís.

Ūnus ex (de) nóstris vicinís.

Ūnus ex (de) túis cognátis.

Aliquis ex (de) éjus consobrínis.

Aliquis ex (de) eórum amíciis.

Quídám ex nóstris amíciis.

To inquire or look after some one.	Quaero, ĕre, quaesivi, quaesitum aliquem.
To inquire after something.	Quaerere seu exquirere aliquid (de aliquā rē).
Do they inquire after any one?	Quaeruntne aliquem?
They are inquiring after one of our relations.	Quaerunt vĕro ūnum ex cognātis nōstris.
Whom are ye looking for?	Quē quāeritis?
We are looking for one of your friends.	Quaerimus aliquem (quēdam) de familiāribus tuis.
Are you looking for anything?	Quaerisne aliquid?
I am inquiring for the way.	Quaero (exquiro, rōgo) viam (iter).
Does he try to see me?	{ Tentatne mē vidēre?
He is trying to see you.	{ Ecquid mē visere tētat?
The parents.	Sāne, te vidēre (visere) tētat.
The acquaintance.	Parentes, um, m. pl.
A piece of bread.	Nōtus, i, m.; amicus, i, m.
A glass of water.	Segmentum (frustum) pānis.
A sheet of paper.	Scyphus aquae.
	Plūgula (ae, f.) chārtae.
The piece, fragment, bit.	{ Fragmentum, i, n. (broken off).
	{ Segmentum, i, n. (cut off).
	{ Frustum, i, n. (bit).
The small piece, bit.	Frustulum, i, n.*
The little book.	Libellus, i, m.
The little house.	Domuncula, aedicula, ae, f.
The little heart.	Corculum, i, n.
The little picture.	Imagiuncula, ae, f.
The little child, the baby.	Infantulus, i, n.
The little boy.	Puerculus, pupulus, i, m.
The suckling.	(Infans) lactens, tis, m.
The favorite, darling.	Deliciae, ārum, pl. f.; amōres, um, † pl. m.
The apprentice.	Tiro, ōnis, m.; discipulus (artificis), i, m.

EXERCISE 121.

Have you already dined? — Not yet. — At what o'clock do you dine? — I dine at six o'clock. — At whose house (*apud quem*) do you dine? — I dine at the house of a friend of mine. — With whom did you dine yesterday? — I dined with a relation of mine. — What have you eaten? — We have eaten good bread, beef, apples, and cakes. — What have you drunk? — We have drunk good wine, good beer, and good cider. — Where does your uncle dine to-day? — He dines with us. — At what o'clock does your father eat supper? — He eats supper at nine o'clock. — Do you eat supper earlier than he? — I eat

* On these diminutives compare page 89.

† On these *pluralia tantum* see page 70.

supper later than he. — At what o'clock do you breakfast? — I breakfast at ten o'clock. — At what o'clock did you eat supper yesterday? — We ate supper late. — What did you eat? — We ate only a little meat and a small piece of bread. — When did your brother sup? — He supped after my father. — Where are you going to? — I am going to a relation of mine, in order to breakfast with him. — Do you dine early? — We dine late. — Art thou willing to hold my gloves? — I am willing to hold them. — Who has held your hat? — My servant has held it. — Will you try to speak? — I will try. — Has your little brother ever tried to do exercises? — He has tried. — Have you ever tried to make a hat? — I have never tried to make one. — Have we tasted that beer? — We have not tasted it yet. — Which wine do you wish to taste? — I wish to taste that which you have tasted. — Have the Poles tasted that brandy? — They have tasted it. — Have they drunk much of it? — They have not drunk much of it. — Will you taste this tobacco? — I have tasted it already. — How do you find it? — I find it good. — Why do you not taste that cider? — Because I am not thirsty. — What is your name? — My name is Charles (*Carōlus*). — What is the name of your father? — His name is William (*Wilhelmus*). — Is his name not Frederic (*Fredericus*)? — No, it is James (*Jacōbus*). — Is this an honor to you? — No, it is a disgrace.

EXERCISE 122.

Whom are you looking for? — I am looking for the man who has sold a horse to me. — Is your relation looking for any one? — He is looking for an acquaintance of his. — Are we looking for any one? — We are looking for a neighbor of ours. — Whom dost thou look for? — I look for a friend of ours. — Are you looking for a servant of mine? — No, I am looking for one of mine. — Have you tried to speak to your uncle? — I have tried to speak to him. — Have you tried to see my father? — I have tried to see him. — Have you been able to see him? — I have not been able to see him. — After whom do you inquire? — I inquire after your father. — After whom dost thou inquire? — I inquire after the tailor. — Does this man inquire after any one? — He inquires after you. — Do they inquire after you? — They do inquire after me. — Do they inquire after me? — They do not inquire after you, but after a friend of yours. — Do you inquire after the physician? — I do inquire after him. — What do you ask me for? — I ask you for some meat. — What does your little brother ask me for? — He asks you for some wine and some water. — Do you ask me for a sheet of paper? — I do ask you for one. — How many sheets of paper does your friend ask for? — He asks for two. — Dost thou ask me for the little book? — I do ask you for it. — What has your cousin asked for? — He has asked for a few apples and a small piece of bread. — Has he not breakfasted yet? — He has breakfasted, but he is still hungry. — What does your uncle ask for? — He asks for a glass of wine. — What does the Pole ask for? — He asks for a small glass (*scyphūlus*) of brandy. — Has he not already drunk? — He has already drunk, but he is still thirsty.

Lesson LXIV. — PENSUM SEXAGESIMUM QUARTUM.

SYNTAX OF THE GENITIVE.

A. A noun determining another noun is put in the genitive, in answer to the question *Whose? Of whom? Of what?* E. g.

<i>Dómus Cæsarís. Árbores silvâ- rum. Belli calamitas. Flúmi- na néctaris.</i>	The house of Cæsar. The trees of the forests. The calamity of war. Rivers of nectar.
<i>Ámor virtútis. Lectio librórum. Desidérium ótii. Spês salútis.</i>	The love of virtue. The reading of books. The desire of ease. The hope of safety.
<i>Cústos virtútum ómnium verecún- dia ést.</i>	Reverence is the guardian of every virtue.
<i>Singulórum facultátes et cópiæ divítiaæ súnť civitátis.</i>	The property and resources of in- dividuals constitute the wealth of the state.
<i>Núma divíni auctór júrís fúit, Sérvius cónditor ómnis in civi- táte discriminis ordínimque.</i>	Numa was the institutor of divine law, Servius the founder of all the distinctions and orders in the state.
<i>Vita mórtuum in memóriâ vivó- rum ést pósíta.</i>	The life of the dead depends upon the memory of the living.

REMARKS.

1. The genitive serves to express a variety of relations, such as origin or source, cause and effect, quantity, quality, measure, time, character, the whole of a given mass or number, the object of an activity, the material of which anything is made, &c.

2. The genitive thus depending on a noun may represent either the subject or the object of the activity or state implied in this relation, and is hence called either *subjective* or *objective*. Thus *pater amat* gives rise to the subjective *amor patris*, the father's love (towards the son); but (*pater*) *amat filium*, to the objective *amor filii*, the (father's) love of (i. e. towards) his son. So also *hominum facta*, the deeds of men, and *lux solis*, the light of the sun (subjective); but *remedium doloris*, the remedy against pain; *taedium laboris*, disgust for labor.* Sometimes, though rarely, both these genitives occur in the same construction; as, *Cæsaris translatio pecuniarum*, Cæsar's transfer of the funds. *Attici mæmor officii*, Mindful of the favor of Atticus. *Multa Theophrasti orationis ornamenta*, Many of the ornaments of Theo-

* The relation expressed by the subjective genitive is in English indicated by the possessive case, or by "of"; that of the objective by "of," "for," "towards," "against," and similar prepositions.

phrastus's style. *Inexplebilis honorum Marii fames*, Marius's insatiable desire of honors.

3. Sometimes the context alone can determine whether a genitive is subjective or objective. Thus *metus regis* may be either the fear entertained by the king, or the fear of the king entertained by some one else. To prevent ambiguity, the Romans commonly put, instead of the objective genitive, the accusative or ablative, with one of the prepositions *in* or *erga*, towards; *in* or *adversus*, against; *cum*, with; *ab* or *ex*, from, on the part of, &c. E. g. *Amor meus erga* or *in te*, My affection for (towards) you. *Metus ab hoste*, Fear from the enemy. *Odium in* or *adversus aliquem*, Hatred against any one. *Amicitia cum aliquo*, Friendship for any one. *Cura de republica*, Anxiety for the commonwealth.

4. The objective genitive is sometimes a personal pronoun. E. g. *Accusator mei*, My accuser. *Commendatio tui*, The recommendation of you. *Ratio sui*, Regard for one's self. *Misericordia vestri*, Compassion on you. *Cura nostri*, Care for ourselves. But the subjective genitive is commonly represented by the possessive pronoun; as, *liber meus*, *tuus*, *noster*,* &c.

5. The genitive is sometimes put instead of an appositum. So frequently after *vox*, *nomen*, *verbum*, and *vocabulum*; as, *Haec vox voluptatis*, This word "pleasure." *Appellatio domini, patris*, The appellation "master," "father." *Ex amore nomen amicitiae ductum est*, The name of friendship is derived from love. *Triste est nomen ipsum carendi*, The very name of "want" is painful. Thus also *Arbor fici*, The fig-tree. *Promontorium Miseni*, The promontory Misenum.

6. An adjective sometimes supplies the place of the genitive. E. g. *Aliena* (= *aliorum*) *via*, The life of others. *Venus Praxitelia* (= *Praxitelis*), The Venus of Praxiteles. *Hercules Xenophonteus* (= *Xenophontis*), The Hercules delineated by Xenophon. *Vis hiemalis* (= *hiemis*), The severity of winter. *Hostilis* (= *hostis*) *libido*, The wantonness of the enemy.

7. The dative sometimes expresses a relation similar to that of the genitive, and stands in place of it. E. g. *Castris praefectus*, The commander of the camp. *Munimentum libertati*, A bulwark of (to) liberty. *Legatus fratri*, The lieutenant of his brother. *Caput Latii*, the capital of Latium. *Ego huic causae patronus exstiti*, I have come out as the defender of this cause. *Naturā tu illi pater es, consiliis ego*, You are his father by nature, and I by advice.

8. The noun on which the genitive depends is sometimes omitted. This takes place, —

* Yet this rule is sometimes reversed, the possessive pronoun being put instead of the genitive, and the latter for the former. E. g. *Origo sui* (= *sua*), His origin. *Conspectus vestri* (= *vester*) *venerabilis*, Your venerable aspect. And on the other hand, *invidia, fiducia tua* (for *tui*), Envy towards, confidence in you. *Injuriae meae* (for *mei*), Injuries done to me. So always *mea, tua, sua, nostra, vestra causa* (never *mei causa*, like *hominis causa*), For my (your, &c.) sake, on my account.

a.) When it has already been expressed, and can easily be supplied from the context. E. g. *Julius quaestor Albucii fuerat, ut tu Verriis*, Julius had been quaestor to Albucius, as you to Verres. *Animi lineamenta sunt pulchriora, quam corporis*, The features of the mind are fairer than those of the body. *In portum, qui Menelai vocatur*, Into the port which is called the port of Menelaus.

b.) When it is one of the words *aedes, homo, civis, servus, libertus, uxor, filius, filia, discipulus, sententia*, or the ablative *causa*. E. g. *Ad Vestae, Jovis Statoris* (sc. *aedem*), To the temple of Vesta, of Jupiter Stator. *Verania Pisōnis* (sc. *uxor*), Verania, the wife of Piso. *Hasdrūbal Gisgōnis* (sc. *filius*). *Caecilia Metelli* (sc. *filia*). *Hujus video Byrrhiam* (sc. *servum*). *Flaccus Claudii* (sc. *libertus*). *Vitandae suspiciōnis* (sc. *causa*), For the sake of avoiding suspicion. *Contra Philōnis* (sc. *sententiam*), Against the opinion of Philo.

THE GENITIVE OF QUALITY AND MEASURE.

B. In connection with an adjective or numeral, the genitive frequently expresses the relations of property, quality, character, age, time, measure, or number. E. g.

<i>Vir et consilii magni et virtutis.</i>	A man of great judgment and virtue.
<i>Oppidum maximae auctoritatis.</i>	A town of distinguished authority.
<i>Puer decem annorum.</i>	A boy of ten years.
<i>Fossa quindecim pedum.</i>	A ditch of fifteen feet.
<i>Classis septuaginta navium.</i>	A fleet of seventy ships.
<i>Claudius erat somni brevissimi, sc. homo.</i>	Claudius was a man of very little sleep.
<i>De lingua Latinā securi es animi.</i>	You are unconcerned about the Latin language.
<i>Juvenis evasit vere indolis regiae.</i>	He turned out really a youth of royal disposition.
<i>Classis mille et ducentarum navium longarum fuit.</i>	The fleet consisted of a thousand and two hundred galleys.

REMARKS.

1. The quality may also be expressed by the ablative with *praeditus, instructus*, or *ornatus* understood, and the extent of time or space by the accusative, with *natus, latus*, or *longus* expressed. E. g. *Vir summo ingenio* (sc. *praeditus*), A man of (endowed with) the highest genius. *Fossa quindecim pedes lata*, A ditch fifteen feet wide. *Puer decem annos natus*, A boy twelve years of age.

2. The accusatives *secus, genus, pondo*, and *libram* (or *pl. libras*), occur instead of the genitive in expressions like *liberi virile secus*, Male children. *Aliquid id genus* (= *ejus generis*), Something of that kind. *Aves omne genus* (= *omnis generis*), Birds of every species. *Corona aurea libram pondo*, A golden crown of a pound in weight.

Willingly (gladly, with fondness).	{ <i>Cūpidē, libenter, libenti animo.</i> <i>Lūbens, tis; non invitus, a, um.</i>
More willingly (eagerly, gladly).	<i>Libentius, pōtius; libentiōri animo.</i>
Very (or most) willingly, &c.	<i>Libentissimē, libentissimo animo.</i>
Unwillingly, with reluctance.	{ <i>Invito animo, grāvāte.</i> <i>Invitus, a, um.</i>
To do anything willingly (to like to do it).	<i>Fācere aliquid libenter, libenti animo, lūbens, &c.</i>
To like, take pleasure in anything.	{ <i>Delector, āri, ātus sum.</i> <i>Gaudēo, ēre, gavisus sum.</i> <i>(ALIQUA RE.)</i>
To love, to be fond of anything.	{ <i>Amāre aliquid.</i> <i>Appetere (-ivi, itum) aliquid.</i>
I like to see (look on).	{ <i>Delēctor spectāre.</i> <i>Jūvat* mē spectāre.</i>
I like to have (possess).	<i>Delēctor (mē jūvat) habēre (possidēre).</i>
I like to study (am fond of my studies).	{ <i>Gāudeo studiis litterārum.</i> <i>Ēgo litteris studēre delēctor.</i>
I like to eat, drink.	{ <i>Jūvat mē ēdere, bībere.</i> <i>Delēctor ēdere, bībere.</i>
I like to be called diligent.	<i>Amo vocārī diligens.</i>
Do you like (are you fond of) wine?	{ <i>Delectarisne bībere vinum?</i> <i>Appetisne vinum?</i>
I do like it. I am very fond of it.	<i>Delēctor vēro. Māxime appeto.</i>
Is he fond of fish?	{ <i>Juvātne eum comedere pisces?</i> <i>Appetitne pisces?</i>
He is fond of them.	<i>Jūvat. Appetit.</i>
Do you like a large hat?	<i>Nūm pīleo amplo delectāris (gaudes)?</i>
No, I like a small (a tight) one.	<i>Immo vēro ārcto gāudeo (delēctor).</i>
Do you like to hear my brother?	<i>Ēcquid frātre mēum audis libentī animo?</i>
I do like to hear him.	<i>Audio eum nōn invitus.</i>
I do not like to hear him.	<i>Ēgo eum invito animo audio.</i>
I am extremely fond of hearing him.	<i>Audio eum libentissime.</i>
I am extremely anxious to see him.	<i>Flāgro cupiditate ejus vidēdi.</i>
Do they like to do it?	<i>Faciuntne id (hoc) libenter?</i>
They do not dislike to do it.	<i>Id nōn inviti faciunt.</i>
Chicken.	<i>(Cāro) gallinācēa.</i>
Fowl.	<i>Altilis, f. pl. or altīlia, n. pl.</i>

* An impersonal verb: "It pleases, delights me." Perfect: *Jūvit mē, tē, eum, &c.*

Fish.	Pisces, ium (<i>pl. of piscis, is, m.</i>).
Pike.	Esôces, <i>pl. of esox, ôcis, m.</i>
Salmon.	Salmônes, <i>pl. of salmo, ônis, m.</i>
Trout.	*Truttae, <i>pl. of trutta, ae, f.</i>
Do you like (are you fond of) chicken, fowl, pike?	Delectarisne comédere gallináceam, altília, esôces?
I like all these things very well.	Êa omnia máxime áppetô.
I do not like them.	Comédere nôn deléctor. Ômnia hæc nôn cómedo nîsi invîtus.
By heart; from memory.	Memôritér (<i>Adv.</i>); <i>ex memoriâ.</i>
To learn by heart, to commit to memory.	Edîsco, ère, edulci, —. Memóriæ mandâre, or committère (<i>ALIQUID</i>).
To commit verbally, in part.	Ediscère aliquid ad verbum, per partes.
To know by heart.	Memoriâ tenère, in memoriâ habère (<i>ALIQUID</i>).
Have you learnt your exercises by heart?	Edidicistisne pénsa imperâta?
We have learnt them.	Edidicimus profécto.
We have faithfully committed them to memory.	Memóriæ éa fidéliter mandávimus (<i>commisimus</i>).
Do you know them by heart?	Tenésne éa memoriâ?
I do not know them.	Nôn téno.
Do your scholars like to learn by heart?	Êcquid discipulî tui memoriæ committere delectântur?
They do not like it.	Nôn delectântur.
Does he learn his lesson by heart?	Ediscitne pénsum súum?
He does commit it word for word.	Ediscit véro ad vérbum.
How often? How many times?	Quâm sæpe? Quôlitès? Quôlitens?
Six times a day, a month, a year.	Sextès in diè, in mense, in anno.
Once, twice, three, four, five times a week. (<i>Cf. page 317, note †.</i>)	Sēmēl, bis, tēr, quāter, quinquēs in hebdomādē.
How many times do you eat a day?	Quôties in diè cibum sũmere sólēs?
I eat three times a day.	Êgo tēr in diè cibum cápere sóléo.
Does he eat as often as I?	Editne (êstne) tãm sæpe quam êgo?
He eats oftener; he eats five times a day.	Saépius edit quàm tũ; cibum sũmit quinquēs in diè.
What time (of the day) do you go out?	Quô témpore in públicum próditis?

We go out early in the morning. *Prodimus in públicum primā lūce māne.*

If (conjunction).

Si (cum Indic. & Subj.).

I intend to pay what I owe you, if I receive my money.

Ēgo quód tibi débeo sôlvere cógito, si pecúniām méam accipio.

Do you intend to buy wood?

Cogitāsne émere lígnum?

I do intend to buy some, if they pay me what they owe me.

Cógito véro aliquántum émere, si mîhi pecúniās débítas sôlvunt.

Do you reply, if (when) you are asked (questioned).

Respondēsne, si (cum) interrogáris?

I do reply.

Respóndeo.

The weather (= sky, state of the weather).

Tempestas, ātis, f.; coelum, i, n.; coeli stātus, ūs, m.

Good, clear, favorable weather.

Tempestas bōna, serēna, opportūna.

Bad, windy, unfavorable weather.

Tempestas māla, ventōsa, adversa.

Warm, cold, very cold weather.

Tempestas calida, frigida, perfrīgida.

Severe, stormy, cloudy weather.

Tempestas vēhēmens, turbulenta, nebūlōsa.

Dark, moist, dirty, rainy weather.

Tempestas turbida, humida, spurca, pluviosa.

Steady, excellent weather.

Tempestas certa, egregia.

A dry state of the atmosphere.

Sicca coeli qualitas; siccitas, ātis, f.

A fine, clear, serene sky (weather).

Sūdum coelum; coelum serēnum.

Changeable, inconstant weather.

Variūm coelum; varietas coeli.

What sort of weather is it?

Quālis tempēstas est? Quae est coeli quālitās?

How is the weather?

Tempēstas nūnc est bōna (serēna).

It is fine weather at present.

What sort of weather was it yesterday?

Quālis erat tempēstas hesterna (hēri)?

The weather was bad yesterday.

Mālus erat coeli stātus hēri.

How is the weather to-day?

Quālis est coeli stātus hodiernus?

It is fine, clear weather to-day.

Sūdum (serēnum) hodie est coelum.

It is neither very cold nor very warm to-day.

Tempēstas hodierna néque perfrīgida néque praecālida est.

Is the weather damp (moist)?

Estne coeli stātus úvidus?

The weather is too dry.

*{ Nímia est siccitas.
Coeli quālitās nímis sicca est.*

Dark, obscure.

*{ Tenebricōsus, a, um.
Coecus, a, um.
Caliginōsus, a, um.*

Obscure, dusky, gloomy.	{ Obscûrus, a, um. Subobscûrus, a, um.
Clear, light.	{ Clârus, a, um. Illustris, is, e.
Dry.	{ Siccus, a, um.
Is it gloomy in your room?	Estne cubîculum tuum obscûrum?
It is somewhat gloomy in it.	Est vëro subobscûrum.
No, it is quite light in it.	Immo vëro admodum est clârum (illûstre).
Is the night a dark one?	Estne nôx caliginôsa?
Is it moonlight?	{ Estne lûmen lûnae? Lucetne lûna?
It is.	Est. Lûcet vëro.
There is no moonlight to-night.	Nôx est illûnis. Lûna ailet.
We have too much sun.	Nîmis est sôlis.
We have no rain.	Tërra est êxpers îmbrium.
To perceive (to notice, mark, see).	{ (Ocûlis) percîpio, êre, cêpi, ceptum. Cerno, êre, crêvi, crêtum. Notâre. Vidêre. Observâre.
Have you perceived any one?	Êxquem (num quém) notavîsti?
I have perceived no one.	Nûllum (néminem) notâvi.
Do you perceive the soldiers who are going into the storehouse?	Cernîsne mîlites îllos hórreum in- troeûntes (qui in hórreum in- eunt)?
I perceive those who are going in.	Cërno vëro eos, qui întro eunt.
I see the child which plays (played).	Êgo infântulum ludéntem video.
I see the man who has my money.	Vîdeo hómînem, qui pecûniam meâm ténét.
I perceive him, who is coming.	Êgo eum, qui vénit, percîpio.
I see also him, who owes me money.	Vîdeo et eum (eum quôque), qui mîhi pecûniam débet.
The soldier.	Miles, Itis, m.
Also (likewise).	Quôque (put after the emphatic word), et, etiam.

EXERCISE 123.

Do you perceive the man who is coming? — I do not perceive him.
— What do you perceive? — I perceive a great mountain and a small
house. — Do you not perceive the wood? — I perceive it also. — Do
you perceive the men who are going into the garden? — I do not
perceive those who are going into the garden, but those who are going
to the market. — Do you see the man to whom I have lent money?
— I do not see the one to whom you have lent, but the one who has
lent you some. — Have you perceived the house of my parents? — I
have perceived it. — Do you like a large hat? — I do not like a large
hat, but a large umbrella. — What do you like to do? — I like to
write. — Do you like to see those little boys? — I do like to see them.

— Do you like beer? — I like it. — Does your brother like cider? — He does not like it. — What do the soldiers like? — They like wine and water. — Dost thou like wine or water? — I like both. — Do these children like to study? — They like to study and to play. — Do you like to read and to write? — I like to read and to write. — How many times do you eat a day? — Four times. — How often do your children drink a day? — They drink several times a day. — Do you drink as often as they? — I drink oftener. — How many times a year does your cousin go to the ball? — He goes thither twice a year. — Do you go thither as often as he? — I never go thither. — Does your cook often go to the market? — He goes thither every morning. — Do you often go to my uncle's? — I go to him six times a year. — Do you like fowl? — I do like fowl, but I do not like fish. — What do you like? — I like a piece of bread and a glass of wine. — What fish does your brother like? — He likes pike. — Do you learn by heart? — I do not like learning by heart. — Do your pupils like to learn by heart? — They like to study, but they do not like learning by heart. — How many exercises do they do a day? — They only do two, but they do them well. — Do you like coffee or tea? — I like both. — Do you read the letter which I have written to you? — I do read it. — Do you understand it? — I do understand it. — Do you understand the man who speaks to you? — I do not understand him? — Why do you not understand him? — I do not understand him because he speaks too badly. — Have you received a letter? — I have received one. — Will you answer it? — I am going to answer it (*Rescripturus sum*).

EXERCISE 124.

Do you intend going to the theatre this evening? — I do intend going thither, if you go. — Has your father the intention to buy that horse? — He has the intention to buy it, if he receives his money. — Has your cousin the intention to go to England. — He has the intention to go thither, if they pay him what they owe him. — Do you intend going to the ball? — I do intend going thither, if my friend goes. — Does your brother intend to study German? — He does intend to study it, if he finds a good master. — How is the weather to-day? — It is very fine weather. — Was it fine weather yesterday? — It was bad weather yesterday. — How was the weather this morning? — It was bad weather, but now it is fine weather. — Is it warm? — It is very warm. — Is it not cold? — It is not cold. — Is it warm or cold? — It is neither warm nor cold. — Did you go to the country the day before yesterday? — I did not go thither. — Why did you not go thither? — I did not go thither, because it was bad weather. — Do you intend going into the country to-morrow? — I do intend going thither, if the weather is fine. — Is it light in your room? — It is not light in it. — Do you wish to work in mine? — I do wish to work in it. — Is it light there? — It is very light there. — Can you work in your small room. — I cannot work there. — Why can you not work there? — I cannot work there because it is too dark. — Where is it too dark? — In my small room. — Is it light in that hole? — It is

dark there. — Is it dry in the street? — It is damp there. — Is the weather damp? — The weather is not damp. — Is the weather dry? — It is too dry. — Is it moonlight? — It is not moonlight; it is very damp. — Why is the weather dry? — Because we have too much sun and no rain. — When do you go into the country? — I intend going thither to-morrow, if the weather is fine, and if we have no rain. — Of what does your uncle speak? — He speaks of the fine weather. — Do you speak of the rain? — We do speak of it. — Of what do those men speak? — They speak of fair and bad weather. — Do they not speak of the wind? — They do also speak of it. — Dost thou speak of my uncle? — I do not speak of him. — Of whom dost thou speak? — I speak of thee and thy parents. — Do you inquire after any one? — I inquire after your uncle; is he at home? — No, he is at his best friend's.

Lesson LXV. — PENSUM SEXAGESIMUM QUINTUM.

THE GENITIVE OF THE WHOLE.

A. Nouns denoting a measure or weight, and adjectives or pronouns of the neuter gender denoting a part, are followed by the genitive of the whole.

The principal words of this class are:—

1. Substantives denoting,— a.) Definite measure; as, *medimnum*, *modius*, *concha*; *amphora*, *congius*; *sextarius*, *hemina*; *jugerum* (of land); *punctum*, *vestigium* (of time). b.) Definite weight; as, *as*, *libra*, *pondo*, *uncia*, *mina*, *talentum*. c.) Quantity or number in general; as, *mensura*, *modus*, *vis*, *copia*, *multitudo*, *acervus*, *numerus*, *grex*, *globus*, &c., and negatively *nihil*.

2. The nominative and accusative of the neuter adjectives* *tantum*, *quantum*, *aliquantum*, *multum*, *plus*, *amplius*, *plurimum*, *parum*, *minus*, *minimum*, *nimum*, *dimidium*, *religuum*, *altud*.

3. The nominative and accusative of the neuter pronouns *hoc*, *id*, *illud*, *idem*, *quod*, *quid*, with their compounds *aliquid*, *quidquam*, *quidam*, *quidquid*, &c.

4. The adverbs *sat*, *satis*, *abunde*, *affatim*, *parum*, *partim*, and *nimis*.

EXAMPLES.

Conon pecuniae quinquaginta talenta civibus suis donavit.	Conon made his fellow-citizens a present of fifty talents.
Caesar populo praeter frumenti	In addition to ten measures of corn

* Which in this construction are, however, always employed substantively.

*dénos mólios ac tótlein ólei lí-
bras, trecénos quóque númmos*
virítim divísit.

In júgere Leontíni ágri medímnum
fére trítici sérítur.

Flúmína jám láctis, jám flúmína
néctaris íbant.

Justítia níhil éxpetít pretíi.

Úndique ad ínteros tantúndem
víae ést.

Románi ab sóle orto in múltum
díci stetére in ácie.

Gállí hóc síbi solútii proponébant.

*- Id tántum hóstium, quód ex ad-
vérsó erat, conspéxit.*

*Tíbi ídem consílii dó, quód mí-
hímet ípsi.*

Quíd cáúsae ést, cúr philósophos
nón légant?

and as many libras of oil, Caesar
also divided among the people
three hundred sesterces to each.

At Leontini nearly a medimnum
of wheat is usually sown on an
acre of land.

Now streams of milk, now streams
of nectar flowed.

Justice seeks no reward.

The distance to the other world is
the same from every place.

The Romans stood in battle array
from sunrise till late in the day.

The Gauls proposed this consol-
ation to themselves.

He saw only so much of the enemy
as was in front of him.

I give you the same advice as I do
to myself.

What is the reason why they do
not read the philosophers?

REMARKS.

1. After the neuter pronouns and adjectives *hoc*, *id*, *illud*, *aliquid*, *quid*? *quantum*, &c. the genitive is sometimes again a neuter adjective used substantively; as, *aliquid boni*, *quiddam mali*, *quid novi*? &c. This construction is, however, confined to adjectives of the second declension. Those of the third, and comparatives in *us*, generally remain adjectives in agreement with the pronoun; as, *aliquid turpe*, *memorable*; * *melius aliquid*; *quid gravior*?

2. The genitives *gentium*, *terrarum*, *loci*, and *locorum* after the adverbs *ubi*, *ubique*, *ubicunque*, *usquam*, *nusquam*, *unde*, *hic*, *huc*, *eo*, *eodem*, *quo*, *quoque*, *quoquo*, *aliquo*, and *longe* serve to add emphasis to the expression. E. g. *Ubi gentium*? *Ubi terrarum*? Where in the world? *Aliquo terrarum*, Somewhere, in some place or another. *Quo loci* for *quo loco*; *eodem loci* for *eodem loco*. To these add the expressions of time, *ad id locorum*, up to that time; *adhuc locorum*, up to this time; *interea loci*, meanwhile; *postea loci*, afterwards.

3. The adverbs *huc*, *eo*, and *quo*, in the sense of "degree" or "extent," are also put with a genitive. E. g. *Huc arrogantiae*, To this degree of arrogance. *Eo insolentiae*, To that extent of insolence. *Quo amentiae*? To what degree (extent) of folly?

4. Other adverbs construed with the genitive are *pridie* and *postdie*, and, among the later writers, *tum* or *tunc*. E. g. *Pridie ejus*

* But in connection with one of the second declension, sometimes also the genitive; as, *aliquid novi ac memorabilis*; *quidquam*, *non dico civilis, sed humani*. So, on the other hand, adjectives of the second declension are often in agreement with the pronoun; as, *aliquid bonum*, *novum*, equally correct.

diēi, on the day before (that); *postridie ejus diei*, on the following day; * *tum (tunc) temporis*, at that time, then.

5. Neuter adjectives in general, both singular and plural, are often employed substantively with a genitive by the poets and the prose-writers of a later date.† E. g. *Ad summum montis*, To the top of the mountain. *Reliquum noctis*, The rest of the night. *Medium and serum diēi*, The middle of, late in, the day. *In medio aedium*, In the midst of the house. *Extrēmo aestātis*, In the latter part of the summer. *Summa (= summæ partes) pectoris*, The upper parts of the chest. *Cujusque artis difficilima*, The most difficult parts of every art. *In occultis reconditisque templi*, In the secret recesses of the temple. *Subita belli*, The surprises of war. *Incerta casuum*, The uncertainties of chance. *Infrequentissima urbis*, The most unfrequented parts of the city.

6. When the adverbs of quantity *sat*, *satis*, *abunde*, *affūtim*, *pārum*, *partim*, and *nimis* are followed by the genitive, they may be regarded as substantives of the neuter gender. E. g. *Satis honorum, satis superque vitæ erat*, There were honors enough, there was life enough, and even more than enough. *Potentia gloriæque abunde*, An abundance of power and glory. *Affūtim est hominū*, There is a sufficiency of men. *Leporis pārum*, But little wit. *Nimis insidiarū*, Too many stratagems. *Eorū partim in pompā, partim in acie illustres esse voluerunt*, Some of them wished to distinguish themselves by their display, and others on the battle-field.

7. The demonstratives *id* and *tantum* are sometimes omitted when *quod* or *quantum* follows. E. g. *Médico mercēdis quantum † poscet, promitti jubēto*, Let the doctor be promised as large a fee as he demands. *Romānus exercitus, quod inter Palatinum Capitolinumque collem campi est, compleverat*, The Roman army had filled the space included between the Palatine and Capitoline hills.

8. The genitive also occurs before the preposition *tēnus*, "up to," and sometimes after interjections. E. g. *Pectoris tenus*, Up to the chest. *O mihi nuntii beati!* O blessed harbinger to me! *Fœdēris heu tacti!* Alas for the tacit alliance!

GENITIVE AFTER PARTITIVES.

B. Partitives, including nouns, adjectives, pronouns, numerals, and adverbs, denoting a number, division, or part of a plurality, are followed by the genitive plural of the whole.

The partitives susceptible of this construction are,—

* But more frequently with the accusative; as, *pridie* or *postridie eum diem*.

† By Cicero and Cæsar rarely except in the plural. By Livy and Tacitus frequently in both numbers.

‡ *Tantum mercēdis, quantum.*

§ For *id campi, quod.*

1. Substantives denoting a certain number of countable objects, such as *centuria*, *legio*, *côhors*, *manipulus*; also *pars*, *decima* or *decuma*, *nilil*, &c.

2. The pronouns *uter*, *alter*, *neuter*, *uterque* *alteruter*, *alius*, *sôlus*, *nullus*, *nemo*, *ille*, *hic*, *quis*, *qui*, and their compounds *quicunque*, *quisquis*, *aliquis*, &c. So also *multi*, *plurimi*, *plerique*, *pauci*, *quot*, *quocunque*, *quôtus*, *quôtus quisque*, *aliquot*, *tot*, *cetëri*, and *reliqui*.

3. Comparatives and superlatives, inclusive of a few adjectives of superlative signification, like *unus* (the only one), *medius*, *princeps*.

4. Numerals, both cardinal and ordinal. Examples of all these are:—

Servius Tullius équitum duôlëcim scripsit centurias.

Nihil omnium rerum melius, quam omnis mûndus administratur.

Piscium fëminae majores quam mâres sunt.

Promulgavêre lëgem, ut cõsulum alter ex plëbe crearetur.

Animâlium âlia ratiõnis expértia sũnt, âlia ratiõne uténtia.

Utrque nôstrum ad súum stúdiũ libéllos evolvébat.

Cum nullo hôstium únquam congressus ést.

Nemo mortâlium omnibus hórís sapiť.

Multae, ceterae istârum árbõrum. Par cuilibet superiõrum regum.

Quôtus quisque philosophõrum ?

Néque stultõrum quisquam beátus, néque sapiéntium nõn beátus.

Prior hõrum in proëlio cecidit.

Mâjor Nerõnum. Seniõres Pâtrum.

Gallõrum omnium fortíssimi sũnt Bëlgæ.

Aristides únus omnium justíssimus fuisse tráditur.

Quõrum quáduor cõsules, dúo dictátor ac magister équitum fuérunt.

Servius Tullius enrolled twelve squadrons of horse.

Of all things nothing is better regulated than the entire universe.

Female fishes are larger than the males.

They promulgated a law, that one of the consuls should be chosen from among the people.

Some animals are destitute of reason, and others endowed with it.

Both of us were unfolding manuscripts for our respective studies. He never fought with any of his enemies.

No man is wise at all times.

Many, the rest of these trees.

Equal to any one of the preceding kings.

How many among the philosophers ?

Not a single fool was ever a happy man, nor a wise man not happy. The former of these fell on the battle-field.

The elder of the Neros. The senior senators.

The bravest of all the Gauls are the Belgæ.

Aristides is said to have been the most just of all (his contemporaries).

Of whom four were consuls, and two dictator and lieutenant-dictator.

REMARKS.

1. The genitive singular of a collective may take the place of the genitive plural. E. g. *Cetëri nostri ordinis*, The rest of our order. *Primus Romāni genëris*, The first of the Roman nation. *Totius injustitiae nulla*, Of all the instances of injustice, none, &c.

2. Poets (and sometimes other writers) extend this construction to adjectives of the positive degree, and to substantives denoting a part of a genus. E. g. *Nigrae lanarum*, Black wool. *Velëres Romanorum ducum*, The older Roman generals. *Degenëres canum*, Dogs of degenerate breed. *Pennatörum animalium bûbo et ôtus*, Of the winged animals the owl and the horn-owl. — So also the perfect participle: *Delecti equitum*, The select of the horsemen. *Expediti militum*, The light-armed portion of the army. — To these add *omnes* and *cuncti*, when they are used in the sense of *singuli*. E. g. *Omnes Tarquinii genëris*, Every one of the family of Tarquin. *Cunctae provinciärum*, All of the provinces.

3. The partitive (pronoun or adjective) commonly takes the gender of its genitive (as in all the above examples), but sometimes also that of another noun expressed or implied in its connection. E. g. *Indus omnium flumînum maximus*, The Indus the largest of all rivers. *Hordëum frugum omnium molissimum* est*, Barley is the softest of all grain. (*Ego*), *qui plurima mala omnium Graecörum in domum tuam intuli*, I who of all the Greeks have done your house the greatest injury.

4. An adverb may take the place of the partitive. E. g. *Caesar omnium fere oratörum Latine loquitur elegantissime*, Cæsar speaks the most elegant Latin of nearly all the orators. *Gallus maxime omnium nobillum Graecis literis studiü*, Of all the Roman nobles Gallus paid most attention to the literature of Greece.

5. The noun denoting the whole is sometimes put in the same case with the partitive. E. g. *Duae filiae (= duarum filiärum) harum, altera occisa, altera capta est*, Of their two daughters, the one was killed and the other taken prisoner. This is done chiefly by poets and historians.

6. Instead of the genitive, the prepositions *ex*, *de*, *inter*, *in*, and *ante* are sometimes used, especially after superlatives, numerals, and *unus*. E. g. *Acerrimus ex omnibus nostris sensibus*, The acutest of all our senses. *Unus ex (or de) multis*, One out of many. *Acerrimus inter recusantes*, The most violent among those refusing. *Sapientissimus in septem*, The wisest among the seven (sages of Greece). *Ex quibus (sc. filiis) reliquit duos*, Of which (i. e. number of sons) she has left two.

7. When the partitive denotes the entire number referred to, it stands in the same case with its noun. E. g. (*Nos*) *trecenti conjurävimus*, Three hundred of us have conspired. *Numeräte, quot ipsi sūtis*,

* Superlatives thus frequently prefer the gender of the noun in agreement with them.

Count how many there are of you in all. *Nostri (poss. pron.) septuaginta ceciderunt*, Our men, seventy in number, fell. *Neque hi admodum sunt multi*, Nor does the (entire) number of these amount to many. (Cf. Lesson XVIII. G.)

8. When the pronouns and adjectives above enumerated as participles do not denote parts of a whole, they stand adjectively in agreement with their nouns.* E. g. *Alter consul, doctissimus Rōmānus, multi, pauci, aliquot homīnes, tot annos, quot habet, &c.* In this respect the English is generally a safe guide.

To speak of anything to any one.

De aliquā rē loqui (sermōnem habēre, verba facere) cum aliquo (ad aliquem).

Do you see the man, of whom I have spoken to you?

Vidēsne hōminem, de quō ego tēcum locūtus sum?

I do not see the paper, of which you speak.

Ego chārtam, de quā loquēris, nōn vīdeo.

I have purchased the horse, of which you have spoken to me.

Ego ēquum, de quō mēcum sermōnem habuisti, pecūniā comparāvī.

Has your father the books, of which I am speaking?

Habetne pater tuus libros, de quibus loquor?

I see the boy whose brother has killed my dog?

Vidēsne puērū, cūjus frater cānem mēum necāvit?

I see the child, whose father set out yesterday.

Vīdeo infāntem, cūjus pater hēri profectus est.

I see the man, whose dog you have killed.

Vīdeo hōminem, cūjus cānem necavisti.

Do you see the people, whose horse I have bought?

Vidēsne hōmīnes, quōrum ēquum ego ēmī.

I have seen the merchants, whose shop you have taken.

Vīdī mercatōres, quōrum tabernam conduxisti.

To take (hire, rent).

Conduco, ēre, duxi, ductum.

To burn down (to be destroyed by fire).

Deflagro, āre, āvi, ātum. Igni absumere. Flammā delēri.

Do you wish to take (rent) my house?

Vīsne mēas aēdes conducere?

I do not wish to take it.

Nōlo eas conducere.

Do you see the man, whose house (home) is burnt down?

Vidēsne hōminem, cūjus domus deflagrāvit (igni absumpta or delēta est)?

I do see him.

Vīdeo.

I have had a talk with the man, whose library has been burned.

Ego cum hōmine, cūjus bibliothēca flāmmis delēta est, collōquium habui.

Have you read the book, which I have lent you.

Legistine lībrum, quē tibi commodāvī?

* Except *uterque*, which is always *horum, illorum, quorum uterque*. But also *quod utrumque exemplum*, both of which examples.

I have read it.	Fáctum est.
Have you the paper which you want (need)?	Habēsne chártam, quae tibi ópus est?
I have that which I want (need).	Hábeo quae mihi ópus est.
I have what I want (need).	Hábeo quód mihi ópus est.
Which book have you?	Quém librum hábes?
I have that which I want.	Éam, quae mihi ópus est.
Which nails has the man?	Quós clávos hómo hábet?
He has those which he needs.	Éos, quibus indiget (qui éi ópus sùnt).
Which gloves has he?	Quae digitábula hábet?
He has those of his brother.	Digitábula frátris hábet.
I see the children to whom you gave apples.	Video liberos, quibus mála dedísti.
Of which men do you speak.	De quibus homínibus lóquēris?
I speak of those whose children have been assiduous.	Lóquor de sís, quórum líbri diligētes fuérunt.
<i>Towards (to).</i>	<i>Versus (prep.).</i>
Towards the south.	Ad merídiem vérsus.
Towards Italy.	In Itáliam vérsus.
Towards Dresden, Rome.	Drésdam, Rómam vérsus.*
The way to Berlin.	Vía (íter) Berolínium (vérsus).
The way from Berlin to Dresden.	Vía (íter) a Berolino Drésdam vérsus (or ad Drésdam).
<i>To take the way (to direct one's course towards).</i>	<i>Íter álquo movēre (mōvi, mōtum).</i>
	<i>Cúrsum súum álquo dirigēre (rexi, rectum).</i>
<i>To enter upon (to take) a way (road).</i>	<i>Viam or íter ínre or ingrēdi.</i>
Which way has he taken?	Quórsum íter mōvit (cúrsum súum diréxit).
He has taken the way to Leipzig.	Íter mōvit Lípsiam vérsus.
	Cúrsum súum Lípsiam diréxit.
Which way will you take?	Quórsum íter movēre vis?
	Quám víam ínre vis?
I will take (enter upon) this way.	Égo hanc ínre (íngredi) cogító.
And I that one.	Et égo íllam.
<i>So that.</i>	<i>Ut (conj. with the subj.).</i>
I have lost my money, so that I cannot pay you.	Pecúniam méam pérdidi, ut tibi sólvēre non póssim (nōn quéam).
He is sick, so that he cannot go out.	Aegrótus est, ut in públicum prodire nōn póssit.
He was also eloquent, so that no one excelled him in eloquence.	Fuít et disertus, ut nemo éi pár ésset eloquentiā.
<i>So (to such an extent or degree) — that.</i>	<i>Ita (sic, tam, éo, adéo, usque éo) — ut (with the subj.).</i>

He loved him so much, that he was commonly regarded as his son.

Was he so stupid as to consider that life?

For (conjunct.).

I cannot pay you; for I have no money.

He cannot come to your house; for he has no time.

Advice is difficult, I see; for I am alone.

Or (disjunctive conj.).

Eiher — *or*.

Eum sic diligēbat, ut is ejus vulgo haberētur filius.

Adeone erat stultus, ut illam vitam esse arbitrarētur?

Nam; enim (with the indic.).

Ego tibi debitum solvere nequeo. Nam pecuniā cāreo.

Dōmum tuam venire nōn pōtest. Nam otium ei dēest.

Videō difficile esse consilium. Sūm enim sōlus.*

Aut, vĕl, -vĕ.

{ *Aut* — *aut*.
Vĕl — *vĕl*.
Sive — *sive*.

O. Obs. The disjunctive *aut* implies essential difference, and a mutual exclusion of things. *Vel* and the enclitic *ve*, a mere verbal difference. E. g.

Am I slave to you, or you to me?

Enough of our affairs, or (and) even too much.

I maintain that things which can be seen or touched are real.

Either no one was ever a wise man, or if any one, Cato was.

Every body is either water, or air, or fire, or earth, or some mixture of these, or a part of them.

The poets were recognized or received by the Romans at a comparatively late period.†

The laws of the Cretans, which either Jove or Minos established, inured their youth to hardships.

Tibi ego, aut tū mihi servus sum?

De nostris rebus satis, vel etiam nimium multa.

Esse ea dico, quae cerni tangi possunt.

Aut nemo, aut, si quisquam, Cato sapiens fuit.

Omne corpus aut aqua, aut aer, aut ignis, aut terra est, aut aliquid, quod est concretum ex his, aut ex aliqua parte eorum.

Serius a Romanis poetae vel cogniti vel recepti sunt.

Cretum leges, quas sive Jūpiter, sive Minos sanxit,† laboribus erudiunt juventutem.

* *Enim* rarely stands in the first of the clause; *nam*, on the other hand, always.

† I. e. It was comparatively late before the Romans either recognized (knew) or received poets among them. Here *vel* is used, because the notion of recognizing and receiving do not exclude or contradict each other.

‡ *Sive* — *sive* express complete indifference, and are hence often rendered by *whether* — *or*. "Whether Jove or Minos, no matter which of the two," or "Either Jove or Minos, as you may choose to have it."

EXERCISE 125.

Did your cousin learn German? — He was taken ill, so that he could not learn it. — Has your brother learnt it? — He had not a good master, so that he could not learn it. — Do you go to the ball this evening? — I have sore feet, so that I cannot go to it. — Did you understand that Englishman? — I do not know English, so that I could not understand him. — Have you bought that horse? — I had no money, so that I could not buy it. — Do you go into the country on foot? — I have no carriage, so that I must go thither on foot. — Have you seen the man from whom I received a present? — I have not seen him. — Have you seen the fine horse of which I spoke to you? — I have seen it. — Has your uncle seen the books of which you spoke to him? — He has seen them. — Hast thou seen the man whose children have been punished? — I have not seen him. — To whom were you speaking when you were in the theatre? — I was speaking to the man whose brother has killed my fine dog. — Have you seen the little boy whose father has become a lawyer? — I have seen him. — Whom have you seen at the ball? — I have seen the people there whose horses and those whose carriage you bought. — Whom do you see now? — I see the man whose servant has broken my looking-glass. — Have you heard the man whose friend has lent me money? — I have not heard him. — Whom have you heard? — I have heard the French captain whose son is my friend. — Hast thou brushed the coat of which I spoke to you? — I have not yet brushed it. — Have you received the money which you were wanting? — I have received it. — Have I the paper of which I have need? — You have it. — Has your brother the books which he was wanting? — He has them. — Have you spoken to the merchants whose shop we have taken? — We have spoken to them. — Have you spoken to the physician whose son has studied German? — I have spoken to him. — Hast thou seen the poor people whose houses have been burnt? — I have seen them. — Have you read the books which we lent to you? — We have read them. — What do you say of them? — We say that they are very fine. — Have your children what they want? — They have what they want.

EXERCISE 126.

Of which man do you speak? — I speak of the one whose brother has turned soldier. — Of which children did you speak? — I spoke of those whose parents are learned. — Which book have you read? — I have read that of which I spoke to you yesterday. — Which paper has your cousin? — He has that of which he has need. — Which fishes has he eaten? — He has eaten those which you do not like. — Of which books are you in want? — I am in want of those of which you have spoken to me. — Are you not in want of those which I am reading? — I am not in want of them. — Is any one in want of the coats of which my tailor has spoken to me? — No one is in want of them. — Do you see the children to whom I have given cakes? — I do not see them. — To which children must one give cakes? — One must give

some to those who learn well, and who are obedient and good. — To whom do you give to eat and to drink? — To those who are hungry and thirsty. — Which way has he taken? — He has taken the way to Vienna (*Vindobonam*). — Where did you reside when I was at Berlin? — I resided at Munich (*Monaci*). — Where was your father when you were at Bale (*Basiliae*)? — He was at Strasburg (*Argentorati*). — Were you in Spain when I was there? — I was not there at that time; I was in Italy. — At what time did you breakfast when you were in Germany? — I breakfasted when my father breakfasted. — Can the physician come to-day? — He cannot come, for he is himself sick. — Is it true that every man is either good or bad? — It is true. — This lesson must either be written or learnt by heart. — We should never praise those who are (either, *vel*) bad or idle. — Did he come to your house last evening? — He had the headache, so that he could not come.

Lesson LXVI. — PENSUM SEXAGESIMUM SEX- TUM.

OF THE GENITIVE AFTER ADJECTIVES.

A. Many adjectives, especially those signifying an affection or activity of the mind, such as desire or disgust, knowledge or ignorance, and many of those denoting likeness, equality, community, property, plenty, and their opposites, are followed by the genitive of the object. E. g.

Graeculi sunt contentiōnis cupidiores, quam veritatis.

The paltry imitators of the Greeks are fonder of contention than of the truth.

Graecarum literarum Cato perstudiosus fuit.

Cato was very much devoted to the study of Greek literature.

Conscia mens recti fama mendacia ridet.

A mind conscious of rectitude laughs at the false reports of fame.

Cato et reipublicae peritus et juris consultus fuit.

Cato was experienced in public affairs and learned in the law.

Omnes immemorem beneficii odērunt.

Every one hates the man who is forgetful of benefits received.

Cyri et Alexandri similis esse voluit.

He wished to be like Cyrus and Alexander.

Viri propria est maxime fortitudo.

Courage is pre-eminently characteristic of man.

Memoria communis est multarum artium.

Memory is common to many arts.

Galli sūnt hómīnes insuēti labóris.	The Gauls are men unaccustomed to labor.
Ūtinam tū, frāter, nōn solum vītæ, sed etiā dignitātis mēæ superstitēm reliquissē!	Would that I had left you, my brother, a survivor not only of my life, but also of my rank!
Referta quōndam Itālia Pythagorēorū fuit.	Italy was formerly full of Pythagoreans.
Inops senātus auxiliī hūmāni ad deos pópulum ac vōta vērit.	Destitute of human help, the senate directed the people and its prayers to the gods.

The adjectives thus followed by the genitive are those signifying, —

1. DESIRE OR DISGUST : — *avidus, cupidus, studiosus, fastidiosus*. So also *aemulus, amicus, inimicus, invidus*, which sometimes, however, have the dative.* E. g. *Cupidus, avidus contentiōnis*, Fond of contention. *Amicus, inimicus veritatis*, Friendly, hostile towards the truth. *Aemulus, invidus laudis*, Emulous, envious of praise. *Litterarum Latinarum fastidiosus*, Averse to Latin literature.

2. KNOWLEDGE, SKILL, OR IGNORANCE : — *consciū, gnārus, certus, consultus, peritus, mēmor, providus, prudens*; — *insciū, nesciū, ignārus, imperitus, imprudens, rudiū, immēmor*. E. g. *Ejus rei consciū, gnārus, certior*, Conscious of, acquainted with, informed of, that thing. *Consiliū certior factus*, Informed of the design. *Juris consultus, prudens or peritus*, Learned, skilled, experienced in the law. *Mēmor, immēmor beneficii*, Mindful, forgetful of kindness. *Imprudens legis*, Ignorant of the law. *Imperitus belli*, Unskilled in warfare. *Rudiū artium*, Ignorant of the arts.†

3. LIKENESS OR UNLIKENESS of mind, disposition, or character‡ : — *similis, consimilis, dissimilis, aequalis, par, dispar*; *proprius, publicus, sacer, affinis, communis, socius, vicinus, alienus, insuetus*; to which add *superstes* and *supplex*. (All these also with the dative.) — E. g. *Similis hominis*, Like man (in character). *Dissimilis Alexandri*, Unlike Alexander. *Par, dispar alicujus*, Equal, unequal to any one. *Aequalis temporum illorum*, Contemporary with those times. *Proprium Romani generis*, Peculiar to the Roman nation. *Insula eorum deorum sacra*, An island sacred to those gods. *Communis utriusque nostrum*, Common to both of us. *Affinis alicujus culpæ*, An accomplice to some crime. *Alienum suæ dignitatis*, Foreign to his dignity. *Superstes aliorum*, Surviving others. *Supplex Dei*, Supplicating God.

4. PLENTY OR WANT : — *plenus, refertus, fertilis, inops, inanis, jejū-*

* Compare page 351.

† *Peritus consultus* and *rudiū* also occur with the ablative. E. g. *Omni genere litterarum peritus*, Familiar with every kind of literature. *Jureperitus* or *consultus* instead of *juris peritus*, &c. The adjective *consciū* may have either the genitive or dative of the thing, but the person is always in the dative. E. g. *consciū facinoris* or *facinori*, privy to a crime; but *alicui consciū esse facinoris*, to be in the secret of a crime with any one. *Sibi consciū esse alicujus rei*, to be conscious of anything.

‡ Compare page 351.

nus; *compos*, *particeps*, *expers*, *exheres*; *potens*, *impotens*, *consors*, *princeps*, many of which are also construed with the ablative.* E. g. *Plenus metus*, Full of fear. *Referta negotiatorum*, Full of merchants. *Fertilis frugum hominumque*, Abounding in produce and in men. *Inops auxilii*, Destitute of help. *Virtutis, mentis compos*, Possessed of virtue, master of one's intellect. *Rationis particeps, expers*, A partaker of reason, destitute of it. *Patrum bonorum exheres*, Disinherited of one's patrimony. *Sui potens*, Master of one's self. *Consors imperii*, Sharing command. *Eloquentiae princeps*, The first in eloquence.

REMARKS.

1. Poets, and their imitators in prose, extend this construction to many other adjectives, especially to those denoting an affection of the mind. E. g. *Ambiguus consilii*, *anxius futuri*, *benignus vini*, *certus scelëris*, *dubius viae*, *impiger militiae*, *integer vitae*, *interritus leti*, *incautus futuri*, *incertus sententiae*, *laetus laboris*, *modicus voluptatum*, *pervicax irae*, *piger periculi*, *securus futuri*, *segnis occasionum*, *socors futuri*, *timidus lucis*, &c., in all of which the genitive stands instead of the more usual ablative or accusative, with *de*, *in*, or *ad*. So after adjectives generally, the genitive is sometimes employed (by the same class of authors) instead of the ablative, to express the relation "with respect to," "in regard to," "in"; as, *Diversus morum*, Different in respect to manners. *Integer vitae*, Irreproachable in life.

2. The genitive *animi* frequently serves as a sort of complement to adjectives of every kind, especially in the prose of a later date. E. g. *aeger*, *anxius animi*, sick, anxious in mind; *atrox*, *caecus animi*, of a ferocious, blind mind; *confusus*, *incertus animi*, &c.

3. Some of the adjectives enumerated under this rule occur also with prepositions. E. g. *Prudens, rudis in jure civili*. — *Rudis ad pedestria bella*. — *Mihi in publicâ re socius, in privâs omnibus conscius esse soles*.

GENITIVE AFTER PARTICIPLES IN "NS."

B. Participles in *ns* sometimes assume the character of adjectives, and then take the genitive instead of the case of their verbs.

The participles most frequently thus employed are *amans*, *appetens*, *colens*, *fugiens*, *intelligens*, *metuens*, *negligens*, *observans*, *retinens*, *tolerans*, *pallens* and *impatiens*, *temperans* and *intemperans*, &c.

Examples are: *Amans patriae*, Attached to one's country. *Aman-tissimus fratris*, Most affectionate towards his brother. *Religionis colens, negligens, contemnens*, An observer, neglecter, contemner of religion. *Patiens* or *impatiens inediae, frigoris*, Capable or incapable

* *Potens*, *impotens*, *consors*, and *princeps* never occur with the ablative; *compos*, *particeps*, *expers*, *exheres*, rarely. Of the rest (*refertus*, *plenus*, &c.), some have the ablative even more frequently than the genitive. E. g. *Insula referta divitiis*, an island abounding in wealth.

of enduring hunger, cold. *Appetens laudis*, Eager for praise. *Sui despicens*, Despising one's self. *Deorum metuens*, Fearing the gods. *Sitens virtutis*, Thirsting after virtue. *Inimicū intellīgens*, Aware of coming events. *Omnium rerum abundans*, Abounding in all things. *Insolens belli*, Unaccustomed to warfare.

Quis famulus amantior domini, quam canis?	Is there any servant more attached to his master than the dog?
Sumus naturā appetentissimi ho- nestatis.	We are by nature covetous of honor.
Virtutem ob eam rem laudarunt, quod efficiens esset voluptatis.	They lauded virtue merely because they considered it productive of pleasure.
Equus Romanus est, sui negotii bene gerens.	He is a Roman knight, who man- ages his business well.

REMARKS.

1. Participles in *ns*, when used as such, are followed by the case of the verb to which they belong.* E. g. *patiens frigus, laborem*, (actually) enduring cold, hardship; but *patiens frigoris, laboris*, capable of enduring cold, hardship. (As participles proper, they denote a transient condition with reference to some particular time; as adjectives, a permanent capacity or quality.)

2. Verbals in *ax* likewise govern the genitive. E. g. *Capax imperii*, Capable of command. *Iustitiæ tenax*, Tenacious of justice. *Terra ferax arborum*, A land abounding in trees. *Tempus edax rerum*, Time, the destroyer of things. *Vir cibi vinique capacissimus*, A man capable of holding a large quantity of food and wine. So also a few participles in *tus*, as *completus*, *consultus*; but these have already been included among the adjectives of *A*.

To run.	{ <i>Curro, ěre, cūcurri, cursum.</i> <i>Cursu tendere (ALIQUO).</i>
To run up (to), down, out, through, forth, &c.	{ <i>Accurrere, decurrere, excurrere,</i> <i>percurrere, præcurrere, &c.</i>
To run away (flee).	{ <i>Aufugio, ěre, fugi, —.</i> <i>Profugio, ěre, fugi, —.</i>
Behind.	<i>Post, pōne (Prep. cum Acc.).</i>
Behind the door.	<i>Post (pōne) fores.</i>
Behind the stove.	<i>Post (pōne) fornācem.</i>
Behind the ear.	<i>Post (secundum)† aurem.</i>
Behind one's back.	<i>Post tergum, post, &c.</i>
To stand behind the door.	<i>Pone fores assistere.</i>
To run behind the house.	<i>Post aedes currere.</i>
Where is he running to?	<i>Quō currit? Quorsum cursu ten- dit?</i>
He is running behind the stove.	<i>(Tendit, currit) post (pone) fornā- cem.</i>

* Cf. Lesson LXIX. *E*.† *Secundum* = "close behind," "next to."

Where did they run to ?	Quorsum cucurrerunt (cursu contendérunt) ?
They ran behind the house into the woods.	Cucurrerunt pone aedes in silvam.
Did they run away behind (towards) the trees ?	Núm pone versus árboles aufugiébant ?
They did not run away.	Nón aufugiébant.
Where was he sitting ?	Úbi sedébat (considébat) ?
He was sitting behind the stove.	Sedébat post (ad) fornâcem.
The stove.	Fornax, âcis, <i>f.</i> ; caminus, <i>i, m.</i>
The fireplace.	Fôcus, <i>i, m.</i>
The oven.	Furnus, <i>i, m.</i>
The blow, knock.	Ictus, ūs, <i>m.</i> ; verber, ĕris, <i>n.</i> ; plāga, <i>ae, f.</i>
The push ; the kick.	Pulsus, ūs, <i>m.</i> ; ictus calcis seu pēdis.
The stab.	Ictus, ūs, <i>m.</i> ; plāga, <i>ae, f.</i>
The sting.	Punctum, <i>i, n.</i>
The blow with a stick.	Ictus bacūli or fustis.
The stab with a knife.	Ictus cultri (cultelli).
The fisticuff.	Pugni ictus ; cōlāphus, <i>i, m.</i>
The sword stab.	Ictus gladii or ensis.
The sword.	Gladius, <i>i, m.</i> ; ensis, <i>is, m.</i>
The broadsword, spade.	Spātha, <i>ae, f.</i>
The sabre.	Acināces, <i>is, m.</i>
The point of a sword.	Mucro, ōnis, <i>m.</i>
To draw the sword.	{ Ensem (e vaginā) educēre. Gladium stringēre (strinxi, strictum).
To sheath (put up) the sword.	Gladium (ensem) in vaginam recondēre (-condidi, conditum).
To be begirt with a sword, spade, sabre, &c.	Gladío, ense, spāthā, acināce succinctum esse.
To push (any one with anything).	{ Offendo, ĕre, <i>di, sum.</i> Fōdio, ĕre, fōdi, fossum. (ALIQUEM ALIQUA RE.)
To push, shove (any one out of doors, &c.).	{ Trūdo, ĕre, <i>si, sum.</i> Prōtrūdēre (ALIQUEM FORAS, &c.).
To strike.	{ Fĕrio, ĭre, —, —. Percūtio, ĕre, <i>ussi, ussum.</i> Pulso, āre, āvi, ātum.
To beat.	{ Caedo, ĕre, cecidi, caesum. Verbĕro, āre, āvi, ātum.
To give one a beating.	Aliquem verberāre, pulsāre, or verbĕribus caedēre.
To castigate, punish one with a lashing.	{ Aliquem verbĕribus castigāre. Verbĕribus in aliquem animadvertere (-ti, -sum).

To give one a blow, inflict a blow upon one.	Plāgam alicui inferre or infligere (-xi, ctum).
To give one a blow with the fist.	Alicui pugnum or colaphum, impingere (-pēgi, pactum).
To strike one into the face.	Alicui alāpam ducere.
To strike one with fisticuffs.	Aliquem pugnīs caedere (colaphis pulsāre).
To beat one with a stick.	Aliquem fusti verberāre.
To beat one with lashes (whip one).	Aliquem verberibus pulsāre (percutere).
To beat one to death.	Aliquem usque ad mortem mulcāre.
To be beaten, punished with a beating.	{ Vapulō, āre, āvi, ātum.* Tergo plector. Pulsāri et verberāri.
To wound one with a sword-cut.	Gladīo aliquem caesim vulnerāre.
To wound one with a sword-stab.	{ Gladīo aliquem punctim vulnerāre. Gladīi ictu aliquem vulnerāre.
To stab one.	Ictum alcūjus corpōri infigere (-fixi, -fixum).
To stab one to one's heart.	Alcūjus pectus ictu confodere.
To give one a kick.	{ Pēdis verbere aliquem ferire. Calce aliquem percutere (castigāre).
Did you give this man a blow?	Infixistine (intulistine) hōmīni isti plāgam?
I did give him one.	Sāne quidem; ego ei animā infixi (intūli).
Did that boy strike his fellow with the flat of the hand?	Duxitne puer ille condiscipulo suo alāpam?
No, he struck him with the fist.	Nōn vērō; impēgit ei colāphum.
He gave each of them ten fisticuffs.	Impēgit eis dēnos colāphos.
Did they punish him with stripes?	{ Eūmne verbēribus castigābant? In eūmne animadvertēbant verbēribus?
He did punish him (It is he that was punished).	Eūm. In eūm.
What was beaten?	Quis vapulāvit (verberātus est)?
The soldier was beaten with a stick.	Verberātus est miles fusti.
Was he beaten hard?	Pulsātusne est acerbe?
Yes, he was beaten to death.	Verberātus est vērō usque ad mortem.
Were you wounded with the point of the sword?	Vulnerabarisne gladio punctim?
No; I was wounded with the edge.	Nōn vērō; vulnerābar caesim.

* On *vapulō*, see Lesson XXXIII. A. Rem. 3.

Did they kick him ?	Percusserúntne éum cálce (pédís verbéribus) ?
They did not kick him.	Nôn percusserunt.
The (military) officer.	Praefectus militáris.
The firelock.	*Télum (i, n.) igniférum.
The gun.	*Sclopétum, i, n.
The rifle.	*Bombarda, ae, f.
The cannon.	*Tormentum (i, n.) bellícum.
The pistol.	{ *Sclopétum minōris modi.
The powder.	{ *Sclopétus minor.
The ball, bullet.	*Pulvis (-éris, m.) pyrrius.
The cannon-ball.	*Glans, -dis, f.
The shot; the report of a firelock.	*Glóbus (i, m.) tormentis missus.
The shot of a gun, pistol, cannon, &c.	Ictus, ūs, m.; frágor (ōris, m.) télí igniféri.
The thunder-clap.	Ictus sclopéti, sclopéti minōris, tormenti, &c.
To load a gun.	Fulminis ictus, or simply fulmen, Inis, n.
To load a cannon.	Pulvérem cum glande in sclopétum indére (didi, ditum).
To shoot, fire (with fire-arms).	Pulvérum cum glóbo in tormentum indére.
	{ <i>Emittére ictum téló igniféro.</i>
	{ <i>Sonum edére (insonäre) téló igniféro.</i>
To shoot with a gun.	{ Glandes e sclopéto mittére.
To shoot with a pistol (for pleasure).	{ Plumbum mittere.
To fire with cannons.	Sonum edére (insonäre) sclopéto minoris modi.
To shoot or discharge arrows.	Téla tormentis mittére.
	Sagittas mittére.
To shoot at (some one or something).	Peto, ére, vi, vum (ALIQUEM seu ALIQUID TELO).
To fire at some one or something.	Télo igniféro petére aliquem seu aliquid.
To hurl a number of weapons (missiles) at one.	Téla coniecére (-jēci, -jectum) in aliquem.
Are you firing at any one ?	Petísne aliquem téló igniféro ?
I am firing at a bird.	Véro, volucrem pétó.
How many times did he fire at that bird ?	Quóties illum volucrem sclopéto petivit ?
He fired at it several times.	Petivit éum plúribus tempóribus.
How many times did the boy fire ?	Quóties sónum púer édedit téló igniféro ?

He has fired twice with a pistol.	Sónum bís éðidit sclopéto minôris modi.
He has fired five times with a gun.	Sónum éðidit (insónuit) quínquies sclopéto.
Did you shoot with a gun?	Mittebásne glándes e sclopéto?
No, I fired with a cannon.	Ímno véro tēla mittēbam torménto.
Did you ever shoot with arrows?	Misistíne únquam sagíttas?
I have shot with them several times.	Mísi véro diversis tempóribus.
They have discharged all their missiles on him.	Tēla in éum ómnia conjecérunt.
Do you hear the report of a gun?	Audísne fragórem sclopéti?
No; but I hear the report of a cannon.	Nón véro; aúdio aútem fragórem torménti bēllici.
Did ye hear the report of thunder?	Audivistísne fragórem fúlminis?
It is so; we heard a thunder-clap.	Íta est; fúlmen (fúlminis íctum) aúdivimus.
What are they doing?	Quíd águnt?
They are bombarding the city with cannons.	Úrbem torméntis bēllicis vérberant.
Why are you pushing him?	Cúr éum offéndis (fódís)?
I push him because he has pushed me.	Égo éum ob éam rém offendo (fódio), quód mē offendit (fódit).
Did you push him out of doors?	Trudístíne éum fóras?
I did not push him out.	(Éum) nón protrúsi.

EXERCISE 127.

Do you intend buying a carriage? — I cannot buy one, for I have not yet received my money. — Must I go to the theatre? — You must not go thither, for it is very bad weather. — Why do you not go to my brother? — I cannot go to him, for I cannot yet pay him what I owe him. — Why does this officer give this man a stab with his sword? — He gives him a stab with his sword, because the man has given him a blow with the fist. — Which of these two pupils begins to speak? — The one who is studious begins to speak. — What does the other do, who is not so? — He also begins to speak, but he is neither able to write nor to read. — Does he not listen to what you tell him? — He does not listen to it, if I do not give him a beating. — What does he do when you speak to him? — He sits behind the oven without saying a word. — Where does that dog run to? — It runs behind the house. — What did it do when you gave it a beating? — It barked, and ran behind the oven. — Why does your uncle kick that poor (*miser*) dog? — Because it has bitten his little boy. — Why has your servant run away? — I gave him a beating, so that he has run away. — Why do those children not work? — Their master has given them blows with the fist, so that they will not work. — Why has he given them blows with the fist? — Because they have been disobedient. —

Have you fired a gun? — I have fired three times. — At whom did you fire? — I fired at a bird which sat on a tree. — Have you fired a gun at that man? — I have fired a pistol at him. — Why have you fired a pistol at him? — Because he gave me a stab with his sword. — Are you fond of contention? — I am not fond of it. — I am very much devoted to the study of Latin literature. — Why does your brother not work? — Because he is not accustomed (*insuetus*) to labor. — Do you wish to be like that man? — I do not wish to be like him. — Was Cyrus the equal (*par*) of Alexander? — He was not his equal. — Is your father skilled in the law (*jūris peritus*)? — He is not skilled in it. — Is the city full of (*referta*) strangers? — It is full of them. — Who was the first in eloquence among the Romans (*quis Romanorum*)? — Cicero was the first. — Are you attached to your country? — I am very much attached to it. — Can you endure hunger and cold? — I cannot endure (them). — Is he eager for praise? — He is excessively eager (*appetitissimus*) for it. — What does it behoove us to be? — It behooves us to be thirsting after knowledge (*intelligentia*) and virtue.

Lesson LXVII. — PENSUM SEXAGESIMUM SEPTIMUM.

OF THE GENITIVE AFTER VERBS.

A. After verbs of valuing or esteeming, and also after those of buying and selling, hiring and letting, the indefinite price or value is expressed by the genitive.

Such verbs are *aestimo*, *facio*, *pendo*, *dūco*, *pūto*, *habēo*; *aestimor*, *sto*, *pendor*, and *sum*; — *emo*, *mercor*, *vendo*, *venēo*, *licēo*, *tazo*; *stare*, *constare*, &c.

The genitives representing the indefinite price or value are, — a) Substantives like *nihi*, “(for) nothing”; *floci*, *nauci*, *pūi*, *pensi*, *teruncii*, *assis*, “for a trifle,” “a mere song.” b) The neuter adjectives *magni*, highly; *permagni*, very highly; *plūris*, more highly; *plūrimi*, very highly, or the most; *parvi*, but little (of little account); *minōris*, less; *minimi*, very little or least; and so *tanti*, *tantidem*, *quantūvis*, *quancūque*, so much, just so much, as much, &c. Sometimes with *prēti* expressed. Examples are: —

<i>Cómmii régis auctoritas mágni habebātur.</i>	The authority of King Commius was held in high esteem.
<i>Núlla vis auri et argénti plūris, quam virtus aestimánda est.</i>	No amount of gold or silver should be estimated higher than virtue.
<i>Súmmum bónum plūrimi aestimándum est.</i>	We must (should) attach the highest value to the summum bonum.

Právi hómínes súa párví péndere, aliéna cúpère sólent.	Bad men are accustomed to under- value their own possessions and to covet those of others.
Nóli spectāre, quánti hómo sit; párví énim prétiú ést, qui jam níhili sit.	Never mind how much the man is worth, for he is worth but little who is already worthless.
Émit Cánius hórto tantí, quánti Pýthius vóluit.	Canius has bought the garden for the price which Pythius de- manded.
Véndo méum fruméntum non plúris, quam cetéri.	I sell my grain no higher than others.
Tánti quódque málum ést, quánti illud taxávimus.	Every misfortune is of as much account as we have rated that.
Núlla péstis húmáno généri plú- ris stétit, quám ira.	No pest has cost the human family more than resentment.
De Drúsi hórto quánti licuisse tú scribis.	With reference to Drusus's garden you write, how much it was of- fered for.
Égo a méis mē amári et mágni péndi póstulo.	I want myself to be loved and es- teemed by my friends.

REMARKS.

1. The *definite* value or price after the above verbs is expressed by a substantive in the ablative; as, *aestimāre aliquid pecuniā, tribus denāriis; vendere aliquid quinquaginta talentis, &c.* (Cf. Lesson LXXI. A.)

2. To the genitives of the price or value add *hujus, boni, and aequi* *bonique* in expressions like *Rem hujus non facio*, I do not care *that* * for it. *Rem boni facio*, or *rem aequi bonique facio* (or *constulo*), I consider it just and proper, I acquiesce in it (let it be so).

3. The verbs *coeno* and *habito* likewise occur with the genitive of the price. E. g. *Quanti habitas?* What do you pay for your lodgings? *Tantum coenas, quanti habitas?* Do you pay as much for your dinner as you do for your lodgings?

4. *Aestimāre* also admits the ablatives *magno, permagno, plurimo, parvo, minimo, and nihilo*; and after the verbs of *buying* and *selling*, these six ablatives are *always* put instead of their respective genitives. *Pro nihilo* may stand instead of *nihili* after *putāre, ducēre, and esse*. E. g. *Aliquid magni* or *magno* (*nihili, nihilo* or *nihil*) *aestimāre*; — *emere* or *vendēre aliquid magno, parvo, plurimo, minimo* (*pretio*); — *aliquid pro nihilo ducēre, putāre*, to consider anything of no account.

5. The price or value may also be expressed by an adverb; as *cāre, bene, male, gratis, &c.* E. g. *Hoc mihi gratis* (= *nihilo*) *constat*, This costs me nothing. *Aves pingues care veniunt*, Fat birds fetch a high price.

B. Verbs of reminding, remembering, and forgetting

* I. e. A straw, rush. This was accompanied by a gesture on the stage.

are followed by the genitive of the person, and by the genitive or accusative of the object, remembered or forgotten.

Such verbs are *monĕo*, *admōnĕo*, *commōnĕo*, *commonefacto*, *aliquem*; * — *memĭni*, *reminiscor*, *recordor*, *obliscor*.

Mĕdicus rĕgem mōdo māt̄ris sororūnque, mōdo tāntae victōriae appropinquāntis admōnĕre nōn dĕstitit.

The physician did not cease to remind the king, now of his mother and sisters, now of the magnitude of the approaching victory.

Mīlites hortātus ēst, ut reminscerentur pristinae virtūtis suae, nēve mulierum liberūnque obliscerentur.

He exhorted his soldiers to remember their prowess exhibited on former occasions, nor to forget their wives and children.

Grammaticos officii sui commōnĕmus.

We remind the philologists of their duty.

Discipulos ūl ūnum mōneo, ut praeceptores suos nōn minus, quam ipsa stūdia ament.

I remind learners of one thing only, which is, that they should love their teachers as they do their studies.

Somno animus mēm̄nit praeteritorum, praesentia cernit, futura praevidet.

In sleep the mind recalls the past, beholds things present, and foresees the future.

Vivorum mēm̄ni, nec tāmen Epicuri licet obliscī.

I mention living authorities; nevertheless, Epicurus must not be forgotten.

Bōni sūnt cives, qui patriae beneficia meminērunt.

They are good citizens, who are mindful of the benefits of their country.

Hōmines interdum rēs praeclarissimas obliscuntur.

Men sometimes forget the most remarkable things.

Nūquam liberos meos adspicio, quin Plancii mēritum in mē recorder.

I never look at my children but what I call to mind my obligations to Plancus.

REMARKS.

1. Neuter pronouns and adjectives (e. g. *hoc*, *id*, *illud*, *quod*, *quid*, *quae*, *multa*, &c.) are invariably in the accusative after all the above verbs. E. g. *Id unum te admōnĕo*, I remind you of this one thing. *Multa admōnĕmur*, We are reminded of many things. But the accusative of substantives occurs only after verbs of reminding or forgetting; as, *beneficia*, *mandata tua memini* or *oblitus sum*.

2. *Memini* (in the sense of "I think of," or "I make mention"), *recordor*, and *moneo*, with its compounds, also take the ablative with *de*. E. g. *De homine importunissimo ne meminisse quidem volo*, I do not even wish to mention the importunate man. *De Herode et de*

* Verbs of reminding have thus also an accusative of the person reminded. (Lesson LX. C.)

Mettio meminēro, I will bear in mind Herod and Mettius. *Velim scire*, *quid de te recordēre*, I should like to know what you recollect with reference to yourself. *Terentiam moneātis de testamento*, Remind Terentia of the will.

3. The accusative of the *person* (reminded of, remembered or forgotten) rarely occurs, except after *memini*, when used in the sense of "I still remember or recollect" (a person seen or known before). E. g. *Antipāter*, quem tu probe meministi, Antipater, of whom you have an honorable recollection. *Cinnam memini*, *vidi Sullam*, I remember Cinna, I have seen Sulla. But *memento mei*, *nostri*, Remember me, us.

4. In this construction is included the expression *venit mihi in mentem* (*aliquid* or *alicujus rei*), "something occurs to me." Thus, *Venit mihi Platōnis in mentem*. — *Tibi tuarum virtutum venit in mentem*. But also, *Res mihi in mentem veniebat*. — *Omnia mihi in mentem venerunt*.

C. The impersonal verbs *poenitet*, *piget*, *pudet*, *taedet*, *miscret*, *veritum est*, *miscretur*, and *miserescit* are followed by the genitive of the object by which the emotion is excited, and by the accusative of the person affected.* E. g.

Sapiētiā† nūquam sui poenitet.
Mē civitātis mōrum piget taedetque.

Sūnt hōmīnes, quōs libīdinis infamiaēque suae neque pudeat, neque taedeat.

Nūquam Atticum suscepti negotiū pertaēsum ēst.

Miseret tē aliōrum, tui nec miseret, nec pudet.

Cave tē frātrum, pro frātris salūte obsecrāntium, misereatur.

Īnōpis nūc tē misereācat mēi.

Nihilne tē pōpuli veretur, qui vociferāre in viā?

Wisdom never repents of itself.

I am wearied and disgusted with the morals of the state.

There are men who are neither ashamed nor disgusted by their own licentiousness and disgrace.

Atticus never grows weary of an undertaking once begun.

You pity others, but for yourself you have neither compassion nor shame.

Beware of being moved to pity by the brothers beseeching you for the safety of their brother.

Let my poverty now move you to pity.

Are you not afraid of the people, for vociferating in the street?

REMARKS.

1. The personal verbs *miserēor* and *miseresco*, "I pity," adopt the construction of *miscret*; but *miserāri* and *commiserāri* are followed by the accusative. E. g. *Nihil nostri miserere?* Have you no compassion

* Compare page 334.

† Wisdom is here personified.

for us? *Miserescite regis*, Pity the king. *Commiseratus est fortunam Graeciae*, He commiserated the fate of Greece.

2. The accusative of neuter pronouns may stand instead of the genitive. E. g. *Sapientis est proprium, nihil, quod (= cujus) poenitere possit, facere*, It is characteristic of a wise man to do nothing which he may have to repent of.

3. The object of the emotion may also be an infinitive, or a clause introduced by *quod*. E. g. *Me non pudet fatēri nescire, quod nesciam*, I am not ashamed to confess, that I am ignorant of what I do not know. *Quintum poenitet, quod animum tuum offendit*, Quintus is sorry that he has offended you. *Non poenitet me vixisse*, I do not regret having lived.

4. The genitive after *pudet* sometimes signifies "before any one," and the accusative (*me, te, &c.*) is often omitted. E. g. *Me tui, mi pater, pudet*, I am ashamed before you, my father. *Pudet deorum hominumque*, It is a shame in the eyes of gods and men. *Nonne te hujus templi, non urbis, non vitae, non lucis pudet?* Are you not ashamed before this temple? &c.

5. These impersonal verbs sometimes (though rarely) occur personally (i. e. in the plural, and with a subject nominative). E. g. *Non te haec (nom.) pudet?*

To forget.

You forget — he forgets.

Ye forget — they forget.

Is he forgetting me, thee, us, them?

He is not forgetting thee, me, us, them.

Are you forgetting anything?

I am forgetting my pen, my paper, my book.

Has he forgotten to bring you the book?

He has forgotten to bring it to me.

Have you forgotten that he has arrived?

I have not forgotten it.

Can you forget that day?

I can never forget it.

Must the offences be forgotten?

They are to be forgotten entirely.

Has he forgotten what I have told him?

Obliviscor, i, oblitus sum (ALICUJUS, ALICUJUS REI or ALIQUID).

Obliviscēris — *obliviscitur*.

Obliviscimini — *obliviscuntur*.

Ecquid meī, tui, nostri, illōrum obliviscitur?

Tui, meī, nostri, illōrum nōn obliviscitur.

Obliviscerisne aliquid (alicujus rei)?

Obliviscor vērō meam pennam, chartam, librum (or meae penae, chartae, libri).

Oblitusne est tibi librum apportare?

Vērō; eum mihi apportare oblitus est.

Oblitusne es, eum advenisse?

Nōn oblitus sum.

Potesne oblivisci diē illus?

Ego ejus nūquam oblivisci possum.

Obliviscendūne est offensarum?

Obliviscendum est prorsus.

Oblitusne est, quod (quae) ei dixi?

He has by no means forgotten it. *Nōn vĕro; mīnime oblītus est.*
 You have forgotten to write to me. *Litteras ad mē dāre oblītus ēs.*

You are forgetting to speak to him. *Colloqui cum eo oblīvīseris.*

To belong to (any one).

*{ Est aliquid alicujus.
 Est meus, tuus, ejus, &c.*

Does this horse belong to your brother? *Ēstne hīc ēquus frātris tui?*

It does belong to him. *Ēst ejus.*

To whom does that table belong? *Cujus ēst illa mēsa?*

It belongs to us, to you, to them. *Nostra, vestra, illōrum (mēsa) est.*

To whom do these gloves belong? *Cujus sunt haec digitābula?*

They belong to me, to you, to him. *Mēa, tua, ejus (illius) sūnt.*

They belong to the captains. *Centuriōnum (digitābula) sūnt.*

Whose book is this? *Cujus est hīc liber?*

It is mine. *Mēus ēst.*

Whose shoes are these? *Cujus sūnt hī cālcei?*

They are ours. *Nōstri sūnt.*

To fit (suit, become).

*{ Aptum (am, um) esse.
 Bēne convenīre (-vĕni, -ventum).
 (ALICUI, ALICUI REI, AD ALI-
 QUID.)*

These shoes fit very well. *Hī cālcei ad pēdes (pēdibus) admodum apti sūnt (ad pēdes optime conveniunt).*

Do these boots fit those men? *Aptaene sūnt illis vīris istae cālīgae?*

They do not fit them. *Nōn aptae sūnt. Iis nōn bēne conveniunt.*

Does this garment fit me? *Vestisne haec mīhi apta est (bēne convenit)?*

It fits (suits) you very well. *{ Tibi ut quae optīssima est.*

How does this hat sit? *{ Tibi quāam optime cōvenit.*

It sits very well. *Quōmodo hīc pīleus sēdet?*

It becomes you very well. *Admodum bēne sēdet.*

See, whether this dress becomes me. *Tē quāam optime dēcet.*
Contēpla, satīn' haec mē vēstis dēceat.

To suit, please (any one).

*{ Convenīre alicui.
 Placēre (-cui, -cītum) alicui.
 Probāri alicui.*

Does that cloth suit (please) your brother? *Convenītne (placētne) frātri tuo iste pānnus?*

It does suit him. *Placēt. Probātur.*

Do these boots suit (please) your friends? *Ēquid hae cālīgae amīcis tuis placēt (conveniunt)?*

They do suit them.

They do not suit them.

Does it suit you to do this?

It does suit me to do it.

Placent. Probantur.

{ (is) minus placent.

{ Non probantur (is).

Convenitne tibi hoc facere?

Id facere mihi convenit.

To become (morally).

It becomes, is morally proper.

{ Decet, decuit, decere (Impers.).

{ (ALIQUEM FACERE ALIQUID).

{ Est alicujus, est meum, tuum, &c.

{ (ALIQUID FACERE).

Does it become you to do this?

It does not become me to do it.

{ Decetne tē hoc facere?

{ Tuūne est hoc agere?

Id facere mē nōn decet (mē dē-
decet).

Did it become him to write?

It did become him.

Does it become you to go on
foot?

It does not become me.

It does not become an orator to
be angry.

{ Eūne scribere decēbat (decuit)?

{ Ejūsne erat scribere?

Decēbat. Erat ejus.

Decetne tē (tuūne est) ire pē-
dibus?

Mē nōn decet. Mēum nōn est.

Oratōrem irāsci minime decet.

It is proper, just.

Is it proper for him to say so?

It is proper, just.

It is not proper.

*Par est, justum est (ALIQUEM FA-
CERE ALIQUID).*

Estne pār (jūstum), eūm hoc dī-
cere?

Pār est. Jūstum est.

Pār nōn est. Nēfas est.

*To please, to be one's pleas-
ure (It pleases).*

{ Libet, libitum est, libere.

{ Collibet, collibitum est, &c.

{ Placet, placuit, placere.

{ (ALICUI FACERE ALIQUID.)

Does it please your brother to
accompany us?

Does it suit your brother to go
along with us?

It does not please him to go with
you.

It does not suit him to go with
you.

Did it please him to write to
you?

It did please him.

What is your pleasure?

What do you wish?

I wish you to bring me the
book?

Do you want anything?

Libetne (collibetne) frātri tuo sequi
(comitari) nōs?

Convenitne frātri tuo nobiscum
unā simul ire?

Eī nōn placet (libet) vobiscum unā
ire.

Simul (unā) vobiscum ire eī nōn
convenit.

Collibitūne (placitūne) est cī
litteras dare ad tē?

Collibitum est.

Quid tibi collibet?

Quid vis (inperas)?

Volo, tē mihi apportare librum.

Nūm quid vis? Nūm quid im-
peras?

Do you want anything else ?

As you please.

But concerning the republic, it does not please me to write any more.

Núm quid céterum vis ?

Ut placet. Ut júbes.

Sed de repúblicā nōn mīhi libet plúra scribere.

To please (to like).

{ Plāceo, ēre, ūi, itum.
{ Prōbor, āri, ātus sum.
{ Arridēo, ēre, isi, isum (ALICUI).

Does this book please you (do you like this book) ?

I like it very much.

I dislike it extremely (it displeases me very much).

Do you dislike these books ?

They do not displease me (I do not dislike them).

I do not like them very well.

How do you like it here (i. e. this place) ?

I like it very well.

I like this place extremely.

It is my delight.

To displease (to dislike).

Ready money, cash.

To pay down (cash).

To buy anything for cash.

To sell anything for cash.

On credit.

To buy, sell anything on credit.

Do you wish to buy on credit ?

No, I wish to buy for cash.

I prefer to buy for cash.

Does it suit you to sell me on credit ?

It does not suit me.

To succeed, prosper, turn out well (of things).

Probatúrne (placétne) tibi híce líber ?

Pérplacet. Váde mīhi probátur.

Veheménter mīhi displicet.

Ab éo abhórreo.

Núm líbri illi tibi displicent ?

Mīhi nōn displicent (nōn improbántur).

Mínus mīhi probántur.

Mínus mīhi arrident.

Quómodo híe lócus tibi placet (probátur) ?

Híe lócus mīhi arridet (mīhi váde placet, probátur).

Híe lócus mīhi praeter ómnes arridet.

Est in delíciis méis.

{ Displíceo, ēre, ūi, itum.

{ Improbor, āri, ātus sum.

Pecunia praesens seu numerata.

Solvere pecuniam praesentem (numeratam).

Emere aliquid pecuniā numeratā (die oculatā).

Vendere aliquid pecuniā praesenti (die oculatā).

Pecuniā nōn praesenti seu numeratā. Díe caecā.

Emere, vendere aliquid pecuniā nōn praesenti seu díe caecā.

Visne emere pecuniā nōn praesenti (die caecā) ?

Immo véro pecuniā numeratā emere cúpio.

Díe oculatā emere málo.

Convenítne tibi vendere mīhi pecuniā nōn praesenti (díe caecā) ?

Nōn cónvenit.

{ Cedo, ēre, cessi, cessum.
{ Procēdere. Succēdere.

<i>To succeed (in an attempt, of persons).</i>	{ <i>Procēdit, -cessit, -cedere.</i> <i>Contingit, contigit, contingere.</i> (MIHI, UT SUBJ.)
The thing succeeds well, is very successful.	<i>Ēa res cēdit (procēdit, succēdit) bene, prospere, feliciter, fauste.</i>
My undertaking succeeded, was successful.	<i>Incēptum mihi bene cēssit, processit, succēssit.</i>
My designs were not succeeding very well.	<i>Consilia mihi minus (parum) cedebant (procēdebant succēdebant).</i>
Do you succeed in learning Latin?	{ <i>Proceditne tibi, ut linguam Latinam discas?</i> { <i>Procedisne in lingua Latinā?</i> { <i>Procēdit vērō feliciter.</i> { <i>Procēdo vērō prospere.</i>
I do succeed (in it).	<i>Mihi nōn contingit, ut eam ediscam.</i>
I do not succeed in learning it.	<i>Parum (minus) procedo.</i>
Did those men succeed in selling their horses?	<i>Contigitne viris illis, ut equos suos venderent?</i>
They did not succeed.	<i>Nōn contigit.</i>
If my attempts should succeed.	{ <i>Si incēptis succederet.*</i> { <i>Si incēpta mihi succederent.</i>
He succeeded in liberating his country from slavery.	<i>Illic contigit, ut patriam ex servitute in libertatem vindicaret.</i>
<i>There is. There are.</i>	<i>Est. Sunt.</i>
<i>He is here, present, at hand.</i>	<i>Ādest. Ad manum est.</i>
<i>There are here, present, at hand.</i>	<i>Ādsunt. Ad manum sunt.</i>
Is there any wine?	<i>Āstne (adēstne) vinum?</i>
There is some.	<i>Est. Ādest. Ad manum est aliquantulum.</i>
There is none.	<i>Nōn est. Nullum ādest.</i>
Are there any apples?	<i>Ādsuntne mēla?</i>
There are some.	<i>Sunt (ādsunt) aliquot.</i>
There are none.	<i>Nōn sunt. Nulla ādsunt.</i>
Are there any men (here)?	<i>Ādsuntne homines?</i>
There are some.	<i>Ādsunt nonnulli.</i>
Is any one present?	<i>Ādestne aliquis (quisquam)?</i>
There is no one.	<i>Nemo ādest.</i>
Was there any one here?	<i>Ādfuitne aliquis?</i>
There was some one here.	<i>Ādfuit vērō nōn nemo.</i>
Were there many there?	<i>Āderantne multi (homines)?</i>
There were a great many there.	{ <i>Āderant permulti.</i> { <i>Āderat vis (copia, multitudo) magna.</i>
Are there men who will not study?	<i>Suntne homines, qui litteris studere nōlunt (nōlunt)?</i>

* On the personal and impersonal use of these verbs, compare Lesson LV. B. III.

There are many who will neither work nor study.	Permúlti súnť, qui nêve laborâre nêve litteris studère vólunt (vélint).
There are those whom it delights to cultivate the arts and sciences.	Súnť quos ártes studiáque cólere júvat.
There are many who are fond of being engaged in the liberal arts and sciences.	Múlti súnť, qui in ártibus ingénuis versári delectántur.
To keep, retain.	{ Těněo, ěre, ůi, ntum. Refněo, ěre, ůi, ntum.
To clean, cleanse.	{ Mundo, âre, âri, âtum. Mundum facère, emundâre.
Directly, immediately.	Sčtím, e vestigio, actâtum.
This instant.	E vestigio, hóc in vestigio temporis, confestim.
Clean.	Mundus, a, um.
The inkstand.	*Atramentârium, i, n.
Instantly, in a moment, suddenly.	Puncto (momento) temporis; extemplo.
Will you keep the horse?	Visne retinère équum?
I will (keep it)	Vólo.
I do not desire to keep it.	Retinère éum nôn cúpio.
You must not keep my money.	{ Pecúnia méa tibi nôn retinéndá est. Pecúniám méám tenère tē nōn opórtet.
Will you clean my inkstand?	Visne mihi emundâre atramentârium?
I will clean it.	Fâcere nōn nóló.

EXERCISE 128.

Have you brought me the book which you promised me? — I have forgotten it. — Has your uncle brought you the handkerchiefs which he promised you? — He has forgotten to bring me them. — Have you already written to your friend? — I have not yet had time to write to him. — Have you forgotten to write to your parents? — I have not forgotten to write to them. — To whom does this house belong? — It belongs to the English captain whose son has written a letter to us. — Does this money belong to thee? — It does belong to me. — From whom hast thou received it? — I have received it from the men whose children you have seen. — To whom do those woods belong? — They belong to the king. — Whose horses are those? — They are ours. — Have you told your brother that I am waiting for him here? — I have forgotten to tell him so. — Is that your son? — He is not mine; he is my friend's. — Where is yours? — He is at Dresden. — Does this cloth suit you? — It does not suit me; have you no other? — I have some other, but it is dearer than this. — Will you show it to me? — I will show it to you. — Do these boots suit your uncle? — They do not suit him, because they are too dear (*nimis carus*). — Are these

the boots of which you have spoken to us? — They are the same. — Does it suit you to go with us? — It does not suit me. — Does it become you to go to the market? — It does become me to go thither. — Did you go on foot into the country? — It does not become me to go on foot, so that I went thither in a carriage.

EXERCISE 129.

What is your pleasure, Sir? — I am inquiring after your father. — Is he at home? — No, Sir, he is gone out. — What is your pleasure? — I tell you that he is gone out. — Will you wait till he comes back again? — I have no time to wait. — Does this merchant sell on credit? — He does sell on credit. — Does it suit you to buy for cash? — It does not suit me. — Where have you bought these pretty knives? — I have bought them at the merchant's whose shop you saw yesterday. — Has he sold them to you on credit? — He has sold them to me for cash. — Do you often buy for cash? — Not so often as you. — Have you forgotten anything here? — I have forgotten nothing. — Does it suit you to learn this by heart? — I have not a good memory, so that it does not suit me to learn by heart. — Have you succeeded in writing a letter? — I have succeeded in it. — Have those merchants succeeded in selling their horses? — They have not succeeded therein. — Have you tried to clean my inkstand? — I have tried, but have not succeeded in it. — Do your children succeed in learning the English? — They do succeed in it. — Is there any wine in this cask? — There is some in it. — Is there any brandy in this glass? — There is none in it. — Is wine or water in it? — There is (*inest*) neither wine nor water in it. — What is there in it? — There is vinegar in it. — Are there any men in your room? — There are some there. — Is there any one in the storehouse? — There is no one there. — Were there many people in the theatre? — There were many there. — Are there many children that will not play? — There are many that will not study, but few that will not play. — Hast thou cleaned my trunk? — I have tried to do it, but I have not succeeded. — Do you intend buying an umbrella? — I intend buying one, if the merchant sells it me on credit. — Do you intend keeping mine? — I intend giving it back again to you, if I buy one.

Lesson LXVIII. — PENSUM DUODESEPTUAGESIMUM.

GENITIVE AFTER VERBS. — *Continued.*

A. After verbs of accusing, convicting, condemning, acquitting, and the like, the name of the crime is put in the genitive.

Such verbs are *arguere*, *coarguere*, *insimulare*, *incredare*, *incredulare*, *urgere*, to charge (accuse); — *accusare*, *incusare*, *agere*, *deferre*; — *accessere*, *postulare*, to accuse, arraign; summon; — *interrogare*, to call to an account; — *se alligare*, *se adstringere*, to become guilty of; — *teneri*, *obstringi*, *obligari*, to be guilty of; — *convincere*, *captare*, to convict; — *judicare*, *damnare*, *condemnare*, to condemn; — *absolvere*, *solvere*, *liberare*, *purgare*, to acquit, absolve. E. g.

Cicero Vërrem avaritiæ nimiae	Cicero charged Verres with excessive avarice.
<i>coarguit.</i>	
Cannensem quisquam exercitum	Can any one accuse the army,
<i>fugæ aut pavoris insimulare</i>	which fought at Canna, of flight
<i>põtest?</i>	or cowardice?
Galba etiam saevitiæ populum	Galba, in an edict, reproved the
<i>incredulit edicto.</i>	people for cruelty even.
Miltiades accusatus est proditiõis.	Miltiades was accused of treason.
Qui alterum incusat probri, eum	He who charges another with dis-
<i>ipsum se intueri oportet.</i>	honor should look into his own
	breast.
Caesar Dolabellam repetundarum * postulat.	Cæsar arraigned Dolabella on the
<i>Furti se obligavit.</i>	charge of extortion.
Themistocles absens proditiõis	He was guilty of theft.
<i>est damnatus.</i>	Themistocles, in his absence, was
Judeus eum injuriarum absolvit.	condemned for treason.
	The judge acquitted him of the
Senatus nec liberavit ejus culpæ	charge of personal injury.
<i>regem, neque arguit.</i>	The senate neither absolved the
	king from that charge, nor ac-
	cused him of it.

REMARKS.

1. The genitive of the crime may be explained by *crimine* or *nomine*† understood. These ablatives are sometimes actually put. E. g. *Ne absens invidiæ crimine accusaretur.* — *Nomine scelëris conjurationisque damnati sunt.*

2. Genitives of the crime are *peccati*, *maleficii*, *scelëris*, *caedis*, *furti*, *veneficii*, *parricidii*, *peculatus*, *falsi*, *injuriarum*, *repetundarum*, *proditiõis*, *majestatis*; — *probi*, *avaritiæ*, *audaciæ*, *temeritatis*, *ignaviæ*, *impietatis*, and others.

3. Instead of the genitive, the ablative with *de* or *in* is sometimes put. E. g. *De pecuniis repetundis accusatus est.* — *Roscium de luxuriâ purgavit.* — *In crimine incendii convicti sunt.* — *In manifesto peccato tenebatur.* So also: *Inter sicarios damnatus est,* He was condemned as an assassin.

4. The punishment or fine to which any one is condemned, is likewise expressed by the genitive; more rarely by the ablative.‡ Thus

* Sc. *pecuniarum*, of money to be reclaimed, i. e. extorted.

† On the charge or accusation of, under the title of.

‡ But always the ablative when a definite sum is named. E. g. *Quindecim millibus gravis aeris est damnatus.*

mortis, capitis, multae, pecuniae, quadrupli, octupli, or morte, capite, multā, pecuniā damnāri. Sometimes also by *ad* or *in*; as, *ad poenam, ad bestias, ad metalla, in metallum, in expensas damnāri.* E. g. *Miltiades capitis absolutus,* pecuniā multatus est.* — *Tertiā parte agri damnati sunt.* — *Multos ad metalla, aut ad bestias damnāvūt.* The poets put also the dative; as, *morti damnātus.*

5. The construction of the above verbs extends to several adjectives; as *reus, compertus, noxius, innoxius, insons, manifestus, &c.* E. g. *Reus est injuriarum,* He is accused of trespass. *Manifestus rerum capitalium,* Clearly convicted of a capital offence. *Noxius conjunctionis,* Guilty of conspiracy. *Sacrilegū compertus,* Found guilty of sacrilege.

B. After *esse* and *fieri* the genitive often stands elliptically, *res, negotium, minus, officium, proprium,* or some other word signifying *part, business, duty, office, property, &c.,* being understood. E. g.

Néque hoc tanti laboris est, quanti videtur (sc. esse).

Est iudicis, non quid ipse velit, sed quid lex et religio cogat, cogitare.

Est adolescentis, majores natu vereri.

Hoc doctoris intelligentis est, videre, quod ferat natura sua quemque.

Turdi ingenii est, rivulos sectari, fontes rerum non videre.

Cujusvis hominis est errare; nullus, nisi insipientis, in errore perseverare.

Ars earum rerum est, quae sciuntur.

Petulantia magis est adolescentinum, quam senum.

Omnia, quae mulieris fuerunt, viri fiunt.

Thebae populi Romani jure belli factae sunt.

Nor is this a matter of as much difficulty as it seems to be.

It is the business (duty) of a judge to consider, not that which he himself may desire, but what the law and religion enforce.

It belongs to a young man to respect those older than himself.

It is the part of an intelligent instructor, to examine the natural aptitude of every one.

It is the sign (characteristic) of a dull head, to follow the course of things, and not to see their causes.

Every man is liable to err, but none but a fool will persevere in error.

Science relates to those things which are the objects of cognition.

Petulance is characteristic rather of young than of old men.

Everything, which belonged to the woman, becomes the property of the husband.

Thebes became the property of the Romans by right of war.

* "Released from capital punishment." Thus also *capitis accusare* or *arcescere*, to arraign one on a capital charge; *capitis* or *capite anquirere, damnare, condemnare*, to doom or condemn one to death. A similar idiom is *voti* or *votorum damnari*, to have one's wish fulfilled or granted (*lit.* to be condemned to redeem one's vow).

- Jám mē Pompēi totum esse scis. You know that I am already entirely for Pompey.
 Família pecuniâque agnatōrum The slaves and money shall become
 gentiliūque esto. the property of the relations and members of the gens.

REMARKS.

1. The ellipsis of *negotium*, &c., which is commonly assumed to explain this construction, is sometimes expressed. E. g. *Non hōrum temporū negotium est.* — *Sapientis est propriū.** — *Id iudicis, viri, præceptōris mūnus est.* — *Officiū libērī esse hominis puto.* In all of which examples the omission of these words would leave the sense unaltered.

2. The genitive of the personal pronoun is never put, but instead of it the neuter of the corresponding possessive. Hence *meum, tuum, suum, nostrum, vestrum est*, and not *mei, tui, &c. est.* E. g. *Non est mentiri meum*, Lying is not my business (not characteristic of me). *Est tuum, vidēre, quid agātur*, It is your part (it belongs to you) to see what is at stake. *Fui meum jam pridem patriam lugere*, It was long ago my lot to mourn over my country.†

3. This rule extends also to verbs of *esteeming, believing*, and to passives of *appearing, seeming*, &c., generally with *esse* understood. E. g. *Tutelae nostrae ductus, sc. esse*, We considered it a matter subject to our intervention. *Duri hominis videtur, sc. esse*, It seems to betray a cruel man. *Tempori cedere, semper sapientis est habitum*, To yield to circumstances has always been considered characteristic of a prudent man.

4. When the genitive has a gerundive connected with it, *esse* stands in the sense of "to contribute or conduce to." E. g. *Regum imperium initio conservandae libertatis atque augendae rei publicae fuit*, At first the royal government contributed to the preservation of liberty, and to the advancement of the common weal.

5. In this construction are included the expressions *moris est* (= *est in more, est in more positum*), or *consuetudinis est*, It is a characteristic feature of the manners and customs (e. g. of the Greeks, &c.); *est op̄erae* (= *est op̄erae præstitum*), it is worth while, &c.; instead of which *mos est, consuetudo est* (e. g. *Gallorum, Graecorum*), may also be employed.

C. The impersonal verbs *interest* and *refert* are followed by the genitive of the person interested or concerned, but where a personal pronoun is required, by the possessives *meā, tuā, suā, nostrā, vestrā*, and *cujā*.‡ E. g.

* Compare page 352, note †.

† So also other adjectives in place of the genitive. E. g. *Hoc patrium* (= *patriis*) *est.* — *Et agere et pati fortia Romanum est*, &c.

‡ With these ablatives *causā* or *rē* may be supplied. According to some grammarians, these pronouns are neut. acc. pl. with *commōda* understood. The quantity of the final *a*, however, and the testimony of Priscian, decide in favor of the ablative.

<i>Magni interest Cicerónis, vél méâ pótius, vel mehércle utriúsque.</i>	It is a matter of great importance * to Cicero, or rather to me, or, by Hercules, to both of us.
<i>Quis ést hódie, cújus intersit, istam légem manêre ?</i>	Who is there to-day (= now) that is at all concerned in the permanence of this law ?
<i>Véstra, júdices, hóc máxime interest.</i>	This is a matter of the highest importance to you, judges.
<i>Nón adscripsi, quód tuâ níhil referébat.</i>	I have not added what does not concern you.
<i>Humanitátis plúrfimum réfert.</i>	It is a matter of the highest moment to humanity.

REMARKS.

1. The *degree* of importance is expressed either by genitives like *magni, permagni, parvi, plúris, tanti*, and *quantí*, &c., or by adverbs or neuter accusatives used adverbially; as, *multum, plus, magis, maxime, parum, paulum, minus, minime, valde, magnópère, níhil*, &c. The genitive of the person is often omitted. E. g. *Magni refert, hic quod velit*, It is a question of great consequence what this man wants. *Quod permagni interest, pro necessario habetur*, That which is of great importance is often deemed a matter of necessity. *Hoc non plúris réfert, quam si imbrem in cribrum geras*, This is of no more consequence than if you were to pour water into a sieve.

2. The *matter* or *thing* of consequence or importance is expressed, a) by the infinitive (with or without a subject accusative); b) by a clause introduced by *ut (uti)*, *ne*, or an interrogative (*qui, qualis, quam*, &c.); and c) sometimes by the neuter pronouns *hoc illud*, &c.; but never by a substantive. E. g. *Interest omnium recte facere*, It concerns all to do right. *Quid nostrâ refert, victum esse Antonium?* What do we care for the defeat of Antonius? *Reipublicae interest, uti salvus esset*, It is important to the commonwealth that he should be safe. *Non refert, quam multos libros, sed quam bonos habéas*, It matters not how many books you have, but how good they are.

3. In the sense of "it profits, it conduces to," these verbs also take the dative or the accusative with *ad*. E. g. *Cui rei id te assimilâre retúlit?* What advantage was it to you to pretend that? *Magni ad honôrem nostrum interest*, It contributes greatly to our honor.

To cast, throw.

{ *Jácio, ěre, jēcĭ, jactum.*
Jacto, āre, āvi, ātum.
Mĭto, ěre, mĭsi, missum.

To cast or throw at, upon, in, forth, &c.

To throw stones at some one.

Adjicere, conĭcĕre, injicere, projicere, &c.
Lapĭdes mĭttĕre or conĭcĕre in aliquem.
Petĕre aliquem lapĭdibus.

* *Interest* = "it concerns, it imports, it is of importance to." *Réfert* = "it concerns, serves, profits, is the interest of."

To cast an eye upon some one or something.	Ocūlos in aliquem <i>or</i> aliquid con-jicere.
To cast one into prison (chains).	{ Aliquem in carcērem conjicere. Dare aliquem in vincūla.
To throw the blame upon some one.	Culpam in aliquem conjicere <i>or</i> conferre.
To throw (prostrate) one's self at the feet of some one.	Projicere (sternere)* se ad pēdos alicujus.
Have you thrown a stone into the river?	Injecistine lapidem in flūmen?
I have thrown one in.	Injēci vērō ūnum aliquem.
Does he throw the blame upon me?	Nūm culpam in mē conjicit (cōn-fert)?
He does not throw it upon you.	Nōn in tē conjicit (cōnfert).
Did you cast an eye upon that book?	Conjecistine oculos illum in lībrum?
I did (cast an eye upon it).	Conjēci profecto.
Was he casting a glance at the paper?	Adjiciebātne oculos ad chārtam (<i>or</i> chārtae)?
He was not.	Nōn adjiciebat.
Were they throwing stones at you?	Nūmquid lapides in tē jactābant (conjiciebant)?
They were not.	Nōn jactābant.
Did he throw himself at the feet of the king?	Projecitne (prostravitne), sē ad pēdes rēgis?
He did not prostrate himself.	Sē nōn prostravit.
Was he thrown into prison?	{ Conjectusne est in carcērem? Datusne est in vincūla?
He was.	Factum est.
Where does the stone lie now?	Ūbi nūc jacet lapis?
It lies in the river.	In flūmine.
Where did the book lie?	Ūbi jacuit līber?
It was lying on the table.	Jacēbat super mēnsam (in mēnsā).
To draw, pull.	{ Trāho, ēre, zi, ctum. Dūco, ēre, zi, ctum.
To drag; to seize (hurry off).	{ Trāho, ēre, zi, ctum. Rāpio, ēre, pūi, ptum.
To draw the wagon.	Currum trāhēre (<i>or when slowly or gently, dūcere</i>).
To draw the sword.	Gladium (e vaginā) edūcere <i>or</i> dīstringere.
To drag one into the street.	Extrāhēre aliquem in publicum.
To drag one into servitude.	Abstrāhēre aliquem in servitūdinem.
To drag one to punishment, to death.	Rāpere aliquem ad supplicium, ad mortem.
To hurry one off into prison, chains.	Abrīpere aliquem in carcērem, in vincūla.

* Sterno, ēre, strūci, strātum.

Where did they drag him to?	Quò eum rapuerunt?
They dragged (hurried) him into prison.	Abripuerunt eum in cárcerem (in vincula).
Did they not drag (hurry) him into slavery?	Nónne eum in servitúdinem abstraxerunt?
They did.	Fáctum est véro.
Does the horse draw the carriage?	Equúsne tráhit (dúcit) currum?
The horse does it.	Équus.
The pain (of body or mind).	Dôlor, ôris, <i>m.</i>
The evil, ill.	Málum, <i>i, n.</i>
The trouble, inconvenience.	Molestia, <i>ae, f.</i>
The injury (injustice).	Injúria, <i>ae, f.</i>
The detriment, loss.	Detrimentum, damnum, <i>i, n.</i>
The loss.	Jactúra, <i>ae, f.</i>
To pain (bodily or mentally — of things).	Dôlet, dôlûit, dôlere (MIHI ALIQUID).
To cause pain, to hurt (of things).	{ Dôlörẽm fácere or effícere alicui (bodily). Dôlôrem afferre alicui (mentally).
To pain, hurt one (of persons).	{ Alicui dolôrem fácere or effícere (mentally and physically). Aegre fácere alicui (mentally).
To injure (hurt) one.	{ Injúriam alicui inferre. Nôceo, ère, cûi, citum (ALICUI).
To offer violence to one.	{ Violâre aliquem. Alicui vim afferre.
To offer violence to one's self.	Vim (mânus) sibi inferre.
To molest any one.	Alicui molestiam exhibere.
To injure one's interest, (cause injury or loss).	Damnum (detrimentum) alicui inferre (afferre).
To be a loss or injury to one.	Damno or detrimento (<i>dat.</i>) esse alicui.
To suffer or sustain loss by anything.	Damnum (jactûram) facere aliquâ rē.
Does this pain you?	Dolétne tibi hoc?
It does pain me.	Dólet mihi profecto.
That pains (grieves) me very much.	{ Íd mihi mágnum dolôrem áffert. Dólet mihi magnópere.
Does anything pain you?	Facítne (effícítne) tibi aliquid dolôrem?
My finger pains me.	Dolôrem mihi effícit digitus.
It pains me, when I am whipped.	Míhi dólet, quum égo vâpulo.
My feet and head pain me.	Dólent mihi pédes átque caput.
Have you hurt any one?	Núm cuiquam aliquid dolôres fecísti (effecísti)?
I have hurt no one.	Égo dolôrem féci nêmini.

Has he hurt your feelings?

He has not only hurt my feelings,
but my person even.

Has any one injured you?

No one (has injured me).

Were they molesting any one?

They were molesting no one

Was that a loss to you?

Yes, I sustained a heavy loss by it.

Have I ever done you any harm
(injury)?

No, on the contrary, you have
done me good.

No, on the contrary

*To do one good, to show
one kindness.*

To overload me with bene-
fits or kindness.

To show one civilities, at-
tentions.

On the contrary, you have shown
me nothing but civilities.

You have on the contrary over-
loaded me with many and
great benefits.

It is a pity.

His death is to be lamented.

It is a pity, that he is not alive.

It is a pity, they did not come
sooner.

To be useful (to any one).

To be wholesome, good for
one's health, to do one
good.

Does this do you good?

It does do me good.

This is excellent for me (does
me much good).

What is the servant doing with
his broom?

{ *Aegrēne tibi fēcit?*

{ *Attulitne tibi dolōrem?*

*Is mihi nōn solum dolōrem, sed vim
etiā attulit.*

*Nūnquis tibi nocuit (injūriam in-
tulit)?*

Nemo.

Ecceui molestias exhibebant?

Nēmīni (nūlli).

*Fuistne tibi illud dāmno (detrimen-
to)?*

Ego vērō dānum eo fēci māgnū.

*Egōne tibi unquam quiddam in-
jūriæ intuli?*

Immo vērō mihi beneficia tribuisti.

*Immo, immo vērō, immo potius, im-
mo enī vērō.*

{ *Beneficia alicui dāre or tribuere
(-būi, būtum).*

{ *Beneficiis alicquem afficere or or-
nare.*

Beneficiis alicquem cumulāre.

{ *Officia alicui tribuere.*

{ *Officia in alicquem conferre.*

*Immo enī vērō mihi nōn nisi offi-
cia tribuisti.*

*Immo potius mē multis et māgnis
beneficiis cumulasti.*

Dolendum est.

Mors ejus dolēda est.

Dolendum est, quod nōn in vitā est.

*Dolendum est, quod nōn maturius
venērunt.*

{ *Utilem (e) esse (ALICUI).*

{ *Usū esse (ALICUI).*

{ *Prōdest, prōfuit, prōdesse.*

{ *Conducit, conduxit, conducere.*

{ *Salutārem (salūti) esse.*

{ *(All with ALICUI.)*

{ *Conducitne tibi hoc?*

{ *Estne tibi hoc salūti?*

Conducit. Salūti est profecto.

Hoc mihi maxime conducit.

*Quid scōpis suis facit (incēptat)
sērvus?*

He sweeps the room with it.	Púrgat (iis) cubículum.
What do you wish to make out of this wood?	Quíd hóc ex lígno fícere vis?
I wish to make nothing at all out of it.	Égo ex éo níhil quídquam fícere cúpio.
Have they done anything with him?	Núnquid de éo (éi) fecérunt?
They have done nothing.	Níhil fecérunt.
To pass by or before (any one or any place).	Praeteríre, transíre (ALIQUEM, ALI-QUEM LOCUM).
To walk by or before.	Praetergréditor, di, gressus sum.
To ride by or before.	Praetervéhor, i, vectus sum (ALIQUEM, ALIQUEM LOCUM).
When did you pass by my house.	Quándo dómum méam praeterivísti?
I passed it on the day before yesterday.	Praeterívi éam núdius tértius.
What place were they passing?	Quém locum praeteribant?
They were passing by the public square of the city.	Praeteribant (transibant) locum úrbis públicum.
Was it my brother whom you passed?	Fratrémne méum praeteribas?
It was your brother.	Véro, frátre[m] túum.
Who is passing by us?	Quís nós praeterit?
Our tailor with his son is passing us.	Sártor nóster cum filio nós praetereunt.
Who is driving by the theatre?	Quís theátrum praetervéhitur?
(It is) the doctor.	Médicus.
To throw away.	Abjício, ére, jēci, jectum.
To lavish, squander.	{ Effundo, ére, fūdi, fūsum. Dilapído, áre, ávi, átum.
Did they throw away anything?	Abjiciebántne áliquid?
They threw away all their arms and weapons.	Abjiciebant véro árma atque tēla súa ómnia.
How much money has he squandered?	Quántam pecúniám dilapidávit ílle?
He has squandered his entire fortune.	Facultátes súas ómnes profúdit.
I have thrown away (lost) an entire hour.	Pérdidi tótam hórám.

EXERCISE 180.

How many times have you shot at that bird? — I have shot at it twice. — Have you killed it? — I have killed it at the second shot. — Have you killed that bird at the first shot? — I have killed it at the fourth. — Do you shoot at the birds which you (see) upon the houses, or at those which you see in the gardens? — I shoot neither at those which I (see) upon the houses, nor at those which I see in the gardens, but at those which I perceive upon the trees. — How many

times have the enemies fired at us? — They have fired at us several times. — Have they killed any one? — They have killed no one. — Have you a wish to shoot at that bird? — I have a desire to shoot at it. — Why do you not shoot at those birds? — I cannot, for I have no powder. — How many birds have you shot at? — I have shot at all that I have perceived, but I have killed none, for my powder was not good. — Have you cast an eye upon that man? — I have cast an eye upon him. — Has your uncle seen you? — I have passed by the side of him, and he has not seen me, for he has sore eyes. — Has that man hurt you? — No, sir, he has not hurt me. — What must one do in order to be loved? — One must do good to those that have done us harm. — Have we ever done you harm? — No, you have on the contrary done us good. — Do you do harm to any one? — I do no one any harm. — Why have you hurt these children? — I have not hurt them. — Have I hurt you? — You have not hurt me, but your children (have). — What have they done to you? — They dragged me into your garden in order to beat me. — Have they beaten you? — They have not beaten me, for I ran away. — Is it your brother who has hurt my son? — No, sir, it is not my brother, for he has never hurt any one. — Have you drunk of that wine? — I have drunk of it, and it has done me good. — What have you done with my book? — I have placed it on the table. — Where does it lie now? — It lies upon the table. — Where are my gloves? — They are lying upon the chair. — Where is my stick? — It has been thrown into the river. — Who has thrown it into it? — Was he accused of any crime? He was not accused of a crime, but of avarice. — Are they guilty (*obligantne se*) of treason? — They are guilty of treason and impiety. — Did the judge absolve them from guilt (*culpa*)? — He did not absolve them. — Did the book become yours (*tuus*)? — No, it became (*factus est*) the property of my brother. — Is it important to you, that I should write (*me litteras dare*) to your friend? — It is a matter of the highest importance to humanity, that you should write to him. — Who is liable (*cujus*) *est* to err? — Every man is liable to err. — Is it my duty to do what is right? — It is the duty of every man to do what is right.

Lesson LXIX. — PENSUM UNDESEPTUAGESIMUM.

SYNTAX OF THE ABLATIVE.

A. The ablative serves to express a variety of relations, of which the most important are those of CAUSE, CONDITION, MODALITY, QUALITY, PLACE, TIME, DIFFERENCE, and NUMBER. All these relations are in English indicated by means of prepositions, such as

by, with, from, of, on account of, with respect to. The Ablative of Time has already been considered in Lesson LVII., that of Place in Lesson LVI., and the Ablative after Comparatives in Lesson XLIII., q. v.

THE ABLATIVE OF CAUSE.

B. After verbs passive and neuter, and sometimes also after transitive verbs and adjectives, the ablative serves to indicate the cause, occasion, ground, or reason of the action or state expressed by them.* E. g.

Mdri supéro inferoque Itália insulae módo cingitur.

Italy is bounded by the upper and the lower sea, like an island.

Quæ dômus tam stábilis est, quæ nôn ódiis atque dissídiis fúnditus pôssit evérti?

What house is there so firm, that could not be destroyed to its very foundation by hatred and dissension?

Etesiârum flûtû nímii temperántur calôres.

The spells of excessive heat are moderated by the Etesian winds.

Darius senectûte diem obiit supremum.

Darius died from the effects of old age.

Delicto dolère, correctiône gaudere nôs opórtet.

We should be sorry, for the fault and rejoice at its correction.

Concórdiâ rês párvæ crêscunt, discórdiâ máximæ dilabúntur.

By concord small things increase and prosper, but by discord the greatest are reduced to ruin.

Múltis in rêbus negligétiâ† plêctimur.

We suffer punishment for negligence in many things.

Miltiades æger érat vulnéribus, quæ, &c.

Miltiades was sick from the wounds, which, &c.

Minturnenses Márium fêssum inédiâ fluctibûsque recreárant.

The Minturnenses reinvigorated Marius, who had been exhausted by fasting and the effects of the sea.

Si fructibus et emolumentis‡ amicitias colémus.

If we will cultivate friendship on account of its advantages and emoluments, &c.

In culpâ súnť, qui officia désêrunt molliúâ ánimí.

They are culpable, who neglect their duties from want of firmness.

Diversis duobus vitiis, avaritiâ et luxúriâ, civitas Româna laborabat.§

The Roman state suffered from two opposite vices, from avarice and luxury.

* These relations are in English expressed by the prepositions *by, from, of, on account of, for.*

† = *propter negligentiam.*

‡ = *propter fructus et emolumenta, or fructuum et emolumentorum gratiâ.*

See note 5.

§ Compare note 2.

REMARKS.

1. After passive verbs, the impersonal cause alone stands in the ablative without a preposition, and the personal agent requires the preposition *a* or *ab*. (Cf. page 165.)

2. The adjectives and neuter verbs, thus followed by the ablative of the cause, are generally resolvable into a passive verb akin to them in sense. E. g. *Fessus longā standi morā*, Weary (i. e. having been made weary) from long standing. *Interiit fame* = *consumptus est fame*, He died of hunger. *Gaudeo tuo honore* = *delector tuo honore*, I rejoice in your honor. *Expectatio rumore crevit* = *aucta est rumore*, The expectation increased with the report.

3. In many of the above-mentioned cases the cause or occasion may also be expressed by prepositions; as by *ob*, *propter*, and *per* with the accusative, or by *ab*, *de*, *ex*, and *prae* with the ablative. E. g. *Ob merita sua carus*, Beloved on account of his merit. *Propter metum*, *prae lacrimis non scribere possum*, I am unable to write from fear, on account of the tears I shed. *Per valetudinem id bellum exsequi nequiebat*, He had been unable to finish that war, on account of his health.* *Ex intestinis, ex pedibus laborare*, To suffer from the diarrhoea, from the gout.

4. The accusative *vicem*, "on account of," often occurs in connection with a genitive, or the possessives *meam*, *tuam*, &c., instead of the ablative *vice*. E. g. *Tuam vicem doleo*, I am grieved on your account. *Maestus non suam vicem, sed propter ipsum periclitantium fratrum (ac. vicem)*, Sad not on his own account, but on account of his brothers in danger on his account.

5. After transitive verbs the cause, ground, or reason is sometimes expressed by the ablative alone,† but more commonly by *propter* with the accusative, or by *causā*, *gratiā*, *ergo*, or *nomine*, with the genitive. E. g. *Multi ex urbe amicitiae causā* (= *propter amicitiam*) *Caesarem secuti erant*, Many from the city had followed Caesar out of friendship. *Corona aurea donatus est virtutis ergo benevolentiaeque*, He was presented with a crown of gold on account of his valor and benevolence.

6. When the cause is an intention or purpose, it is expressed by *hac mente*, *hoc consilio*, *ut* . . . , and the motive by *amore*, *ira*, *odio*, *laetitia*, &c., in connection with some participles like *ductus*, *adductus*, *incensus*, *incitatus*, *mōtus*, &c. E. g. *ira incensus*, from feelings of revenge; *inopiam adductus*, induced by want; *coactus metu*, driven by fear. *Classem ea mente comparavit, ut Italiam peteret*, He raised a fleet with the intention of invading Italy.

THE ABLATIVE OF THE MEANS OR INSTRUMENT.

C. After verbs of every kind, the ablative serves to indicate the *means* or *instrument* by or with which anything is effected or realized.

* *Per* and *propter* may also have an accusative of the person. E. g. *Si per me licuisset*, If I had given permission. *Propter quos vivit*, Through whom he lives. But the mere ablative of the person never occurs in any of these relations.

† As in the two examples preceding the last under the rule, page 418.

The corresponding English prepositions are *with*, *by*, *by means of*, *through*. E. g.

Lycúrgus léges súas auctoritatē Apóllinis Dēlphici confirmāvit.	Lycurgus established his laws by the authority of Delphic Apollo.
Córribus taúri, ápri déntibus, mórsu leónes sē tulántur.	Bulls defend themselves with their horns, boars with their tusks, lions with their jaws.
Benevoléntiam cívium blandítiis collígere túrpe est.	It is disgraceful to solicit the favor of the people by means of flattery.
Natúram expéllas fúrcā, tamen úsque recúrret.	You may drive out nature with a pitchfork, yet it will incessantly return again.
Británni interiôres lácte et cárne vívunt.	The Britons of the interior live on milk and flesh.
Hannibal Sagúntum ví expugnāvit.	Hannibal took Saguntum by force.
Injúria fíi duôbus módís, aut ví, aut fráude.	Injustice is done in two ways, either by violence or fraud.

REMARKS.

1. The ablative is rarely employed, when the means or instrument has reference to a *person*, but generally either *per* with the accusative, or the periphrasis *alicujus operâ*, *beneficio*, *consilio*, *culpâ*, &c. E. g. *Per te salvus sum*, I am safe through your instrumentality. *Detrimenta per homines eloquentissimos importâta*, Evils introduced by the most eloquent men. *Quorum operâ* (= *per quos*) *plebem concitatam existimabant*, By whom they supposed the people to have been roused. *Equitem Romanum beneficio tuo conservavi*, I have saved a Roman knight through your kindness. *Cujus indicio* (= *per quos*) *haec cognoverant*, Through whom they had become informed of this.

2. *Per* with the accusative is often put instead of the ablative of the means, especially when reference is had to external circumstances. E. g. *Per vim ei bona eripuit*, He robbed him of his property by main force (by forcible measures). *Per litteras aliquem certiore facere*, To inform any one by letter. *Per simulationem amicitiae me perdidērunt*, They have ruined me under the pretence of friendship. But the material instrument is always expressed by the ablative. E. g. *Vulnerare aliquem gladio, cultro, sagittis*, To wound any one with the sword, with a knife, with arrows.

To spend, consume (time in anything).	{	<i>Ago, ěre, ěgi, actum.</i>
		<i>Consumo, ěre, mpsi, mptum.</i>
		<i>Contro, ěre, trivi, tritum.</i>
		(TEMPUS (in) ALIQUÂ RĒ).

To devote time to anything.	Tempus pōnere in aliquâ rē.
To spend imperceptibly, to beguile time with anything.	Fallo, ěre, fěfelli, falsum (TEMPUS ALIQUÂ RĒ).

What do you spend your time in?	Quâ in rē tēpus consūmis (cōnteris)?
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I spend my time in studying (in studies).

How has he spent his life?

He has spent his life in perpetual travelling.

He has spent his life uselessly in idleness and feasting.

He was in the habit of spending entire days by the fireside.

He was in the habit of wearing out entire nights in reading and writing.

Is he spending a pleasant life?

On the contrary, he is having a hard life of it.

How did he spend the night?

He was beguiling the hours with pleasant conversation.

He has spent the livelong night in banqueting.

Where did he spend his vacation?

He spent them in the country, in the city, at home.

Does it behoove us to spend this day pleasantly?

By all means.

The vacation.

Travelling.

The banquet.

To miss anything.

To miss (not find) any one.

To miss one's aim.

To miss one's turn.

Has the blow missed?

It has missed.

Are you missing your way?

I am not missing it.

I have missed (not found) him.

You have missed your turn.

He has missed his aim.

Tēpus in studiis litterarum cōntero (consumo).

Quōmodo vitam (aetatem) suam consumpsit?

Aetatem suam in perpētua peregrinatione consumpsit.

Vitam in otio et convivii absumpsit.

Tōtos dies juxta focum atque ignem agebat (= agere solēbat).

Tōtas noctes legēdo et scribēdo conterēbat (= contēdere solēbat).

Agīne vitam jucūde (hlāre)?

Immo pōtius pāce ac dūriter agit vitam.

Quōmodo contrivit (consumpsit) noctem?

Hōras fallēbat jucūdis sermōnibus.

Fefellit spatiōsam noctem conviviis.

Ūbi (quō loco) fērias suas exigēbat?

Exigēbat eas rūri, in ūrbe, dōmi.

Oportētne nōs hūnc diē hīlare consumāmus?

Māxime opōrtet.

Fēriae, ārum, f.

Peregrinātiō, ōnis, f.

Convivium, i, n.

{ Amittēre rem aliquam.

{ Deerrāre aliquā re.

{ Alīquem non inventre.

{ Ab alīquo deerrare or aberrāre (on the road).

{ Propōsitum non assēqui (-cūtus sum).

{ Fine excidēre (-cidi, —).

{ Ordīnem non servāre.

{ Suis partibus deesse.

Deeravīne ictus?

Fāctum est.

Deerrāsne itinere?

Nōn deerro.

Eum nōn invēni.

{ Ordīnem non servāsti.

{ Defuisti tuis partibus.

Fine excidit.

The turn (part, rôle).	Ordo, <i>inis, m.</i> ; partes, <i>ium, f. pl.</i> ; vicis, <i>gen. f.</i>
In turn, in order.	Ex ordine, ordine, per ordinem.
It is my, thy, his, our, &c. turn.	{ Ordo mē, tē, eum, nōs vocat. Mēae, tuāe, ejus, nostrae partes sūnt.
To take one's turn.	{ Ex ordine (per ordinem) aliquid agere.
To fail, neglect (to do anything).	{ Praetermitto, ēre, misi, missum. Negligo, ēre, lexi, lectum. (ALIQUID FACERE).
The merchant has failed to send me the money due (me).	Mercator mīhi pecūniam debītam mittere praetermisit.
You have failed to come to me this morning.	Venire ad mē hōdie mātne neglexisti.
You have neglected to perform your duties and obligations.	Officia tuā et mūnera obire praetermisisti.
Am I neglecting any one?	Nūm ego quēquam nēgligo?
To hear anything of (concerning) any one.	Aliquid de aliquo audire, accipere.
To hear anything from any one	Aliquid ab (ex) aliquo audire, accipere, cognoscere (-nūvi, nītum).
To receive news from (concerning) any one.	Nuntium accipere ab (de) aliquo.
Have you heard from your friend?	Accepistine nūntium ab amico tuo?
I have heard.	Accēpi.
Have you heard (learnt) anything new?	Nūm quidquam nōvi cognovisti?
I have heard nothing at all.	Nihil quidquam audīvi (accēpi).
Of whom have you heard (news)?	De quō cognovisti (nūntium accepisti)?
I have heard from my father.	Nūntium accēpi a patre.
I hear (learn) that your brother has arrived.	Accēpio (audio, discō), tūum frā-trem adventasse.
To assure (one of anything).	{ Confirmo, āre, āvi, ātum. Affirmāre (ALICUI, ALIQUID).
To persuade.	Persuādēo, ēre, si, sum (ALICUI DE ALIQUA RE).
I assure you sacredly of this.	Hōc tibi sācte affirmo.
I wish you to be persuaded of this.	Hāc de rē tibi persuadēri vēlim.
I assure you (be assured).	{ Persuādeas tibi vōlo (vēlim). Persuāsum tibi sit.
I assure you of my assistance (in your plans).	Persuādeas tibi vēlim, mē tuis consiliis non defutūrum.
Did he assure you of his assistance?	Volūne tibi persuadēri, sē tuis consiliis nōn defutūrum?
To happen, occur, take place (generally).	{ Fio, fieri, factus sum. Evenio, ire, vēni, ventum.

To happen to one (to meet with).	{ Accido, ěre, cidi, —. Contingo, ěre, tigi, tactum. (MIHI, TIBI, SIBI — ALICUI.)
A most serious calamity has happened.	{ Fácta ěst (accidit) calamitas gravissima. Rěs pěssimae acciderunt.
He has met with a great misfortune.	{ Accidit ěi málum pěssimum. Mágnam in calamitátem incidit.
I have met with a most serious injustice.	Fácta ěst mŭlta injúria gravissima.
I have (meet with) the good fortune.	Contingit mŭhi felicitas.
The good fortune; happiness.	Fortūna secunda; casus secundus; felicitas, ātis, f.
The bad fortune, misfortune; calamity.	Fortūna adversa; málum, i, n.; calamitas, ātis, f.
To meet (any one by chance).	{ Occurro, ěre, ri, sum. Obviam venire (ALICUI).
Did you meet with any one?	{ Occurrístne alicui?
I have met with your brother.	Venístne alicui obviam?
I met a large number of men.	Obviam veni frātri tuo. Obviam veniebam multítudini hóminum.
To be, to exist, to be found.	Essc, inveniri, reperi.
There, in that place.	Ibi, illic; ibidem (adv.).
Not even.	Nĕ — quidem.
Not even a book.	Nĕ liber quidem.
Not even one (not a single one).	Nĕ ūnus quidem.
Not even once.	Nĕ sémel quidem.
Not even the people.	Nĕ pópulus quidem.
The village.	Vicus, págus, i, m.
Are there many horses in this village?	{ Sŭntne (inveniuntúrne) multí équihoc in víco? Estne (invenitúrne) cópia equórumhoc in víco?
There are a good many (here).	Inveniuntur (sunt) véro multí (permúlti).
There is not a single good horse (to be found) there.	Nĕ ūnum quidem équum bónum ibidem invénias.
Is there much wine this year?	Estne hóc áнно cópia víni?
There is an abundance of it.	Est ějus véro cópia mágna.
There are no apples this year.	Póma hóc áнно nŭlla sunt (reperiuntur).
Are there many learned men in France?	Inveniuntúrne multí dócti in Francogallia?
There are a great many there.	Inveniuntur (reperiuntur) ibi permúlti.
To be of use (good, useful).	Útilem or bónum esse (alicui rei, ad rem) usŭi esse ad rem.

Of what use is that ?	Cui usui est hoc ?
It is good to eat.	Usui est ad vescendum.
It is useful against bodily pain.	Utile est contra dolores corporis.
It is of no use (worth nothing).	Nihili est. Nullus pretii est.
This is of no use (entirely useless).	Hoc nulli usui est (plane inutile est).
What is this man good for ?	Quam ad rem utilis (idoneus) est hicce ?
He is not fit for anything.	Utilis (idoneus) est ad nullam rem.
He is a good-for-nothing fellow.	{ Homo est nequissimus. Homo nihili est.
Are there any faults in his little book ?	
There are none in it.	Reperiuntur nulla.
Is the stuff, which you have bought, good ?	Estne textum, quod emisti, bonum ?
No, it is good for nothing.	Nona vero ; inutile est (nullius pretii est).
The fault, defect.	Vitium, i, n.
The material, stuff.	Textum, i, n. ; pannus, i, m.

EXERCISE 131.

I do not see my gloves ; where are they ? — They are lying in the river. — Who has thrown them into it ? — Your servant, because they were no longer good for anything. — What have you done with your money ? — I have bought a house with it. — What has the joiner done with that wood ? — He has made a table and two chairs of it. — What has the tailor done with the cloth which you gave him ? — He has made clothes of it for (Dative) your children and mine. — What has the baker done with the flour which you sold him ? — He has made bread of it for you and me. — Have the horses been found ? — They have been found. — Where have they been found ? — They have been found behind the wood, on this side of the river. — Have you been seen by anybody ? — I have been seen by nobody. — Have you passed by anybody ? — I passed by the side of you, and you did not see me. — Has any one passed by the side of you ? — No one has passed by the side of me. — By what is the field surrounded (*cingitur*) ? — It is surrounded by trees. — Of what disease (*morbus*) did he die (*mortuus est*) ? — He did not die of any disease, but from old age. — Have they been punished for negligence ? — They have been punished. — Is your brother sick from the wounds he has received ? — No, he is sick from the headache. — Do you cut your meat with a knife ? — I cut it with a knife and fork. — Were you injured by violence or by fraud ? — I was injured both by violence and by fraud.

EXERCISE 132.

Do you expect any one ? — I do expect my cousin, the officer. — Have you not seen him ? — I have seen him this morning ; he has passed before my house. — What does this young man wait for ? —

He waits for money. — Art thou waiting for anything? — I am waiting for my book. — Is this young man waiting for his money? — He is waiting for it. — Has the king passed (in the carriage) here? — He has not passed here, but before the theatre. — Has he not passed before the new fountain? — He has passed there; but I have not seen him. — What do you spend your time in? — I spend my time in studying. — What does your brother spend his time in? — He spends his time in reading and playing. — Does this man spend his time in working? — He is a good-for-nothing fellow; he spends his time in drinking and playing. — What did you spend your time in, when you were at Berlin? — When I was at Berlin, I spent my time in studying, and riding on horseback. — What do your children spend their time in? — They spend their time in learning. — Can you pay me what you owe me? — I cannot pay it to you, for our bailiff has failed to bring me my money. — Why have you breakfasted without me? — You failed to come at nine o'clock, so that we have breakfasted without you. — Has the merchant brought you the stuff which you bought at his house? — He has failed to bring it to me. — Has he sold it to you on credit? — He has sold it to me, on the contrary, for cash. — Do you know those men? — I do not know them; but I think that they are good-for-nothing fellows, for they spend their time in playing. — Why did you fail to come to my father this morning? — The tailor did not bring me the coat which he promised me, so that I could not go to him.

Lesson LXX. — PENSUM SEPTUAGESIMUM.

THE ABLATIVE OF MODE OR MANNER.

A. A substantive, denoting the *mode* or *manner* in which anything is done, is put in the ablative with *cum*; but when it has an adjective or adjective pronoun connected with it, the preposition may be omitted. E. g.

Litteræ cum curâ diligentique scriptæ. A letter written with care and diligence.

Cum dignitate potius cadere, quam cum ignominia servire nos oportet. We should rather fall with honor, than serve with dishonor.

Cum ira nihil recte fieri potest. Nothing can be done properly with anger.

Cum clamore in forum curritur. There is a rush towards the forum with clamors.

Cum silentio auditi sunt. They were heard in silence.

Ipse magna cum curâ et diligentia scripsit. He himself has written with great care and diligence.

<i>Id æquo animo nōn fēret civitas.</i>	The state will not submit to that patiently.
<i>Sidēra cūrsus suos conficiunt mǎximā celeritatē.</i>	The stars perform their revolutions with the utmost celerity.
<i>Cum mǎximā offensīōne Pātrū consulatū abiit.</i>	He resigned his consulship to the great dissatisfaction of the senate.
<i>Dēos sēmp̄r purā, integrā, incorruptā et mēntē et vōcē vērēmur.</i>	Let us always venerate the gods with pure, entire, uncorrupted heart and voice.

REMARKS.

1. The ablative of manner has adverbial force, and may often be resolved into an adverb. E. g. *cum curā*, i. e. *diligenter*; *cum silentio*, i. e. *tacite*, *clam*; *cum fide*, i. e. *fideliter*; *cum voluptate*, i. e. *libenter*; *cum bonā gratiā*, i. e. *benigne*, &c.

2. In certain expressions the ablative of nouns appears also without *cum*, even though no adjective is added. E. g. *Aliquid sponte, voluntate, jure, injuriā facere*, To do anything of one's own accord, willingly, justly, unjustly. *Aliquid recte et ordine, modo et ratione, ratione et ordine facere*, To do anything properly, and in order, &c. *Legē agere*, To proceed according to the law. *Silentio præterire*, To pass over in silence. And so always without "*cum*":—*hoc modo, quo modo, eodem animo, eādem ratione*, &c.

3. *Cum* with the ablative also denotes that which is *simultaneous* or *concomitant*. E. g. *Cum occasu solis copias educere*, To lead out one's forces at sunset. *Cum nuntio exire*, To go out as soon as the message arrived. *Cum exercitu, cum copiis, cum militibus*, &c. *iter facere*, To march with one's army, forces, soldiers, &c. *Romam cum febre veni*, I came to Rome with a fever. But also *without "cum"*; as, *Egressus omnibus copiis*, Having marched forth with all the forces. *Ingenti exercitu ab urbe profectus*, Having left the city with a large army. *Duumvir decem navibus venit*, The duumvir came with ten ships, &c. *Castra clamore invadunt*, They invade the camp with a clamor.*

B. After nouns, adjectives, and verbs, the ablative often expresses the relations indicated by the English *with respect to*, *by*, *in*, or *in point of*. E. g.

<i>Natiōne Medus est.</i>	With respect to his nationality he is a Mede.
<i>Hamilcar cognōmīne Bārcas.</i>	Hamilcar surnamed Barcas.
<i>Dōmo Carthaginiēnses sūnt.</i>	They are Carthaginians (inhabitants of Carthage).
<i>Pauci (cēntum, mille) nūmero homines.</i>	But few (a hundred, thousand) men in number.

* The participles *junctus* and *conjunctus* sometimes thus appear *without "cum."* E. g. *Bellum miserrimā fugā junctum*, A war attended with a most wretched flight. *Nefaria libido dedecore, scelere conjuncta*, Nefarious licentiousness connected with dishonor, with crime, &c.

<i>Grândis nâtu,* aetâte provectus est.</i>	He is of full age, advanced in life.
<i>Quiêti, alâcres ânimo sùmus.†</i>	We are calm, cheerful in mind (= of a calm, cheerful mind).
<i>Mêmbris ômnibus câptus ac débilis est.</i>	He is nerveless and feeble in every limb.
<i>Scélère pâr est illi, indústriâ inférior.</i>	He is equal to him in crime, inferior to him in industry.
<i>Agésilâus fûit clâudus âltero péde</i> <i>Sôcrâtes lônge lepôre et humanitâte ômnibus præstît.</i>	Agasilâus was lame in one of his feet. Socrates was far superior to every one in point of wit and humanity.
<i>Péricles et Themístocles grândes érant vërbis, crébri sententiis, comprehénsiône rêrum brèves.</i>	Pericles and Themistocles were grand in the use of words, abounding in apothegms, and brief in the comprehension of things.
<i>Nôn sôlum commôveor ânimo, sed étiam tôto corpôre perhorresco.'</i>	I am not only troubled in mind, but I shiver with horror in every limb.

REMARKS.

1. This ablative serves to restrict, limit, or define more particularly the words with which it is connected, and occurs in a great variety of expressions. E. g. *meâ sententiâ*, *meâ opiniône*, *meo judicio*, in my opinion or judgment; *re*, in reality, in fact; *nomine*, in (or by) name; *genère*, by birth; *domo*, by residence; *eloquentiâ*, in eloquence, &c.

2. Instead of this ablative of limitation or more particular definition, the poets and their imitators sometimes employ the accusative. E. g. *Fractus membra* (= *membris*) *labore*, Disabled in his limbs from labor. *Humeros* (= *humeris*) *oleo perfusus*, Anointed as to his shoulders with oil. *Vitæ caput* (= *capite*) *tegitur*, He is covered as to his head with vine-leaves. *Tremît artus* (= *artibus*), He trembles in his limbs. *Os humerosque deo similis*, In countenance and shoulders like a divinity ‡ So also in ordinary prose even, *id temporis* for *eo tempore*; *id ætatis* for *eâ ætate*; *cetera* and *reliqua* for *ceteris* and *reliquis rebus*, &c. On this accusative compare Lesson XLVIII. D.

THE ABLATIVE OF QUALITY.

C. A noun and an adjective denoting a quality, character, or condition are put in the ablative with

* So also *major*, *minor nâtu*; and *maximus*, *minimus nâtu*.

† This differs very little from the genitive or ablative of quality: — *quiêti, alâcres ânimi sumus*; *quiêto, alâcri ânimo sumus*.

‡ So passive verbs of *clothing* and *divesting* frequently have an accusative of the thing put on or taken off, instead of the more regular ablative. E. g. *Induor vestem* (= *veste*), I am (being) clothed in a garment. *Induttur faciem vultumque Dianæ*, He puts on the form and countenance of Diana. *Inutile ferrum cingitur*, He begirds himself with the useless sword. *Puèri lævo suspensi loculos tabulamque lacerto*, Boys with their little box of counters and their writing-tablet suspended from their left shoulder.

some tense of *esse*, *existere*, or *inveniri*, expressed or understood. E. g.

Agesilaus statura fuit humili et corpore exiguo.

Agesilaus was of low stature and of a small body.

Rēs est insigni infamia.

It is an affair of signal disgrace.

Murena mediocri ingenio, sed magno studio rerum veterum, multae industriae et magni laboris fuit.

Murena was a man of but moderate talent, but of great zeal for antiquities, of much industry and great perseverance.

Theophrastus auctor est, ebur fossile candido et nigro colore inveniri.

Theophrastus informs us, that fossil ivory is found of a white and black color.

In recentiore Academiā exstitit divina quādam celeritate ingenii Carneades.

In the later academy Carneades shone as a man of almost a divine quickness of intellect.

Magno timore sum: sed bene speramus.

I am in great fear, but we hope for the best.

So also without *esse*:—

*Fuit quidam, summo ingenio vir, Zeno.**

There was a certain Zeno, a man of the highest order of intellect.

Pompeium, praestantissimā virtute virum (acc.).

Pompey, a man of the most distinguished virtue.

Est spelunca quaedam, infinita altitudine.

There is a certain cave of immense dimensions.

Difficili transitu flumen, ripisque praeruptis.

A river, difficult to cross, and of rugged banks.

REMARKS.

1. The ablative of quality may be explained by *instructus*, *praeditus*, *ornatus*, "furnished, endowed, adorned with." (Cf. Lessons LXXI. B. and LXXII. B.)

2. This ablative differs upon the whole but little from the genitive of quality,† except that the latter expresses rather natural than acquired qualities, while the former is applied to both. The genitive of quality, moreover, seldom occurs in the plural, and comprises also determinations of measure which are never indicated by the ablative. Sometimes the genitive and ablative both occur in the same construction, as in the example, *Murena mediocri ingenio*, &c.

How long?

Long, a long time.

Very long.

For a long time, a great while (past).

{ *Quam longum (tempus)?* †
 { *Quā diu? Quā diū?*

Diū, longum tempus.

Per diū, longissime.

Jam diū, jam pridem.

* These examples may be explained by a relative with *est*, *fuit*, &c., or by the hypotheical *ens* ("being"). E. g. *Zeno, qui vir erat summo ingenio. Spelunca, ens or quae est infinita altitudine*, &c.

† Compare Lesson LVII. A.

‡ See Lesson LVII. A.

For some time (past).	Jam dūdum.
Longer (than, I, you, we, &c.).	Longius, diutius (quam ego, tū, nōs).
How long is it since?	{ Quān longum est, ex quō? Quān diu est, quūm (or ex quō, sc. tempore)?
It is (already) long since.	{ Jam longum est, ex quō. Jam diu est, quūm (ex quō).
It is now some time since.	Jam dūdum est, ex quō (or quum).
It is not long since.	Nōn longum (haud diu, haud dūdum) est, ex quō.
Is it long since you have breakfasted?	{ Estne jam longum, ex quō jentavisti? Estne jam diu, quum jentavisti?
It is not long since I have breakfasted.	Haud longum est, ex quō (quum) jentāvi.
It is some time since I have breakfasted.	Jam dūdum est, ex quō (quum) jentāvi.
It is a great while since I breakfasted.	Jam perliu est, ex quō tempore jentāvi.
It is an hour since I have breakfasted.	Tōta jam hōra est, ex quō jentāvi.
I breakfasted an hour ago.	Jentaculum sumpsi abhinc hōram (unā hōrā abhinc).
Two hours ago (within two hours).	{ Abhinc duas hōras. Duabus hōris abhinc
Three years ago (within three years).	{ Abhinc trēs annos. Tribus annis abhinc.*
An hour and a half ago.	{ Abhinc sesquihōram. Sesquihōrā abhinc.
Two hours and a half ago.	{ Duas abhinc hōras et dimidiā. Duabus hōris abhinc et dimidiā.
Is it long since you saw him?	{ Estne tempus longum, ex quō eum vidisti?
It is a great while.	{ Estne jam diu, cum eum nōn vides? Tempus jam est longum. Jam perliu est.
How long is it since you saw him?	{ Quāndiu est, ex quō eum vidisti? Quān longum est tempus, cum eum non vidisti?
I saw him a year ago (within a year).	Ego eum vidi abhinc annum (unō annō abhinc).
Is it long since you are living in this country?	{ Estne jam longum tempus, ex quō hāc in terrā degis?
Have you lived long in this country?	Degisne jam diu hāc in terrā?

* See Lesson LVII. D.

I have lived here for three years.	Annus jam est tertius, ex quo (quum) hic dego.
I have lived at Rome these three years.	Très anni sunt, ex quo Romae habito. Tertius jam annus est, ex quo (quum) Romae habito.
He has lived in America these twenty years.	Viginti anni sunt, ex quo in Americā incolit. Vicesimus jam annus est, cum in Americā incolit.
How long is it since he was here?	Quam diu est, ex quo tempore aderat?
He was here a fortnight ago.	Aderat (adfuit) hac regione abhinc quindecim dies.
It is but a year since you were in these parts.	Non amplius anno est (annus tantum est), ex quo hac regione aderas.
<i>It is more than a year since.</i>	<i>Amplius jam anno (annum) est, ex quo or quum.</i>
It is scarcely six months since.	Vix sex menses sunt, ex quo or quum (cum).
It is nearly three years since.	Très prope anni sunt, ex quo or quum. Tertius prope annus est, ex quo or cum.
It is now almost a year since.	Jam fere annus est, ex quo or cum.
Almost, nearly.	Prope, fere, paene (adv.).
Scarcely.	Vix (adv.).
A few hours ago.	Abhinc aliquot horas. Aliquot horis abhinc.
Half an hour ago.	Abhinc semihoram. Dimidia hora abhinc.
A quarter of an hour ago.	Abhinc quadrantem horae. Quadrante horae abhinc.
I have been living in this region these ten years.	Decem jam anni sunt, ex quo hac regione habito.
How long have you had the horse?	Quamdiu (quam longum tempus) equum habuisti?
I have had it nearly these five years.	Quintus paene annus est, ex quo eum habeo.
It is now a year since I have seen him.	Unus, jam est annus, cum eum non vidi.
It is more than a year since you have seen your brother.	Amplius anno (annum) est, ex quo fratrem tuum non vidisti.
How often have you heard him?	Quam saepe eum audivisti?
I have heard him more than twenty times.	Ego eum saepius quam vicies audivi.
I have seen them more than a hundred times.	Vidi eum saepius quam centies.

*How long? since what time?**Ex quô témpore? Ex quô? Quam diu?*

Since childhood.

A pueritiâ, a puero.

Since the memory of man.

Post hominum memoriâ.

From time indefinite.

Infinito ex témpore.

How long has he been dead?

Ex quô témpore (quâm diu) mortuus est?

He has been dead this great while.

Mortuus est jam diu (jam pridem).

He has been dead (for) these ten years.

Mortuus est jam decem annos (decennium).

These three days (for three days).

Três dies.

This month (for a month).

Unum mensem.

These two years.

Duos annos, biennium.

How long is it since you are here?

Quâm longum témpus est, cum hic ades?

It is three days since I am here.

Tértius jam dies est, cum adsum.

I am here since yesterday.

Três dies adsum.

How long is it since he is at home?

Adsum ex hestérno die.

Since this morning.

Ex mâne hodiérno.

This long time.

Ex longo témpore (longissime).

It is already a month since he is here.

*Unus jam est mēsis, cum hic est (adest).**To cost.*

{ Stô, stâre, stēi, stâtum.
{ Consto, are, stiti, statum.
(ALICUI ALIQUÂ RĒ.)

How much does this book cost you?

Quânti hic liber tibi stát?*

It costs me three dollars and a half.

Stát mshi tribus thaléris et dimídio.

It costs me five shillings and a quarter.

Constitit mshi quínque shillingis et quadrante.

Did it cost you any more than mine?

Stetitne tibi plúris, quâm méus?

It cost me as much as yours did you.

Constitit mshi tánti, quânti tibi túus.

It cost me a high price, not much, nothing.

*Constitit mshi mágno, párho, níhilo (sc. pretio).†**To purchase, buy.*

{ Emo, ère, emi, emptum.
{ Coëmère (several things together).
{ Compáro, are, avi, atum.

What have you purchased to-day?

Quid emísti (comparásti) hódie?

* On this genitive of the price, see Lesson LXVII. A.

† On the ablative of the price, see Lesson LXXI. A.

I have purchased three pairs of shoes and two pairs of boots.	<i>Égo tria pária calceôrum et duo pária caligárum coëmi (comparávi).</i>
Did you purchase anything yesterday?	<i>Comparavistine áliquid hestérno díe?</i>
I brought three quires of paper and a picture.	<i>Égo três scápos chártæ cum tabulâ pictâ coëmi (comparávi).</i>
The pound (weight).	<i>Libra, æ, f. ; libra pondo, or simply pondo (indecl.).</i>
The half-pound.	<i>Selibra, æ, f. ; selibra pondo.</i>
The dozen.	<i>Duôdecim (as numeral).</i>
The foot (measure).	<i>Pēs, gen. pēdis, m.</i>
The inch.	<i>Dígítus, i, m.</i>
The quire (of paper).	<i>Scápus, i, m. (chartæ).</i>
The regiment (of soldiers).	<i>*Légio, ōnis, f. (of foot).</i>
The ring.	<i>*Turma, æ, f. (of horse).</i>
The picture.	<i>Anŭlus, i, m.</i>
	<i>Tabŭla picta, æ, f. ; imāgo (-inis) picta ; pictŭra, æ, f.</i>
The small picture.	<i>Tabella picta, æ, f.</i>
The pair.	<i>Pār, gen. páris, n.</i>
	<i>Bini, æ, a.</i>
A pair of doves.	<i>Pār columbārum.</i>
A pair of gloves.	<i>Pār digitabulōrum.</i>
Two pairs of gloves.	<i>Bina digitábŭla.</i>
A noble pair of brothers.	<i>Dúo pária digitabŭlōrum.</i>
A pair of oxen, horses.	<i>Pār nobíle frātrum.</i>
A pound of sugar.	<i>Júgum bóum, equōrum.</i>
Five pounds of sugar.	<i>(Libra) pōndo sáccĥāri.</i>
A bowl consisting of five pounds of gold.	<i>Quínque pōndo sáccĥāri.</i>
How many pounds of meat did you buy?	<i>Pátēra ex quínque aúri pōndo.</i>
I have bought (purchased) ten pounds of meat, five pounds of tobacco, and twenty quires of paper.	<i>Quám mŭlta comparásti pondo cárnis?</i>
I have bought two dozen pens.	<i>Égo cárnis pōndo décem, tabāci pōndo quínque, chártæ scápos vigínti comparávi.</i>
I gave them each a dozen books.	<i>Égo bís duodénas pénnas coëmi.</i>
	<i>Dédi eis duodénos líbros.</i>

EXERCISE 133.

Have you ever been in this village? — I have been there several times. — Are there good horses in it? — There is not a single one in it. — Have you ever been in that country? — I have been there once. — Are there many learned men there? — There are many there, but they spend their time in reading? — Are there many studious children in that village? — There are some, but there are also others who will not study. — Are the peasants of this village able to read

and write? — Some are able to read, others to write and not to read, and many both to read and to write; there are a few who are neither able to read nor to write. — Have you done the exercises? — We have done them. — Are there any faults in them? — There are no faults in them, for we have been very assiduous. — Has your friend many children? — He has only one, but he is a good-for-nothing fellow, for he will not study. — In what does he spend his time? — He spends his time in playing and running. — Why does his father not punish him? — He has not the courage to punish him. — What have you done with the stuff which you bought? — I have thrown it away, for it was good for nothing. — How has your son written his letter? — He has written it with great care and diligence. — He has written it with extreme negligence (*negligentissime*). — Have you heard your little brother spell? — I have heard him patiently and in silence. — Is your friend an Englishman? — No, he is a Frenchman by birth. — Are you an American by birth? — No, I am a German. — Are they Romans? — No, they are Russians. — How many are there of them? — They are a hundred in number. — Are they equal to us in industry? — They are not our equals. — Do they not excel us in humanity? — They do not excel us. — We are not inferior to them in diligence. — Is our friend a man of much talent (*ingenio*)? — He is a man of high talent and of the most distinguished virtue. — They are men of low stature, of small talent, and of no virtue.

EXERCISE 134.

Have you been long in Paris? — These four years. — Has your brother been long in London? — He has been there these ten years. — Is it long since you dined? — It is long since I dined, but not long since I supped. — How long is it since you supped? — It is two hours and a half. — Is it long since you received a letter from your father? — It is not long since I received one. — How long is it since you received a letter from your friend who is in Germany? — It is three months since I received one. — Is it long since you spoke to the man whose son has lent you money? — It is not long since I spoke to him. — Is it long since you saw your parents? — It is a great while since I saw them. — Has the son of my friend been living long in your house? — He has been living there a fortnight. — How long have you had these books? — I have had them these three months. — How long is it since your cousin set out? — It is more than a month since he set out. — What is become of the man who spoke English so well? — I do not know what is become of him, for it is a great while since I saw him. — Is it long since you heard of the officer who gave your friend a stab with his sword? — It is more than a year since I heard of him. — How long have you been learning German? — I have been learning it only these three months. — Are you already able to speak it? — You see that I am beginning to speak it. — Have the children of the French noblemen been learning it long? — They have been learning it these five years, and they do not yet begin to speak. — Why can they not speak it? — They cannot speak it, be-

cause they are learning it badly (*male*). — How long is it since these children drank? — They drank a quarter of an hour ago. — How long has your friend been in Spain? — He has been there this month. — When did you meet my brother? — I met him a fortnight (*quatuordecim dies*) ago. — Are there many soldiers in your country? — There is a regiment of three thousand men there. — How long have I kept your cousin's money? — You have kept it almost a year.

Lesson LXXI. — PENSUM UNUM ET SEPTUAGESIMUM.

THE ABLATIVE AFTER VERBS.

A. After verbs of buying, selling, valuing, estimating, and the like, the noun denoting the price or value is put in the ablative. E. g.

Spem prætio nōn emo.

I do not purchase hope with money.

Viginti talentis unam orationem Isocrates vendidit.

Isocrates sold one of his orations for twenty talents.

Lis ejus aestimatur centum talentis.

His fine was estimated at a hundred talents.

Quinta civium classis undecim millibus assium censebatur.

The fifth class of citizens was rated at eleven thousand asses each.

Scrupulum auri valebat sestertius vicenis.

A scruple of gold was worth twenty sesterces.

Multo sanguine et vulneribus Poënis victoria stetit.

The victory cost the Carthaginians much blood and many wounds.

Quod nōn opus est, asse carum est.

What one does not need is (too) dear for a penny.

Magnos homines virtute metimur, non fortunā.

We measure great men by their moral worth, and not by their fortune.

Hæc res, nōn verbis ponderantur.

These things are judged of from the reality, and not from words.

Quod rectum est, nec magnitudine aestimatur, nec numero, nec tempore.

That which is morally right is estimated neither by size, nor by number, nor by time.

REMARKS.

1. Verbs of buying and selling are also followed by the ablatives *magno*, *permagno*, *plurimo*, *parvo*, *minimo* (sc. *pretio*), but other verbs of this class more commonly take the genitives *magni*, *permagni*, &c. (Cf. Lesson LXVII. A.)

2. The ablative of price occurs in connection with many other verbs, besides those of buying and selling. E. g. *Triginta milibus (sestertium)*,

habitat, He pays thirty thousand sesterces for a house (lodgings). *Docet talento*, He charges a talent for his instruction. *Vix drachmis est obsonatus decem*, He purchased provisions for scarcely ten drachmas. *Parvo aere merëo*, I serve for small pay. *Lavor quadrante*, I am washed (I bathe) for a quadrans. So *est* in the sense of "it is worth"; as, *Sal in Italia est sextante*, In Italy salt is worth (sells for) a sextans.

B. Verbs of plenty or want, and corresponding transitive verbs, signifying to fill, endue, enrich, or to deprive, and the like, are followed by the ablative.

Verbs of plenty and want are *abundo*, *affluo*, *circumfluo*, *floreo*, *redundo*, *scateo*, *vigeo*; *careo*, *egeo*, *indigeo*, *vaco*, &c.

Verbs of filling, enduing, depriving, &c. are *compleo*, *expleo* and *impleo*, *cumulo*, *imbuo*, *refercio*, *satio* and *exsatio*, *satio*, *stipo* and *constipo*; *afficio*, *dono*, *remuneror*, *locupletor*, *orno*, *augeo*; — *privo*, *spolio*, *orbo*, *fraudo* and *defraudo*, *nudo*, *exuo*, &c. E. g.

<i>Abundarunt semper auro régna Asiae.</i>	The kingdoms of Asia always abounded in gold.
<i>Antiochia eruditissimis hominibus, liberalissimisque studiis affluëbat.</i>	The city of Antioch abounded in learned men and liberal pursuits of the highest order.
<i>Régno carëbat Tarquinius, quum régno esset expulsus.</i>	Tarquin was without royal authority when he had been expelled from his realm.
<i>Mulier abundat audaciâ, consilio et ratione deficitur.</i>	Woman has an abundance of audacity, but is deficient in deliberation and method.
<i>Vacare culpâ magnum est solatium.</i>	To be free from guilt is a great consolation.
<i>Dëus hönis omnibus* explëvit mundum.</i>	God has filled the world with good things of every kind.
<i>Tëmplum Junönis egrëgiis picturis locupletare voluerunt.</i>	They wanted to enrich the temple of Juno with choice paintings.
<i>Natüra Germaniam decoravit altissimörum hominum exercitibus.</i>	Nature has adorned Germania with armies of the tallest men.
<i>Democritus dicitur oculis se privasse.</i>	Democritus is said to have deprived himself of his eyes.
<i>Consilio et auctoritate non modo non orbäri, sed etiam augeri senectus solet.</i>	Old age is commonly not only not deprived of counsel and authority, but even advanced in it.

REMARKS.

1. The verbs *egeo*, *indigeo*, *compleo*, and *impleo* sometimes take the genitive instead of the ablative. E. g. *Aliquem temeritatis implere*, To

* After verbs of filling, and others of this class, the ablative may also be put as the means or instrument. Cf. Lesson LXIX. C

fill any one with temerity. *Complētus jam mercatōrum carcer est*, The prison is already full of merchants.*

2. To this construction belong *afficere* and *remunerari*, in expressions like *afficere aliquem beneficio*, *honore*, *praemio*, to bestow a kindness, an honor, a reward upon any one; *afficere aliquem ignominia*, *injuria*, *poena*, *morte*, to inflict a dishonor, an injury, punishment, death upon any one; *remunerari aliquem praemio*, to requite any one with a reward.

3. To this rule may also be referred the adjectives *orbis*, helpless, bereaved; *vacuus*, empty; and *refertus*, full, replete. E. g. *Orbis liberis*, Bereaved of children. *Mare portibus orbis*, A sea without ports. *Vacuae vites fructu*, Vines without fruit. *Insula referta divitiis*, An island full of riches.†

4. *Opus est*, "there is need," is either used impersonally with the ablative, or personally (as *opus est*, *opus sunt*) with the nominative. The person is then always in the dative. E. g. *Opus est mihi libris*. — *Multa tibi opus sunt*. — *Dux nobis et auctor opus est*. — *Auctoritate tua nobis opus est, et consilio*. — The thing needed is sometimes also expressed by the genitive, by an infinitive or supine in *u*, or by the ablative of a perfect participle. E. g. *Temporis opus est*, There is need of time. *Quid opus est plura* (sc. *proferre*)? What need is there of saying more? *Nunc opus est te animo valere*, Now you must be strong in mind. *Longius, quam quod scitu opus est*, Farther than is necessary to know. *Huc facto, maturato opus est*, This must be done, hastened. To these add *Mihi opus est, ut lavem*, It is necessary that I should wash.‡

5. The construction of *usus est*, "it is necessary," is the same as that of *opus est*. E. g. *Nunc manibus rapidis usus est*. — *An cuiquam est usus homini, se ut cruciet?* Does any man need tormenting himself?

C. Verbs signifying to remove, to expel, to deter, to free, and others denoting separation, difference, or distance, are frequently followed by the ablative, without the prepositions *ab*, *de*, or *ex*.

The principal verbs of this class are *pello*, *depello* and *expello*, *ejicio*, *abterreo* and *deterreo*, *moveo*, *amoveo*, *demoveo*, *removeo*: *abeo*, *exeo*, *ceclo*, *decedo*, *discedo*, *desisto*, *evado*, *abstineo*: *libero*, *expedio*, *solco*, *exsolvo*, *exonero*, and *levo*: — *alieno* and *abalieno*, *distingo*, *discerno*, *secerno*, *differo*, *discrepo*, *dissideo*, *disto*, *abhorreo*, &c. E. g.

Censōres omnes, quos (de) senātu movērunt. All the censors, whom they have removed from the senate.

Ne opifices quidem sē (ab) artibus suis removērunt. Not even the artisans withdrew from their trades.

* On *egeo* and *indigeo* compare page 113.

† But also *mare vacuum ab hostibus*. — *Referta Gallia negotiatorum*, according to Lesson LXXVI. A.

‡ Compare pages 183 and 288.

Apud Germānos quemcūque mortālium arcēre (a) tecto nefas habetur.

Pōpulus Atheniēnsis Phociōnem patriā pepūlit.

Usu urbīs prohibēre peregrinos inhumānum est.

Brūtus civitatē dominātū rēgio liberavit.

Pētiit Flāccus, ut lēgibus solveretur.

Exōnera civitatē vāno fōrsitan mēu.

Levāmur superstitiōne, liberāmur mōrtis mēu.

Sōl ex aēquo mēta distābat utrāque.

Among the Germans it was considered wrong to drive away any human being from a roof.

The Athenian people expelled Phocion from his country.

It is inhuman to prevent strangers from the use of the city.

Brutus delivered the country from royal domination.

Flaccus petitioned to be released from the laws.

Release the state from perhaps a groundless apprehension.

We are relieved from superstition, we are delivered from the fear of death.

The sun was equally distant from the east and west.

REMARKS.

1. The verbs *exsolvere*, *exonerare*, and *levare* are always followed by the ablative, while *liberare*, *expedire*, *solvere*, and the adjective *liber*, may have either *aliquā re* or *ab aliquā re*.

2. The verbs *alienare*, *abalienare*, *distinguere*, &c. commonly have *ab*, and the ablative only among the poets. But *differre*, *discrepare*, &c., and the adjective *diversus*, sometimes have the dative instead of *ab*.

3. The verb *separare* commonly takes *ab*. The construction of *prohibere* and *defendere* is *aliquem re*, *ab re* or *ab aliquo*. That of *interdicere*, *alicui aliquā re*, as in the formula *alicui aquā et igni interdicere*, to banish one.

4. In imitation of the Greeks, the poets sometimes put the genitive instead of the ablative after verbs and adjectives of separation. E. g. *Me omnium jam laborum levas*, You release me now from all my labors. *Liber laborum*, Free from labors. *Purus scelēris*, Pure from guilt.

The host, inn-keeper.

The property, fortune.

The patrimony.

The entire, whole : all.

To spend, expend.

To draw and spend (out of the public treasury).

To squander.

To spend, consume (in eating, &c.).

Hospes, Itis, *m.* ; caupo, ōnis, *m.*

Facultātes, *f. pl.* ; bōna, ōrum, *n.* ; rēs familiāris.

Patrimōnium, *i, n.*

Tōtus, *a, um.*

Intēger, *gra, grum.*

Omnis, *is, e.*

Expendo, ēre, *di, sum.*

Erōgo, āre, āvi, ātum.

Deprōmo, ēre, *mpsi, mptum.*

Diffundo, ēre, *fudi, fustum.*

Dilapīdo, āre, āvi, ātum.

Comēdo, ēre, ēdi, ēsum.

Consumo, ēre, *mpsi, mptum.*

Conficio, ēre, *feci, factum.*

How much have you spent to-day?	Quántam pecúniā hódie expendisti?
I have spent only ten dollars.	Décem tantum thaléros expéndi.
Have I spent more money than you?	Egóne majórem pecúniā expéndi quam tú?
You have, on the contrary, spent less than I.	Immo pótius minórem, quám égo, expendisti.
How much am I to pay? (What expense have I made?)	Quántum (pecúniæ) comédi? Quíd sumpţus fêci? Quántum tibi débeo?
You have spent nearly a hundred dollars.	Ad céntum thaléros consumpsisti.
How much has he spent at the inn?	Quíd pecúniæ confêcit (quid sumptus fêcit) apud hósptem?
He has spent nearly all the money he has.	Pecúnias suas fêre ómnes consumpsit et confêcit.
Has he much property (large means)?	Tenétne facultates mágnas?
He has nothing more, for he has squandered his entire patrimony.	Nón ámplius; nám patrimonium suum íntegrum dilapidávit.
Did he squander what he had?	Profudítne suum?
He has squandered both his own and other people's money.	Profudít véro et suum et aliéna.
Just now.	Módo, commólum; proxime (adv.); recens, tis, adj.
The infant just born.	Ínfans módo nātus (rérens a nātu).
The stranger just arrived.	Rérens advēna.
The men, who have just arrived.	Hómines, qui módo (próxime) advenérunt.
He just now writes.	Módo scribit.
Have you just come?	Advenis módo?
He has just written.	Scripsit módo.
I have just now seen your brother.	Égo frátre m tuum módo vidébam.
What countryman are you?	Cujas (cujátis) és?
I am an American, an Englishman, a Russian.	Americānus, Ánglus, Rússus sum.
Where do you come from?	Únde vénis?
I am from London, Rome, Leipsic, Paris.	Vénio Londíno, Rómā, Lípsiā, Lutetiā Parisiōrum. (Cf. Lesson LVI. C.)
I am a Londoner, Roman, from Leipsic, a Parisian.	Dómo Londinénsis, Romānus, Lipsiénsis, Parisiénsis sūm. (Cf. page 195.)
From Sparta.	Spartānus, i, m. (a, æ, f.).
From Athens.	Atheniénsis, is, m. & f.
From Venice.	Venētus, i, m.
From Dresden.	*Dresdensis, is, m. & f.
From Berlin.	*Berolinénsis, is, m. & f.

From Vienna.	*Vindobonensis, is, m. & f.
From New York.	*Neo-Eboracensis, is, m. & f.
From Cambridge.	*Cantabrigiensis, is, m. & f.
Are you from Athens?	Núm dómo Atheniënsis és?
No, I am from Venice (a Venetian).	Nòn véro; égo Venëtus súm.
To serve (any one).	Servio, ire, ivi (fí), itum (ALICUI).
To wait upon, attend on one.	{ Ministräre alicui.
To attend one professionally.	{ Apparère alicui (<i>officially</i>).
	{ Opëram däre (adesse) alicui.
	{ In famulátu esse apud aliquem.
To be in one's service.	{ In ministério alicujus esse.
	{ Servire apud aliquem.
Was he in your service?	{ Erátne in ministério túo (in famulátu apud tê)?
He was in my service twenty years.	{ Érat apud mé in famulátu viginti ánnos.
Does he serve (attend on you) well (promptly)?	Ministrátne tibi béne (paráte)?
He does serve me very well.	Minístrat mñhi véro ádmodum béne (paráte).
Did the doctor attend you to-day?	Deditne tibi óperam hódie médicus?
No, he has neglected to attend me to-day.	Non; óperam mñhi däre hódie prætermísit.
To spoil, damage, corrupt.	{ Perdo, èro, didi, ditum.
	{ Corrumpto, ère, rūpi, ruptum.
To soil.	{ Vitlo, äre, ävi, ätum.
He has soiled his handkerchief.	Inquino, äre, ävi, ätum.
Has any one spoiled your hat?	Muccínium súm inquinävit.
	Écquis (númquis) plëum túum pérdidit?
No one (has spoiled it).	Nëmo.
Is your dress spoiled?	Vestísne túa vitiáta ést?
My dress is not spoiled, but my book is.	Nòn vëstis méa, sed líber vitiátus est.
Is the sugar spoiled (damaged)?	Éstne sáccharum vitiátum (corrúptum)?
It is. It is not.	Ést profécto. Nòn est.
To dress, clothe.	{ Vestes paräre alicui.
	{ Vestio, ire, ivi, itum.
To dress, fit, become (any one)	{ Convenire (alicui).
	{ Decère (aliquem).
Most beautifully, charmingly.	{ Dignum esse (aliquo).
Admirably.	{ Pulcherrime, optime.
	{ Mirífice.
This coat fits you very well.	Haëc tóga tibi óptime cónvenit.
How does this hat fit (become) me?	Quómodo mñhi sédet (cónvenit) hícce plëum?
It fits you charmingly, admirably.	Sédet tibi pulchérime, mirífice.

It does not become you very well.	Tibi minus convēnit.
It misbecomes you.	{ Tē nōn est dignus. Tē dēdēcet.
That garment becomes him admirably.	Vēstis illa eūm dēcet mirifice (eo dignissima est).
Does the father clothe his children?	{ Vestitne pater liberos suos? Parātne pater vēstes liberis?
He does clothe them.	Vēstit. Pārat.
Does your father clothe you?	Patērne tibi vēstes nōvas pārat?
He does.	Pāter.
God himself is said to clothe the needy.	Dēus ipse egēnos vestire dīcitur.
How was the boy clothed?	Quemādmōdum erat puer vestitus?
He was dressed in green.	Indūtus erat vēste virīdi.
The girl was dressed in blue.	Puella indūta erat vēste caerulēa.
To be dressed in.	Indūtum (am, um) esse (veste aliquā).
How large, of what size?	{ Quam magnus, a, um? Quantus, a, um?
How high?	{ Quam altus (celsus), a, um? Cūjus magnitudinis?
How deep?	{ Quam altus, a, um? Quam profundus, a, um?
How high is his house?	{ Cūjus profunditatis? Cūjus altitudinis est ejus dōmus?
It is about thirty feet high.	{ Alta est circiter triginta pēdes (acc.). Est pēdum circiter triginta. (Cf. Lesson LXIV. B.)

D. Obs. In answer to the questions, *How far? How long (high, deep, wide, thick)?* the noun denoting the extent of space is generally put in the accusative without a preposition, but sometimes in the ablative.*

How deep is the well?	Quām altus (profundus) pūteus est?
It is twenty feet deep.	Altus (profundus) est viginti pēdes.
He had two ditches made, fifteen feet deep. Behind these he constructed a rampart of twelve feet.	Dūas fossas quīndēcim pēdes lātas perdūxit. Post eas vāllum duōdecim pēdum extrūxit.
We have not gone a foot beyond.	Pēdem nōn egrēssi sūmus.
The plain of Marathon is about ten thousand paces (ten miles) from Athens.	Cāmpus Mārathon ab Athēnis circiter milia pāssuum dēcem abest.
The army was about a three days' journey from the river Tēnais.	Exercitus trīdūi uīnēre abfuit ab āmne Tēnāi.
He encamped three miles from the city.	Trīa milia pāssuum ab urbe castra pōsuit.

* This construction is consequently the same as that of Time, in answer to *How long?* on which compare Lesson LVII. A.

He established himself about six miles from Caesar's camp.

True.

True virtue, friendship, religion.
A true and sincere (genuine) friend.

A true scholar.

Is it true?

It is true. It is so.

Is it not so?

I do not deny it. I grant it.

Is it true that his house has been burnt?

Is it true that he has lost his house by fire?

It is really so.

It is not true. It is false.

Is it not true that you are squandering your patrimony?

I do not deny that it is so.

As sure as I live, I know it to be so.

As sure as I live, I do not know whether it is so.

The philosopher.

The key.

The lock (bolt).

The door.

The locksmith.

The saddle.

The saddler.

Has he a comfortable income?

He has. He has not.

How large is his income?

He has an annual income of a thousand aurei.

He has fifty crowns per month to live upon.

May I offer you (do you choose) some of this (dish)?

I should like some of it.

I do not like it.

It does not agree with me.

That will not do for me.

The income (of money, &c.).

The annual income (pension, &c.).

Milibus passuum *sex* a *Caesaris* castris consedit.

Verus, a, um.

Vera virtus, amicitia, religio.

Verus et sincerus amicus.

Vir vere doctus.

Verumne est? *Estne verum*?

Verum est. *Res ita* (sic) *se habet*.

Nonne? *Ain' tu*?

Non nego. *Concedo*.

Verumne est, domum ejus deflagratam esse?

Estne verum, eum domum suam vi flammarum amisisse?

Res prorsus ita se habet.

{ *Non verum* est.

{ *Falsum* est.

Nonne verum est, te patrimonium dilapidare?

Rem ita se habere non nego.
(Lesson LIII. B. 3.)

Ita vivam, ut scio, rem sic se habere.

Ne vivam, si scio, an verum sit (ita se habeat).

Philosophus, i, m.

Clavis, is, f.

Clastrum, i, n.

Ostium, i, n.

Faber (ri, m.) *claustrarius*.

{ *Sella equaria*, ae, f.

{ **Ephippium*, i, n.

Ephippiorum artifex (icis, m.).

Habétne, unde comode vivat?

Habet. *Non habet*.

Quantus est ei reditus pecuniae?

Annua habet mille aureorum.

Reditum menstruum habet quinquaginta thalerum.

Visne (optasne) aliquantulum de hoc (cibo)?

Opto vero aliquantulum.

Mihi non libet.

Mihi non prodest.

Hoc mihi non usui est.

Reditus, us, m. (reditus pecuniae).

Annuum, i, n., or pl. *annua*, orum.

Annual.	Annus, a, um.
Monthly.	Menstruus, a, um.
To board (with any one).	{ Alor, āli, alitus * sum (ab aliquo). Alicujus victu ūtor, ūti, ūsus sum.
Did you board with him?	{ Alebarisne ab illo? Usūsne és ejus victu?
I did board with him.	Alēbar. Ūsus sum.

EXERCISE 135.

Who is the man who has just spoken to you? — He is a learned man. — What has the shoemaker just brought? — He has brought the boots and shoes which he has made us. — Who are the men that have just arrived? — They are philosophers. — Of what country are they? — They are from London. — Who is the man who has just started? — He is an Englishman who has squandered away all his fortune in France. — What countryman are you? — I am a Spaniard, and my friend is an Italian. — Wilt thou go for the locksmith? — Why must I go for the locksmith? — He must make me a key, for I have lost the one belonging to my room. — Where did your uncle dine yesterday? — He dined at the inn-keeper's. — How much did he spend? — He spent three florins. — How much has he a month to live upon? — He has two hundred florins a month to live upon. — Must I go for the saddler? — You must go for him, for he must mend the saddle. — Have you seen any one at the market? — I have seen a good many people there. — How were they dressed? — Some were dressed in blue, some in green, some in yellow, and several in red. — How much (*quanti*) did you buy your horse for? — I bought it for twenty pounds of gold. — Did he sell his house for a high price (*magno*)? — He sold it for a very high price (*permagno*); he sold it for ten thousand talents. — Did your books cost you as much as mine? — They cost me just as much (*tantidem*); they cost me a thousand aurei. — How much do your lodgings cost you? — They cost me ten dollars (crowns) per month. — How much do you pay for instruction (*quanti docēris*)? — I pay fifty crowns for it. — How much is corn worth in this region (*regio*)? — A medimnus of corn is worth only half a dollar in this region.

EXERCISE 136.

Who are those men? — The one who is dressed in gray is my neighbor, and the one with the black coat the physician, whose son has given my neighbor a blow with a stick. — Who is the man with the green coat? — He is one of my relations. — Are you from Berlin? — No, I am from Dresden. — How much money have your children spent to-day? — They have spent but little; they have spent but one florin. — Does that man serve you well? — He does serve me well; but he spends too much. — Are you willing to take this servant? — I am willing to take him if he will serve me. — Can I

* From *alo*, *ēre*, *ālāi*, *ālītum* or *altum*, to nourish, support.

take this servant? — You can take him, for he has served me very well. — How long is it since he (first) served you? — It is but two months since. — Has he served you long? — He has served me (for) six years. — How much did you give him a year? — I gave him a hundred crowns. — Did he board with you? — He did board with me. — What did you give him to eat? — I gave him whatever I ate. Were you pleased with him? — I was much pleased with him. — Is he free from (*vacatne*) guilt? — He is entirely (*prorsus*) free from it. — Does this country abound in gold? — It does not abound (in it). Has he filled his glass with wine? — He has filled it with pure wine (*mērum*). — Does he adorn his house with pictures? — He is adorning it. — Will you release us from fear (*metu*)? — I cannot release you (from it). — Were they expelled (*expulsus*) from their country? — They were not expelled.

Lesson LXXII. — PENSUM ALTERUM ET SEP- TUAGESIMUM.

ABLATIVE AFTER VERBS AND ADJECTIVES.

A. The deponent verbs *ūtor*, *frūor*, *fungor*, *potior*, *vescor*, *dignor*, *laetor*, *glorior*, *nitor*, and the compounds *abūtor*, *perfrūor*, *defungor*, and *perfungor* are generally followed by the ablative. E. g.

*Nāvis optime cūsum cōficit ēa,
quae scientissimo gubernatōre
ūlūtur.*

That ship makes the best passage
which has the most skilful
helmsman.

*Id ēst cuiusque proprium, quō
quisque frūlūtur atque ūlūtur.*

The property of every one is that
which he enjoys and uses.

*Qui adipisci vēram glōriam vo-
let, iustitiae fungātur officiis.*

Let him, who desires to acquire
real distinction, attend to the re-
quirements of justice.

*Defuncti bello Pūnico, Romāni
arma Macedōniae intulērunt.*

Released from the Punic war, the
Romans directed their arms
against Macedonia.

*Eadem pericūla, quibus nos per-
fūcti sūmus.*

The same dangers which we have
undergone.

*Impedimentis castrisque nōstri
potiti sūt.*

Our soldiers made themselves mas-
ters of the baggage and the camp.

*Helvétii persuāsit, perfācile esse,
totius Gālliae imperio potiri.*

He persuaded the Helvetii, that it
was very easy to get possession
of entire Gaul.

*Nūmidāe plerūque lacte et fe-
rinā carne vescebāntur.*

The Numidians subsisted princi-
pally upon milk and the flesh of
wild beasts.

<i>Omne, quò vescuntur hómínes,</i> pénus est.	Everything, which men live upon, is food (provisions).
<i>Haúd équidem tãí mē dignor ho- nóre.</i>	I do not consider myself worthy of such an honor.
<i>Núllā rē tām laetári sóleo, quam meòrum officiòrum consciéntiā.</i>	There is nothing in which I am wont to take so much delight, as in the consciousness of my duties.
<i>Núllā rē núí décet sapiéntem, nisi virtúte animique consci- éntiā.</i>	The philosopher ought to rely on nothing, except on virtue and the consciousness of intellect.

REMARKS.

1. The verbs *utor*, *frutor*, *fungor*, *potior*, and *vescor* sometimes also occur with the accusative. E. g. *Rem medici utuntur.* — *Argentum abutor.* — *Frui ingentum.* — *Militare munus fungens.* — *Potri administrationem regni.* — *Absinthium vescuntur.*

2. *Potior* also governs the genitive; as, *potri rerum, imperii, dominationis*, to obtain the chief command. The construction of *glorior* is either *RE*, *DE RE*, or *IN RE*; that of *nitior* and *innitor*, *RE*, *IN RE*, *AD* or *IN REM*. E. g. *In virtute jure gloriamur*, We justly seek our honor in virtue. *Pompeii in vita nitebatur salus civitatis*, The salvation of the state depended upon the life of Pompey. *Ad immortalitatem gloriæ nititur*, He is striving after an immortality of glory.

3. *Fido* and *confido* either take the ablative, like *nitior*, or the dative. E. g. *Nemo alterius, qui suae confidit, virtuti invidet*, No one envies the virtue of another, who has any confidence in his own. *Nemo potest fortunae stabilitate confidere*, No one can rely upon the stability of fortune. — *Stare*, “to abide by,” has either the ablative or *in*; as, *Stant sententiâ*, They abide by their opinion. *Stare in fide*, To remain true, faithful.

B. The preceding rule includes the adjectives *dignus*, *indignus*, *frētus*, *aliēnus*, *praeditus*, and *contentus*, which are likewise followed by the ablative. E. g.

<i>Nātus sūm ad agendum sēmp̄r aliquid dignum vīro.</i>	I am born for the constant per- formance of something worthy of the character of man.
<i>Excellētium civium virtus imi- tatione, nōn invidiā digna est.</i>	The virtue of eminent citizens de- serves imitation, and not envy.
<i>Quam multī lūce indigni sūnt, et tāmen dies oritur.</i>	How many are unworthy of the light of day, and yet it rises!
<i>Itaēc ad tē scripsi libérius, frētus consciéntiā officiī mēi.</i>	I have written you this somewhat frankly, relying on my conscious- ness of duty.
<i>Dī sūnt benefīci, néque hoc ali- ēnum dūcunt majestāte suā.</i>	The gods are beneficent, nor do they consider this attribute at variance with their majesty.
<i>Epicūrus confirmat, déos mém- bris humanis esse praeditos.</i>	Epicurus asserts, that the gods are possessed of human limbs.

Mens est <i>prædita</i> <i>môtu sempiterno</i> .	The mind is endued with eternal motion.
<i>Parvo</i> est <i>natūra contenta</i> .	Nature is content with little.
Quod cuique <i>témporis</i> ad <i>vivendum</i> <i>datur</i> , <i>eo</i> <i>débet</i> <i>esse contentus</i> .	Every one ought to be contented with the space of time given him to live in.

REMARKS.

1. *Alienus*, in the sense of "averse or hostile to," has commonly either *ab* or the dative; but in the sense of "unsuitable, incompatible," it has either the ablative or *ab*, and sometimes the genitive. E. g. *Homo alienus a litteris*, A man averse (or a stranger) to letters. *Ambitioni alienus*, Averse to ambition. *Alienum a vitâ meâ*, Foreign to (inconsistent with) my life. *Aliarum rerum aliena*, Not reconcilable with other things, unexampled.

2. *Dignus* sometimes (though rarely) occurs with the genitive. When connected with a verb, it takes either the infinitive, or the subjunctive with *qui*. E. g. *Dignus salutis*. — *Dignus, qui impèret*, Worthy to command. *Horatius fere solus legi dignus*, Horace almost the only one worth reading. So also *contentus scripsisse*, satisfied to have written.

C. The participles *natus*, *prognatus*, *genitus*, *satus*, *editus*, and *ortus* are sometimes followed by the ablative without the preposition *ex* or *a*.

Such ablatives are generally *lôco*, *genère*, *stirpe*, *familiâ*, *parentibus*, frequently in connection with an adjective.

Vir <i>summo loco natus</i> .	A man of high rank by birth.
Virgines <i>honesto ortae loco</i> .	Maidens of respectable descent.
Adolescentes <i>amplissimâ familiâ nati</i> .	Young men of illustrious descent.
Archias <i>natus est loco nobili</i> .	Archias was of noble origin.
Hunc <i>Fauno et nympha genitum accepimus</i> .	The tradition is, that he was engendered by Faunus and a nymph.
Non <i>sanguine humano, sed stirpe divinâ satus</i> .	Not begotten of human blood, but of divine pedigree.
Quâlis tibi ille videtur, <i>Tântalo prognatus, Pelôpe natus?</i>	What sort of a man do you consider that descendant of Tantalus, the son of Pelops?

REMARK. — When connected with an adjective, this ablative may be regarded as that of *quality*, and always stands without a preposition. But when no adjective is added, the prepositions *ex* or *a* are frequently employed. E. g. *Natus ex Penelopâ*. — *Belgae ab Germanis orti*, &c.

THE ABLATIVE AFTER PREPOSITIONS.

D. The ablative is also governed by the prepositions *a*, *ab* (*abs*), *absque*, *clam*, *coram*, *cum*, *de*, *e*, *ex*, *in*, *prae*, *pro*, *sine*, *sub*, *subter*, and *tenuis*. (Cf. Lesson XCIV.)

REMARK. — *In* and *sub* take the ablative only in answer to the question *Where?* *Super* only when it stands for *de*, "with respect to," "with reference to." *Subter* is more commonly construed with the accusative.

E. Verbs compounded with the prepositions *a*, *de*, or *ex* are followed by the ablative in a local sense, sometimes with the preposition repeated.* E. g.

Tū ēa mē abesse urbe mirāris, in quā summum sit odium hominum?

Do you wonder at my being absent from a city, in which the hatred of men is carried to the utmost extremes?

Decedere provinciā praetor jussus est.

The praetor was ordered to leave the province.

Ad eos, qui vitā excesserunt, revertamur.

Let us now return to those who are already dead.

Amicitia nullo loco excluditur.

Friendship is excluded from no place.

Neminem a congressu meo junctor meus absterruit.

My porter never deterred any one from meeting me.

Ut ex his regionibus Barbarorum praesidia depelleret.

That he might expel the troops of the Barbarians from these regions.

Rēs e memoria, de manibus elabuntur.

Things slip out of our memory, away from our hands.

REMARK. — The majority of these convey the idea of separation, and are consequently already included in Lesson LXXI. C.

F. Verbs of placing, putting, standing, sitting, and some others, are commonly followed by the ablative with *in*, but verbs of motion in general by the accusative with *in*.

Such verbs are *pōno*, *lōco*, *collōco*, *statūo*, *constitūo*, *consido*, *habeo*, *duco*, *numēro*, *defigo*, *mergo*, *incido*, *insculpo*, *inscribo*, &c. Verbs of motion : *eo*, *venio*, *advenio*, *advento*, and many others. E. g.

Plato rationem in capite, velut in arce posuit; iram in pectore locavit.

Plato has put the reason in the head, as in a citadel, and passion in the heart.

Conon nunquam in hortis suis custodem imposuit.

Conon never set a watch over his garden.

Stellas in deorum numero reposerunt.

They put the stars among the number of the gods.

Dolor in maximis malis ducitur.

Pain is considered one of the greatest of evils.

Aves quaedam se in mari mergunt.

Some birds dive into the sea.

Legati in vultu regis defixerunt oculos.

The ambassadors fixed their eyes upon the countenance of the king.

* This preposition, however, is not always the same, but one of kindred signification, as in Example 6.

Decemviri lēges in duodecim tabulis scripserunt.

In Italiā, in provinciā advēnit.

Profectus est Rōmam, Dēlphos.*

The decemviri wrote the laws upon twelve tables.

He arrived in Italy, in the province.

He has gone to Rome, to Delphi.

REMARK. — *Impōnēre, insculpēre, inscribēre, inserēre*, are also followed by the dative (*aliquid alicui rei*, according to Lesson LXII. B.), and most of the above verbs frequently have *in rem* or *re* simply, instead of the *in re* of the rule. E. g. *imponere aliquid in rem; insculpēre aliquid aliqd re, &c.*

To pity, commiserate.

To lament, mourn or weep over.

With all one's heart.

Do you pity me, him, us, them?

I do pity thee (him, you, them) with all my heart.

Do ye commiserate this man?
We commiserate him very much.
I have pitied your misfortunes.

I have lamented over lost hope.
I have wept over his untimely death.

To confide or trust in (or rely on any one or thing).

To trust with, intrust, commit (anything to any one).

To confide (commit) anything to the care of any one).

To intrust one's plans, one's secrets, to one.

To commit (unbosom) one's self to one.

Miseror, ari, atus sum.

Commiserāri (ALIQUEM, ALIQUID).

Mē miserēt (miserūt, miserūtum est)

ALICUJUS.†

Dēplōro, āre, āvi, ātum.

Dēflō, ēre, ēvi, ētum.

(ALIQUEM, ALIQUID.)

Ex animo, tōto pectōre (animo).

Commiserārisne mē, illum, nōs, eos?

Miserētne te mēi, illius, nostri, eōrum?

Ēgo vērō tē (illum, vōs, eos) ex animo commiseror.

Mē vērō tui (illius, vēstri, eōrum) miseret tōto pectore.

Miseramini hūc hōminem?

Commiserāmur eum vehēmenter.

Mē miseritum est tuarum fortunarum.

Deplorāvi spem perditam.

Dēflēvi mōrtē eīus praematūram.

Fido, ēre, fīsus sum.

Confidēre (ALICUI, ALICUI REI).

Frētum (am) esse (ALIUO, ALIQUA RE).

Crēdo, ēre, dīdi, dītum.

Concrēdēre, committēre, mandāre.

(ALICUI ALIQUID.)

Committēre (permittēre) aliquid fidēi alicujus.

Tradēre aliquid in alicujus fidem.

Consilia, occulta sua alicui crēdēre.

Sē (animum suum) alicui crēdēre.

* On these accusatives with and without *in*, compare Lesson LVI. A.

† On the government of this verb, see Lesson LXVII. C.

To intrust one's self to the protection of one.	In alicujus fidem sē trādere, per-mittere.
To give one's self up to one.	Sē dare (dēdere) alicui.
To give one's self up entirely to one.	Tōtum sē dēdere alicui.
Did he intrust you with any-thing?	Crediditne (commisitne) tibi ali-quid?
He intrusted his money to me.	Crēdidit (commissit) mīhi pecūnias suas.
He has deposited his money with me (for safe-keeping).	{ Pecūnias suas apud mē depōsuit. Pecūnias suas mīhi mandāvit (de-mandāvit). Quid in ejus fidem tradidisti?
What have you intrusted (com-mitted) to his protection?	
I have intrusted my only son to his protection.	Fidēi ejus filium meum unicūm commisi.
I have intrusted all my sons to the care of one master.	Ēgo filios meos omnes unius ma-gistri cūrae mandāvi.
He trusted him with all his plans and secrets.	Credēbat ei consilia atque occulta sua omnia.
He has unbosomed himself to me.	Sē (unimū suū) mīhi crēdidit.
He has surrendered himself en-tirely to me.	Tōtum sē mīhi dēdidit.
Do you confide in me, him, us, them?	Confidisne mīhi, ei, nobis, filis? -
Do you rely on me, him, us, them?	Fretusne es mē, eo, nobis, filis?
I do trust, rely on.	Confido. Frētus sum.
The plan.	Consilium, i, n.
The secret.	Res secrēta, occulta, arcāna, <i>f. sing.</i>
Secrets.	Occulta, arcāna, secrēta, ōrūn, <i>n. pl.</i>
The mystery.	Mystērium, i, n.
To keep anything secret.	Aliquid tūctum (occultum) tēnere, or hābere.
To keep still (silent) about anything.	Rēticeō, ēre, cū (ALIQUID, DE ALIQUA RE).
To conceal (anything from any one).	Cēlo, āre, āvi, ātum (ALIQUEM ALIQUID,* DE ALIQUA RE).
To publish, divulge.	Pālām facere aliquid.
Did he conceal the mystery from you?	Celavitne tē mystērium?
No, on the contrary, he commu-nicated it to me.	Immo pōtius id mēcūm communi-cāvit.
Did you keep the matter secret?	{ Tenuistine rēm occūltam? Reticuistine rēm (de rē)?
No, I imprudently divulged it.	Nōn vērō; rēm pālām fēcī ego in-considerātus.
To offer.	{ Offēro, ferre, obtūli, oblātum. Deferre (ALICUI ALIQUID).

* Cf. Lesson LX. A.

- To offer (promise) one's services to one. *Alicui opëram suam offerre or pollicëri.*
 To offer one's self to one. *Së (semetipsum) alicui offerre.*
 Did he offer you his services (assistance)? *Obtulitne (pollicitusne est) tibi opëram suam?*
 He has offered himself to me. *Is semetipsum mihi obtulit.*
 I offer and promise you all in my power. *Quidquid possum, tibi polliceor ac defero.*
 The gods have offered (granted) you all you desired. *Dii tibi omnia optata detulerunt.*
 He offered him all his influence for the accomplishment of this end. *Omnem ei suam auctoritatem ad hoc negotium conficiendum detulit.*
 Did he offer (proffer) us his help in the matter? *Num opëram suam ad rem professus est?*
 He has offered us his services of his own accord. *Opëram suam nobis ultro obtulit (pollicitus est).*
Voluntarily, of one's own accord. *Utro (adv.), sua (tua, &c.) sponte, sponte et ultro.*
Unwillingly. *Invitus, a, um.*
 Did he leave unwillingly? *Discessitne invitus?*
 No, he left of his own accord. *Non vero; sua sponte et ultro discessit.*
 The Roman citizen. *Civis Romanus.*
 The American citizen. *Civis Americænus.*
 The citizen (inhabitant) of London, Paris, New York. *Incola (ae, m.) Londini, Lutetiae, Eboraci Novi.*
 The Hamburg merchant. *Mercator Hamburgensis.*
 The Strasburg beer. *Cervisia Argentoratensis.*
 The student of Leipsic, Paris, Cambridge. *Civis academæ Lipsiensis, Parisiensis, Cantabrigiensis.*
 The inhabitant of a city. *Oppidanus, i, m.*
 The inhabitant of the country. *Rusticus, rusticanus, i, m.*
 To take care of, to be careful of anything. { *Curare or sibi curae (dat.) habere aliquid.*
Rationem alicujus rei habere.
Respicere (spezi, spectrum) aliquid.
 Does he take care of his clothes? { *Curatne vestem suam?*
Habetne sibi curae vestem?
 He does take care of them. *Curat. Habet.*
 Do you take care of your hat? *Habesne tibi curae pileum?*
 I do not. *Non habeo.*
 Do ye take care of your health? { *Curatisne valetudinem?*
Habetisne rationem valetudinis?
 We do take care of our health and property both. *Hebemus vero rationem et valetudinis et rei familiaris.*
 Did he regard his own interest? *Num comoda sua ipsius respiciebat?*

He regarded his own advantage less than that of others. *Sua ipsius com̄moda min⁹, quam aliēna respiciēbat.*

To take care of, provide for, attend to. { *Curāre* (ALIQUEM ALIQUID).
Providēre or *consūlēre* (ŪI, tum) (ALICUI).

Will you take care of my horse? { *Visne meum equum curāre?*
Visne meo equo providēre?

I will (am not unwilling). *Volo. Providēre ei nōn nolo.*

He is providing for his life and health in the best possible manner. *Vitae suae salutique quam optime consūlit et prōvidet.*

EXERCISE 137.

How long has your brother been absent from the city? — He has been absent these twelve months. — Has he been ordered to leave his country (*patriā*)? — He has been ordered. — Are there many philosophers in your country? — There are as many there as in yours. — How does this hat fit me? — It fits you very well. — How does this hat fit your brother? — It fits him admirably. — Is your brother as tall as you? — He is taller than I, but I am older than he. — How high is this man? — He is five feet four inches high. — How high is the house of our landlord? — It is sixty feet high. — Is your well deep? — Yes, sir, for it is fifty feet deep. — How long have those men been in your father's service? — They have been in his service already more than three years? — Has your cousin been long at Paris? — He has been there nearly six years. — Who has spoiled my knife? — Nobody has spoiled it, for it was spoiled when we were in want of it. — Is it true that your uncle has arrived? — I assure you that he has arrived. — Is it true that he has assured you of his assistance? — I assure you that it is true. — Is it true that the six thousand men, whom we were expecting, have arrived? — I have heard so. — Will you dine with us? — I cannot dine with you, for I have just eaten. — Do you throw away your hat? — I do not throw it away, for it fits me admirably. — Does your friend sell his coat? — He does not sell it, for it fits him most beautifully. — There are many learned men in Berlin, are there not (*nonne*)? asked Cuvier a man from Berlin. Not as many as when you were there, answered the man from Berlin.

EXERCISE 138.

Why do you pity that man? — I pity him, because he has trusted a merchant of Hamburg with his money, and the man will not return it to him. — Do you trust this citizen with anything? — I do not trust him with anything. — Has he already kept anything from you? — I have never trusted him with anything, so that he has never kept anything from me. — Will you trust my father with your money? — I will trust him with it. — What secret has my son intrusted you with? — I cannot intrust you with that with which he has intrusted me, for he has desired me to keep it secret. — Whom do you intrust with your secrets? — I intrust nobody with them, so that nobody

knows them. — Has your brother been rewarded? — He has, on the contrary, been punished; but I beg you to keep it secret, for no one knows it. — What has happened to him? — I will tell you what has happened to him, if you promise me to keep it secret. — Do you promise me to keep it secret? — I promise you, for I pity him with all my heart. — Do you consider (*ducisne*) that at variance (*aliénum*) with your dignity (*dignitas*)? — I do not consider (it so). — Does he attend to (*fungiturne*) the duties of justice? — He does attend to them. — Have you experienced (*perfunctus*) the same dangers which I have experienced? — I have not experienced the same. — What do they live upon? — They live upon fish and milk. — Who has taken possession (*poteri*) of the baggage? — The soldiers have made themselves masters of it. — What do you rejoice in (*laetari*)? — I rejoice in the consciousness of virtue. — Is his virtue worthy of imitation? — It is not worthy of it.

Lesson LXXIII. — PENSUM SEPTUAGESIMUM TERTIUM.

OF THE ABLATIVE ABSOLUTE.

A. A noun and a participle in the ablative are often put independently of the rest of the proposition in which they occur, and serve as an abridged form of a clause introduced by the conjunctions *quum*, *dum*, *si*, *quod*, *quamquam*, *quameis*, &c. Thus, *Sole oriente* (= *quum sol oritur*), The sun rising, i. e. when the sun rises. *Servio Tullio regnante* (= *dum Servius Tullius regnabat*), Servius Tullius reigning, i. e. while he was reigning, during his reign.* *Sole orto* (= *quum sol ortus esset*), The sun having risen, i. e. when (after) it had risen. *Cyro mortuo* (= *quum Cyrus mortuus esset*), Cyrus being dead, i. e. when he was dead, after his death. This construction is called the *Ablative Absolute*. It most commonly designates the time or concomitant of an action or event, but frequently also a CAUSE, REASON, CONDITION, or CONCESSION.

B. When the ablative absolute indicates the *Time* of an action or event, it is rendered into English by *when*, *while*, *during*, *after*. E. g.

Crástino díe, oriente sóle, redito	To-morrow, when the sun rises, re-
in púgnam.	turn to the encounter.

* In this construction the present participle always refers to the time of the action denoted by the verb of the sentence, which may be either present, past, or future. The perfect participle indicates an action or event anterior to that expressed by the verb. (Compare Lesson XLIX. E.)

<i>Jove tonante, cum pópulo agi nón est fás.</i>	When Jove thunders, it is not right to address the people.
<i>Quæritur, útrum múnus térræ stánte circúmëat, an múnus stánte térra vertátur.</i>	The question is, whether the heavens revolve while the earth stands still, or whether the earth turns and the heavens stand still.
<i>Solón et Pisistrátus Sérvio Túllio regnante viguerunt.</i>	Solon and Pisistratus flourished during the reign of Servius Tullius.
<i>Vidémus áquam spumáre, igni subjécto.</i>	We observe that water foams whenever fire is put under it.
<i>Dióne interfécto, Dionýsius rúrsus Syracusárum potitus est.</i>	After the murder of Dion, Dionysius again took possession of Syracuse.
<i>Régibus exáctis, cónsules creati sùnt.</i>	After the expulsion of the kings, consuls were created.

REMARKS.

1. The noun entering into the construction of the ablative absolute always denotes a different person or object from those contained in the sentence; but pronouns sometimes constitute an exception to this rule. E. g. *Ego percussorem meum securum ambulare patiar me sollicito?* Shall I allow my murderer to walk secure, while I am anxious? *Galliam Italiamque tentari se absente nolëbat*, He was not willing that Italy should be invaded in his absence. *Inviso sémel principe seu bene seu male facta (sc. eum) premunt*, When a prince is once hated, then all his actions, whether good or bad, are construed against him.

2. The participle of the ablative absolute is generally either the present or the perfect. Instances of the future active are less frequent, and the future passive rarely occurs. E. g. *Rex apum nisi migraturo agmine foras non procëdit*, The king of the bees never comes out, unless the hive is about to migrate. *Ituro in Armeniam majore filio*, The elder son being about to go into Armenia. *Tanquam non transiturus in Asiam Romanis*, As if the Romans were not on the point of passing into Asia. *Quis est, qui, nullis officii præceptis tradendis, philosophum se audeat dicere?* Will any one dare to call himself a philosopher, without having moral precepts to impart?

3. The perfect passive participle of the ablative absolute may frequently be rendered by the perfect active participle, which, in Latin, does not exist except in deponent verbs. E. g. *Pompeius, captis Hierosolymis, victor ex illo fano nihil tetigit*, Pompey, having taken Jerusalem (lit. Jerusalem having been taken), did not touch anything out of that temple.*

* The ablative absolute, in instances like this, manifestly arises from the want of a perfect active participle in Latin. The construction of deponent participles, on the other hand, is precisely like the English. E. g. *Hostes, hanc adepti victoriam (= hæc victoriã adepti), in perpetuum se fore victores confidebant*, The enemy, after having won this victory, was confident of remaining victorious perpetually. (Compare Lesson XLIX. A. Rem. 4.)

4. When the perfect participle of deponent verbs is used in a passive sense,* it may stand in the ablative absolute, like that of transitive verbs. So likewise when the deponent is a neuter verb. E. g. *Partitis copiis*, The forces having been divided. *Periculo perfuncto*, The danger being overcome. *Adepta libertate*, Liberty having been obtained. *Profecto ex Italia Valerio*, Valerius having left Italy. *Sole orto*, The sun having risen, &c.

C. When the ablative absolute denotes a *cause*, *condition*, or *concession*, it is rendered by the English *since*, *because*, *in consequence of*, *if*, *although*. E. g.

Artes innumerabiles repertae sunt, docente natura. The arts are innumerable, since nature teaches them.

Anxur brevi receptum est, neglectis die festo custodiis urbis. Anxur was retaken in a short time, the watch of the city having been neglected on the day of a festival.

Flaminius Caelius religione neglecta cecidisse apud Trasimenum scribit. Caelius writes that Flaminius fell near Trasimenum in consequence of having neglected† the usual religious rites.

Natura reluctante, irritus labor est. Quae potest esse jucunditas vitae, sublatis amicitiiis? Effort is fruitless, if nature opposes. What pleasure can life possess, if friendship is banished from it?

Quaenam sollicitudo vexaret impios, sublato suppliciorum metu? What anxiety would harass the wicked, if the fear of punishment were removed?

Pérditis rebus omnibus, tamen ipsa virtus se sustentare potest. Though everything be lost, yet virtue is all-sufficient to sustain herself.

Proposita invidia, poena, morte, qui nihilo scius rempublicam defendit, is vir vere putandus est. He who, in spite of odium, punishment, or death before him,‡ nevertheless defends the common interest, must be considered really a man.

REMARK.—The ablative absolute thus employed is sometimes linked to the preceding clause by one of the conjunctions *ut*, *velut*, *tanquam*, *etsi*, *quamquam*, or *quamvis*. E. g. *Velut Diis quoque simul cum patria relictis*, As if the gods had been relinquished together with their country. *Tanquam non transitis in Asiam Romani*, As if the Romans were not on the point of passing into Asia. *Quamvis capite defectionis sublato*, Although the chief of the revolt had been removed.

D. The ablative absolute frequently consists merely of a

* A list of such participles is given in Lesson XLIX. A. Rem. 4.

† I. e. *because* he had neglected.

‡ I. e. *although* hatred, punishment, or death be placed before him.

noun in apposition with another noun, or of a noun and an adjective, with the participle of *esse* understood.* E. g.

Natūra duce, errāri nullo pacto potest.

Where nature guides, it is impossible to err.

Bellum Gallicum C. Caesare imperatore gestum est.

The Gallic war was carried on under the command of Cæsar.

Natus est Augustus M. Tullio Cicerone et Antonio consilibus.

Augustus was born during the consulship of M. Tullius Cicero and Antony.

Ascanius Creusæ matre, Illo incolūmi, natus est.

Ascanius was born of Creusa, when Troy was still uninjured.

Romani, Hannibale vivo, nunquam se sine insidiis futuros existimabant.

The Romans thought that they never would be exempt from snares while Hannibal was alive.

Cæsare ignaro magister equitum constitutus est.

He was made master of horse without the knowledge of Cæsar.

Lupus magno consecretantium tumultu evasit.

The wolf escaped amid the great commotion of those in pursuit of him.

Secundis rebus suis vult etiam mori.

He will even desire to die, though in prosperity.

REMARKS.

1. The substantives, which most commonly thus take the place of the participle in the ablative absolute are:—a) Certain nouns denoting the action of a verb; as *adjutor*, *adjutrix*, *auctor*, *comes*, *dux*, *interpres*, *judez*, *magister*, *magistriz*, *praeceptor*, *praeceptrix*, *testis*,† &c. b) The names of certain offices or dignities, such as *consul*, *imperator*, *praetor*, *rex*, *dominus*, *magistratus*, &c. E. g. *Eo adjutore*, With his assistance. *Licio quodam auctore*, At the instigation of a certain Licinius. *Se duce*, Under his own conduct. *Me rege*, With me for a king. *His magistratibus*, Under the administration of these consuls. So also, *Puero Cicerone*, When Cicero was a boy. *Nobis pueris*, When I was one.

2. Additional examples of adjectives are:—*Deo propitio*, If God is propitious. *Invita Minerva*, Against the will of Minerva, i. e. with bad success. *Sereno coelo*, The sky being clear. *Is involtus*, They being unwilling (i. e. against their will). *Tacitis nobis*, When (while) we are silent. *Illis consciis*, They being accessories,† &c.

3. This construction is sometimes represented by an adjective alone.

* Such a participle does not exist in Latin, but is usually supplied in English. E. g. *Natura duce*, nature being our guide; *Caesare imperatore*, Cæsar being commander; *Illo incolūmi*, Illium being yet safe, &c.

† Substantives of this class may frequently be resolved into a participle; as, *Eo adjutore*, i. e. *adjuvante*. — *Natura duce*, i. e. *ducente*. — *Fortuna comite*, i. e. *comitante*. — *Polybio iudice*, i. e. *judicante*, &c.

‡ But sometimes these ablatives absolute may also be referred to the ablative of mode or manner. E. g. *Bono gubernatore*. The pilot being good, i. e. with a good pilot. *Probo navigio*, With a proper vessel (ship).

E. g. *Serēno per totum diem*, The sky being serene all day long.
Tranquillo pervectus Chalcidē, Conveyed to Chalcis while the sea was calm.*

E. The ablative absolute is sometimes represented by the perfect participle alone, its subject being an entire clause.
 E. g.

Cæsar temeritatem militum reprehendit, expósito quid iniquitas loci posset.

Cæsar, after having explained what the disadvantage of the ground might lead to, reprehended the rashness of his soldiers.

Alexāder, audito Darēum appropinquāre cum exercitu, obviam ire constituit.

Alexander, having heard that Darius was approaching with an army, resolved to meet him.

Excépto quod nōn sinul ésses, cétēra lætus.

Happy in every respect, except that you were not present.

Hānnibal, cognīto insidias sibi parāri, fugā salutē quaesivit.

Hannibal, having learned that plots were on foot against him, sought his safety in flight.

REMARKS.

1. The participles thus employed are but few. The principal one *audito*, *cognito*, *comperto*, *edicto*, *explorato*, *desperato*, *nuntiato*. All these are passive, "it being heard, learned, found," &c.; but are generally rendered by the perfect active: "Cæsar having heard, learnt, found, given orders," &c.

2. An adjective sometimes supplies the place of this participle absolute. E. g. *Multi, incerto* (= *quum incertum esset*) *præ tenebris quid peterent aut vitarent, foede interiērunt*, Many, uncertain,† on account of the darkness of the night, what to seek or to avoid, perished disgracefully.

3. The participle absolute sometimes, though rarely, occurs without any subject whatever. E. g. *In cuius annis transgressu*, multum certato, *pervicit Bardanes*, In passing which river, Bardanes conquered after a severe engagement. *Quum, nondum palam facto, viri mortuique promiscue complorarentur*, When, the matter being yet unpublished, the living and the dead were bewailed indiscriminately.‡

Every (one), each.

Quisque, quæque, quodque or *quidque*, gen. *cujusque*.

Any (one) you please.

{ *Quivis, quævis, quodvis* or *quidvis*,
 gen. *cujusvis*.
Quilibet, quælibet, quodlibet or *quidlibet*, gen. *cujuslibet*.

* These may be resolved into *Quum coelum serēnum, mare tranquillum fuisset*.

† Lit. "It being uncertain (a matter of uncertainty and doubt)."

‡ In these examples *multum certato* and *palam facto* stand impersonally.

Every one, everybody.	{ Unusquisque, <i>gen.</i> unuscujusque. Singŭli (<i>each individually</i>). Nĕmo (nullus) nŏn, ũnus quilibet. Omnes.
Every man.	Omnis homo, omnes.
Every child.	Omnis infans.
Everything.	Omnia, ium, <i>n. pl.</i> , nihil nŏn.
Every month, year.	{ Singŭlis mensibus, annis. In singulos menses, annos.
All the world.	{ Quot mensibus, annis. Omnes homines.
Every one knows.	Nĕmo nŏn scit. Omnes sciunt.
Every one sees.	{ Nĕmo nŏn videt.
It is in the mouth of every one (of all).	{ Nĕmo est, quin (<i>but what</i>) videat. Hŏc in ōre ōmnium ęst.
He knows (can do) everything.	{ ille ōnia pŏtest. Nihil nŏn pŏtest.
I have seen everything.	{ Ego ōnia vidi. Nihil est, quod nŏn vidĕrim.
Let every one keep what has fallen to his lot.	Quod cuique ōbtigit, id quisque tēnĕat.
A man's mind is the man himself.	Mĕns cujusque, is est quisque.
I give him any name I please.	Dŏ nŏmen quŏdlibet illi.
At all times (at any time you please).	Quibŭslibet temporibus.
I myself, as well as any one of you.	Ego nŏn mĭnus, quā́m vestrum quĭvis.
A pleasure tour to Corinth is not everybody's privilege.	Nŏn culvis hŏmini cŏtingit, adire Corinthum.
It belongs to a great judge to decide what every one should render to every one (i. e. to his neighbor).	Māgni est iudicis statuĕre, quid quĕmque cuique pręstāre dĕbĕat.
He is fit for anything (everything).	{ Idŏneus est ārti cuilibet. Ōmnium horārum hŏmo ęst.
Every one, who ; everything which (whoever, whatever ; whosoever, whatsoever).	{ Quisquis, quęquę, quodquod or quidquid, <i>gen.</i> cŭjuscŭjus. Quicumque, quęcumque, quodcumque or quidcumque, <i>gen.</i> cŭjuscumque. (Cf. Lesson XII. C.)
Whoever (whosoever) he is (may be).	{ Quisquis ille ęst. Quicumque is ęst.*
Whoever you are (may be).	Quisquis ęs.
However that may be.	Quŏquo mŏdo rĕs sĕ hābet (hābeat).
Whatever there is of gain (= all the gain).	Quodcŭmque lŭcri ęst.

* *Quisquis* and *quicumque* are generally put with the indicative in Latin.

Whatever benefit (= all the benefit).	Quidquid beneficii.
Whatsoever we (may) write (all that we write).	Omnia, quaecumque scribimus.
In whatsoever place one may be. He can do whatsoever (anything) he pleases.	Quocumque* in loco quisquis est. Quodcumque velit, licet facere.
The whole, entire.	{ Integer, gra, grum. Tôtus, a, um, gen. totius. Universus, a, um.
The full (entire, complete). The entire (unbroken).	Plenus, a, um. Solidus, a, um.
A whole (entire) year.	Annus integer.
A whole number.	Númerus integer (plenus).
A full (and entire) year.	Plenus annus atque integer.
Full (complete) liberty, joy.	Libertas solida; gaudium solidum.
The whole (entire) city.	{ Univerſa civitas. Univerſitas urbis.
The entire society.	Univerſa ſocietas.
His entire property.	Facultates suas (eius) omnes.
The whole of his patrimony.	Patrimonium suum (eius) integrum.
The whole (of this) world.	Mundus hic totus (omnis).
The universe.	Univerſitas rerum.
For three entire years.	{ Totos tres annos. Tres ipsos annos. Totum triennium.
An entire boar, ox.	Solidus asper, bœs.
The walk, promenade (act).	Ambulatio, deambulatio, ōnis, f.;
The short walk.	spatium, i, n.
The walk, promenade (ground).	Ambulatiuncula, ae, f.
To take a walk.	Ambulacrum, i, n.; spatium, ambulatio.
To be on the walk (promenade).	Ambulationem conficere.
The concert.	In ambulacro esse.
To go to the concert.	{ *Concentus, ūs, m. *Symphonia, ae, f.
To be (present) at a concert.	Concentum obire (ivi, itum).
To give a concert.	Concentui (symphoniæ) adesse.
The concert-room.	Concentum edere (didi, ditum).
Has he gone to the concert?	*Odœum, i, n.
Were there many at the concert?	Obivine concentum?
There was a large crowd there.	Aderantne multi (homines) concentui?
Did you find many out walking?	Aderat vero vis hominum magna.
	Invenistne multos in ambulacro (ambulantes)?

* So also sometimes separately cum quibus erat cumque; quæ re cumque.

I found but a few.

To cut, wound.

To cut off.

To cut into (make an incision).

Entirely.

He has cut off his finger.

He has had his finger cut off (amputated).

Have you cut (wounded) his finger?

I have not cut (wounded) his finger, but his foot.

He has cut my leg.

Alone (all alone).

To bring (carry) along.

To bring (lead) along.

To bring along (by conveyance).

Have you come quite alone?

No, I have brought all my friends with me.

He has brought all his men along.

Does he bring anything new with him?

He brings nothing.

They have brought us some grain along.

Did you bring your brother along?

I have brought him.

To fall.

To fall gliding, to slip.

To fall down, out, in.

To slip down, out, in.

To let fall, drop (inadvertently) anything out one's hands.

Inveni nōn nisi paucos.

Secāre, vulnerāre.

{ Abscūdo, ēre, scīdi, scisum.

{ Ampūlo, āre, cūi, atum.

Incido, ēre, cīdi, cisum (ALIQUID).

Omnino, prorsus, plāne.

Dīgitum ejus amputāvit.

Is dīgitum sūm amputāndum curāvit.

Ecquid dīgitum ejus vulnerāsti?

Ēgo nōn dīgitum, sed pēdem ejus vulnerāvi.

Crūs meūm secuit (incidit).

{ Sōlus, a, um, gen. sōlitus.

{ Ūnus, a, um, gen. ūntus.

{ Ūnus sōlus.

(Sēcum) afferre, apportāre (ALIQUID ALICUI OR AD ALIQUEM).

{ Sēcum dūcere (dūxi, ductum).

{ Sēcum adklūcere, dedūcere.

{ (ALIQUEM AD ALIQUEM.)

Advēho, ēre, vexti, vectum (ALIQUID AD ALIQUEM).

Venistine ūnus sōlus?

Nōn vērō; amīcos meos omnes mēcum dedūxi.

Omnes suos sēcum addūxit.

Affertne sēcum aliquid nōvi?

Nīhil affert.

Frumētum nobis sēcum advexērunt.

Duxistine tēcum frātre?

Dūxi.

Cado, ēre, cēcūdi, cāsum.

Lābor, lābi, lapsus sum.

Dēclādere, excādere, incādere (-cīdi, -cāsum).

Dēlābi, elābi, illābi.

{ Excādū mīhi aliquid mānu or de mānibus.

{ Delābūtur mīhi aliquid de mānibus.

To drop (from negligence).	Amittere aliquid de manu (or manibus).
To drop (intentionally).	Dimittere aliquid de manibus.
Has he fallen ?	Ceciditne ? Lapsusne est ?
Yes, he has fallen into the well.	Incidit véro in puteum.
He has fallen from the horse.	{ Lapsus est ex equo.
The fruit falls from the trees.	{ Ex equo decedit.
	Poma ex arboribus cadunt, decidunt.
Has he dropped anything ?	Amisitne aliquid de manibus ?
Yes, he has dropped his pen.	Dimisit véro pennam de manibus.
He has dropped his ring.	Excidit ei anulus de manu.
The ring dropped of its own accord from my finger.	Anulus mihi sua sponte de digito delapsus est.
You have dropped your gloves.	Exciderunt tibi de manu digitabula.
She is dropping her handkerchief.	Mucčinium ei de manibus delabitur.
Near, close by.	Apud, juxta, prope (Prep. c. Acc.).
Near (not far from).	Non longe, haud procul (aliquo loco, ab aliquo loco).
Near me, you, him.	Juxta me, te, illum.
Near the fire, by the fire.	{ Ad (apud, juxta) focum.
Near (not far from) his castle.	{ Apud (prope) carbones.
	Non longe (haud procul) ab ejus castello.
Near that spot.	{ Prope illum locum.
	{ Prope ab illo loco.
What are you doing by the fire ?	Quid agis apud carbones ?
I am engaged in writing and thinking.	In scribendo et cogitando occupatus sum.
Where do you live ?	Ubi habitas ?
I live close by the castle.	Juxta (prope) castellum habito.
He lived not far from the king's residence.	Habitabat non longe a domo regis.
He fell not far from the river.	Cecidit haud procul (a) fluvio.
The groom.	Stabularius, i, m.; agas, omnis, m.
Did you tell the groom to bring me the horse ?	Dixistne stabulario, ut adduceret mihi equum ?
I have told him.	Factumst (= factum est).
I have ordered him to do so.	Jussi eum facere hoc.
To prevent, hinder.	{ Impedire, ire, iui (ti), tum (ALIQUEM (AB) ALIQUA RE).
	{ Retardo, are, avi, atum (ALIQUEM IN ALIQUA RE).
To hinder (prevent) any one from sleeping, writing.	{ Impedire aliquem quomodo (or ne) dormiat, scribat.
	{ Retardare aliquem a dormiendo, scribendo (or ad dormiendum, scribendum).

Does he prevent you from reading?	Retardátne tã a legéndo (ad legéndum)?
	Impeditne te, quóminus (or ne) légas?
He does prevent me.	Retárdat. Ímpedit.
Or did I prevent you from sleeping?	An égo tã ad dormiéndum retardávi?
	An égo tã impediúi, quóminus dormires?
You have not prevented me.	Mê nõn retardásti (impedísti).
Was he hindering him from flight?	Impediébátne (retardabátne) éum a fúgã?
He was not.	Nõn impediébat.

EXERCISE 139.

Whom do you pity? — I pity your friend. — Why do you pity him? — I pity him because he is ill. — Do the merchants of Berlin pity anybody? — They pity nobody. — Do you offer me anything? — I offer you a gold ring. — What has my father offered you? — He has offered me a fine book. — To whom do you offer those fine horses? — I offer them to the French officer. — Do you offer that fine carriage to my uncle? — I do offer it to him. — Dost thou offer thy pretty little dog to these good children? — I do offer it to them, for I love them with all my heart. — What have the citizens of Strasburg offered you? — They have offered me good beer and salt meat. — To whom do you offer money? — I offer some to those Parisian citizens, who have assured me of their assistance. — Will you take care of my clothes? — I will take care of them. — Wilt thou take care of my hat? — I will take care of it. — Are you taking care of the book which I lent you? — I am taking care of it. — Will this man take care of my horse? — He will take care of it. — Who will take care of my servant? — The landlord will take care of him. — Does your servant take care of your horses? — He does take care of them. — Is he taking care of your clothes? — He is taking care of them, for he brushes them every morning. — Have you ever drunk Strasburg beer? — I have never drunk any. — Is it long since you ate Leipsic bread? — It is almost three years since I ate any. — Does he think himself (*ducitne se*) out of danger (*sine periculo*)? — He never can consider himself out of danger while his enemy is alive (his enemy being alive). — Is the republic safe (*salvus*)? — How can it be safe under the administration of consuls like these (*his magistratibus*)?

EXERCISE 140.

Have you hurt my brother-in-law? — I have not hurt him; but he has cut my finger. — What has he cut your finger with? — With the knife which you had lent him. — Why have you given that boy a blow with your fist? — Because he hindered me from sleeping. — Has anybody hindered you from writing? — Nobody has hindered me from writing; but I have hindered somebody from hurting your

cousin. — Has your father arrived? — Everybody says that he has arrived; but I have not seen him yet. — Has the physician hurt your son? — He has hurt him, for he has cut his finger. — Have they cut off this man's leg? — They have cut it off entirely. — Are you pleased with your servant? — I am much pleased with him, for he is fit for anything. — What does he know? — He knows everything. — Can he ride on horseback? — He can. — Has your brother returned at last from Germany? — He has returned thence, and has brought you a fine horse. — Has he told his groom to bring it to me? — He has told him to bring it to you. — What do you think of that horse? — I think that it is a fine and good one, and (I) beg you to lead it into the stable. — In what did you spend your time yesterday? — I went to the public walk, and afterwards to the concert. — Were there many people in the public walk? — There were many people there. — When did your brother return home? — He returned at sunrise. — When was Augustus born? — He was born during the consulship of Cicero. — Do you desire to learn Latin? — I am not unwilling to learn, with you for a guide and instructor. — Having heard (*audito*) that our friend was about to arrive, I immediately resolved to go to meet him. — Why were these men punished? — They were punished on account of neglected duties (*officiis neglectis*).

Lesson LXXIV. — PENSUM SEPTUAGESIMUM QUARTUM.

OF THE PLUPERFECT TENSE.

A. The pluperfect tense serves to represent a past action as entirely completed with reference to another past action just commencing or going on. It sustains the same relation to the imperfect, as the perfect does to the present. E. g.

Irruērānt Dánāi, et tēctum ómne tenébant.

Pausánias eódem lóco sepúltus ést, úbi vitam posúerat.

Quum dómum intráset, díxit amico suo.

Cum vér ésse coépérat, dábat sê labóri áque itinéríbus.

The Greeks had forced their way in, and were in possession of the entire house.

Pausanias was buried in the very spot on which he had lost his life.

When he had entered the house, he said to his friend.

After the commencement of spring he was wont to enter upon his labors and his journeys.

REMARK. — The Romans always observe the distinction indicated by the pluperfect, and put this tense even where the English idiom substitutes the perfect. E. g. "When he arrived (i. e. *had arrived*) in the city, he perceived," *Quum in urbem advenisset, animadvertit.* "When he saw (i. e. *had seen*) the boy, he exclaimed," *Quum puerum conspexisset, exclamavit.*

B. FORMATION OF THE PLUPERFECT TENSE.

1. The pluperfect active is formed from the perfect by changing the final *i* into, Indic. *eram*, Subj. *issem*. As, —

1. Amāvi — amāveram, amavissem, *I had loved.*
2. Monui — monueram, monuissem, *I had reminded.*
3. Lēgi — lēgeram, legissem, *I had read.*
4. Audiui — audiveram, audivissem, *I had heard.**

2. The pluperfect passive is formed from the perfect participle, by adding, Indic. *eram* or *fueram*, Subj. *essem* or *fuissem*. As, —

INDIC. Amātus, monitus, lectus, auditus eram or fueram, *I had been loved, reminded, read, heard.*

SUBJ. Amātus, monitus, lectus, auditus essem or fuissem, *that I might have been loved, reminded, read, heard.*

3. The pluperfect of deponent verbs is formed like that of the passive voice. As, —

INDIC. Hortātus, veritus, secūtus, blanditus eram or fueram, *I had exhorted, feared, followed, flattered.*

SUBJ. Hortātus, veritus, secūtus, blanditus essem or fuissem, *that I might have exhorted, feared, followed, flattered.*

INFLECTION OF THE PLUPERFECT ACTIVE.

C. The inflection of the pluperfect active is exhibited by the following paradigms: —

INDICATIVE.	SUBJUNCTIVE.
Amāveram, <i>I had loved.</i>	Amāvissem, <i>that I might have loved.</i>
SING. amāveram	SING. amāvissem
amāverās	amāvisse
amāverāt,	amāvisset,
PLUR. amāverāmus	PLUR. amāvissemus
amāverātis	amāvissetis
amāverant.	amāvisissent.

* SUBJ. *that I might have loved, reminded, read, heard.*

So conjugate *monŭeram* — *monŭissem*, *lĕgĕram* — *lĕgissem*, *audivĕram* — *audivissem*. To these add *apportāvĕram*, I had brought; *laborāvĕram*, I had labored; *lāvĕram*, I had washed; *dĕdĕram*, I had given; *stĕtĕram*, I had stood; — *habuĕram*, I had had; *studuĕram*, I had studied; *jussĕram*, I had commanded; *secuĕram*, I had cut; *vidĕram*, I had seen; — *attŭlĕrum*, I had brought; *dilexĕram*, I had cherished; *misĕram*, I had sent; *arcessivĕram*, I had called; *cupivĕram*, I had desired; *quaesivĕram*, I had sought; *ussĕram*, I had burned; — *aperuĕram*, I had opened; *ivĕram*, I had gone; *scivĕram*, I had known; *sitivĕram*, I had been thirsty; *vĕnĕram*, I had come; — *voluĕram*, I had wished; *notuĕram*, I had been unwilling.

The verb *sum* has regularly *fuĕram* — *fuissem*. And so its compounds, *abfuĕram* — *abfuissem*; *adfuĕram* — *adfuissem*; *interfuĕram* — *interfuissem*; *profuĕram* — *profuissem*, &c.

REMARKS.

1. Verbs of the fourth conjugation (and generally those whose perfect ends in *ivi*) frequently reject the *v* before the final *ĕram* of the pluperfect indicative; as, *audiĕram*, *prodiĕram*, *quaesĕram*,* &c., and *trissĕm* is sometimes contracted into *issem*; as, *audissem*, *prodissem*, *quaesissem*, for *audivissem*, &c. (Compare page 239, Remarks.)

2. *Odĕram*, I hated; *meminĕram*, I remembered; *novĕram*, I knew, was acquainted with; *consuevĕram*, I was wont, have the force of the imperfect, as *odi*, *memini*, &c. that of the present.

Had I loved ?

By no means; you had not loved.

Had we given you a book ?

You had not given me one.

Had he stood by the fire ?

He did. He had stood there.

Had you called the physician ?

Yes, I had called him.

Had they seen our friend ?

They had not seen ours, but their own ?

When I had found the letter.

If we had studied our lesson, would you not have rewarded us ?

I should have done so. -

What did he say when he entered your house ?

He wished me a good morning.

Egŏn' amāvĕram ?

Mĩnĩme gĕntĩum ; nŏn amāvĕras.

Nũm nŏs tĩbi lĩbrum dĕdĕrāmus ?

Nŏn dederātis.

Steterātne apud carbŏnes ?

Fāctumst (= factum est).

Stĕtĕrat.

Arcessivĕrāsne mĕdicum ?

Sāne, ĕum arcessivĕram.

Nostrũmne amicũm vidĕrant ?

Nŏn nŏstrũm, sed suũmmet vidũ-

rant.

Quũm lĩtteras invenĩssem.

Sĩ pĕnso imperāto ŏperam dedissẽ-

mus, nŏnne nŏs prāemiĩs affe-

cĩsses ?

Fāctum ĕsset.

Quĩd dĩxit, quũm dŏmũm tuāĩm in-

trāĩsset (= intravĩsset) ?

Mũ sālũm ĕsse jũssit.

* These, however, may be referred to the secondary form in *ti*, as *audi*, *prodi*, &c.

THE PLUPERFECT PASSIVE.

D. The Pluperfect Passive is thus inflected:—

INDICATIVE.	SUBJUNCTIVE.
Amātus ēram or fuēram, <i>I had been loved.</i>	Amātus essem or fuissem, <i>that I might have been loved.</i>
SING. amātus ēram or fuērām amātus ērās or fuērās amātus ērāt or fuērāt,	SING. amātus essēm or fuissēm amātus essēs or fuissēs amātus essēt or fuissēt,
PLUR. amāti ērāmūs or fuērāmūs amāti ērātis or fuērātis amāti ērant or fuērant.*	PLUR. amāti essēmūs or fuissēmūs amāti essētis or fuissētis amāti essent or fuissent.

So conjugate *monītus, lectus, auditus ēram* or *fuēram*, I had been reminded, read, heard; SUBJ. *monītus, lectus, auditus essem* or *fuissem*, that I might have been reminded, read, heard. To these add *allātus, dātus, dilectus, habītus, jussus, missus, quaesītus, ustus ēram* or *fuēram*, I had been brought, given, cherished, considered, commanded, sent, sought, burned; and SUBJ. — *essem* or *fuissem*, that I might have been brought, given, cherished, &c.

Had you been admonished?	Erāsne (fuērāsne) mōnītus?
I had been admonished.	Fāctumst. Mōnītus ēram (fuēram).
Had the philosopher been heard?	Auditūsne erat sapiens?
He had not been heard.	Auditus nōn erat.
Had you been sent?	Nūm vōs mīssi erātis (fuērātis)?
We had not been sent.	Nōs nōn mīssi erāmus (fuērāmus).
Had a ribbon been given you?	Datāne tibi fuērat taēnia?
None had been given me.	Dāta nōn fuērat.
Had the letters been read?	Erāntne epīstolae lēctae?
They had been read.	Fāctum est. Erant.
If the book had been read.	Si liber lēctus esset (fuisset).
When the letter had been delivered.	Quim litterae trādītae essent (fuissent).
Would that we had been sent!	Ūtinam nōs mīssi essēmūs (fuissēmūs)!
Because they had not been chosen.	Quōd nōn delēcti essent (fuissent).

PLUPERFECT OF DEPONENT VERBS.

E. The pluperfect of deponent verbs is inflected like that of the passive voice. Thus:—

* When the subject is feminine, then: *amāta ēram* or *fuēram*, Plur. *amātae erāmus* or *fuērāmus*; SUBJ. Sing. *amāta essem* or *fuissem*, Plur. *amātae essēmūs* or *fuissēmūs*. When it is neuter: *amātum ērat* or *fuērat*, Plur. *amāta erant* or *fuērant*; SUBJ. Sing. *amātum esset* or *fuisset*, Plur. *amāta essent* or *fuisissent*.

INDICATIVE.

Hortātus ēram or fuēram, I
had exhorted.

SING. hortātus ērām or fuērām
hortātus ērās or fuērās
hortātus ērāt or fuērat,

PLUR. hortāti ērāmus or fuē-
rāmūs

hortāti ērātis or fuērātis

hortāti ērant or fuērant.*

SUBJUNCTIVE.

Hortātus essem or fuissem,
that I might have exhorted.

SING. hortātus essēm or fuissēm
hortātus essēs or fuissēs
hortātus essēt or fuisset,

PLUR. hortāti essēmus or fuis-
sēmūs

hortāti essētis or fuissetis

hortāti essent or fuissent.

So conjugate *veritus*, *secutus*, *blanditus* *eram* or *fueram*, I had feared, followed, flattered; SUBJ. *veritus*, *secutus*, *blanditus* *essem* or *fuissem*, that I might have feared, followed, flattered. To these add *arbitratus*, *comitatus*, *moratus*, *locutus*, *oblatus*, *profectus*, *largitus*, *expertus* *eram* or *fueram*, I had thought, escorted, delayed, spoken, forgotten, departed, squandered, experienced; and SUBJ. — *essem* or *fuissem*, that I might have thought, &c.

Had you escorted any one?

I had escorted no one.

Had they not lavished their
money?

It is, as you say.

Had he flattered you?

He had certainly not.

Had we left when you arrived?

It is clearly so.

Would you have remained at
home if he had left?

I should certainly have done so.

After having read the book (= *When I had read the book,*
The book having been read).

After having cut the bread,
(when he had cut, &c).

After having eaten (when we
had eaten).

After (when) you had cut your-
self (after having cut your-
self).

After dressing yourselves (when
you had dressed yourselves).

Comitatusne eras aliquem?

Ego neminem comitatus eram.

Pecunias suas nonne largiti erant?

Ita est, ut dicas.

Tibine blanditus erat?

Non hercle vero.

An te adveniente profecti eramus?

Ita plane.

Ecquid te domi tenuisses, si pro-
fectus esset ille?

Ita enimvero.

Quum librum perlegissem.

Postquam (ut) librum perlegi.

Libro perlecto.

Quum panem secuisset.

Postquam (ubi, ut) panem secuit.

Pane in frusta dissecto.

Cum manducavissemus.

Postquam (ubi, ut, simul ac) man-
ducavimus.

Quum te cultro vulneravisses.

Postquam (ubi, ut) te cultro vulne-
ravisti.

(Tu) cultro vulneratus.

Quum vobis vestem induissetis.

Postquam (ubi, ut) vobis vestem
indulistis.

(Vos) veste induti.

* And when the subject is feminine: *amata* — *amatae*; when neuter: *amatum* — *amata*.

After withdrawing from the fire (when he had withdrawn, &c.).	{ Quum a fóco discessisset. Póstquam (ubi, út) a fóco discessit. Quum tíbi bárbam totondísses.
After (when) thou hadst shaved.	{ Postquam (ubi, ut) bárbam totondísti. Barbā tuā tonsā.
After (when) he had warmed himself.	{ Quum cōrpus calefecisset (refovisset). Postquam (ubi) cōrpus calefēcit (refōvit). Cōrpore ejus calefacto (refoto).
When I had read the newspaper, I breakfasted.	{ Quum ácta pública legissem (actis públicis lēctis), jentáculum sumpsi.
As soon as I had dressed myself, I went out.	{ Simul ac mihi véstem índui (= véste or véstē indútus), in públicum prodívi.
When he had read the letter, he said.	{ Litteris recitátis (lēctis), díxit.
When he had cut the bread, he cut the meat.	{ Quum pānem secuisset, cārnem secuit.
What did he do when he had eaten?	{ Quid ēgit (fēcit) ille, quum manducavisset?
He went to bed.	{ Ívit cúbitum.
Before I set out.	{ Antequam (priúsqvam) profíscar ; or simply profectúrus.

F. Obs. *Antequam* and *priusquam*, when they relate to a future action or event, are commonly followed by the present subjunctive.

Before I depart, I wish to see my children once more.	Priúsqvam proficiscar, líberos méos íterum nunc vidēre cúpio.
The storm threatens, before it rises.	Tempestas minátur, antequam súrgat.
The newspaper.	Acta diurna or pública, <i>n. pl.</i>
The accident.	Cāsus, <i>us, m.</i>
The death.	Mors, <i>tis, f.</i>
To go to sleep.	Cúbitum íre.
To rise, get up.	(E lecto) surgo, ěre, surrexi,urrectum.
To die.	{ Morior, íri, mortuus sum. Díem suum (or suprēnum) obire (or simply obire).
To be afflicted or grieved at (anything).	{ Dolēo, ěre, ūi, ítum (ALÍQUA RE or QUOD). Alíquid est mihi dolōri.
Are you afflicted at the death of our friend?	{ Dolēsne amíci nóstri mórte?
I am very much afflicted at it.	{ Dóleo véro veheménter. Ést mihi prorsus pernágno dolōri.

At what is your father afflicted ?	Quam ob rem vîr óptimus, páter tius, in dolóre est ?
He is afflicted because he has lost his dearest friend.	Dolóre afféctus est, quod hóminem sui amicíssimum pérdidit.
<i>To complain of some one or something.</i>	{ Quêror, i, questus sum. Conquêri (ALIQUEM, DE ALIQUO, REM, DE RE, QUOD, &c.)
<i>To wonder, to be astonished or surprised at.</i>	{ Mîror, âri, âtus sum. Demirâri (ALIQUEM, REM, Acc. cum Inf. or QUOD).*
Whom do you complain of ?	Quém (de quò) quérëris ?
I complain of my friend.	Ego amicum méum (de amico méo) quêror).
Of what does your brother complain ?	Quíd (quâ de rê) quérîtur frâter tius ?
He complains of your not sending the book.	Quérîtur super hoc, quod nòn mîttas librum.
They complained of their brother.	Frâterem síum conquerebântur.
Let them not complain of having been deserted.	Ne querântur, sê relictos ésse.
He complained of the injustice of his adversaries.	De injúriis adversariòrum quéstus est.
We have no right to complain of everything that afflicts us.	Nòn ómnia, quæ dolémus, eòdem jûre quéri póssumus.
At what are you surprised ?	Quid mirâris ?
I am surprised that you have arrived.	Mîror tē advenísse (quod advenísti).
I wonder what may have been the cause.	Mîror, quid causæ fúërit.
I am surprised that you should have despised this.	Mîror, tē hæc sprevisse.
We wondered why you should prefer the Stoics to us.	Admirâti sūmus, quid esset, cur nobis Stóicos anteférres.
I was surprised that you should have written with your own hand.	Admirâtus (mirâtus) sūm, quód tuâ manū scripsísse.
Do you wonder at what I have done ?	Demirârisne fáctum méum ?
I do wonder at it.	Prórsus demîror.
Your fortune (lot) is to be pitied.	Fortúna tuâ querénda est.
<i>To be glad.</i>	{ Gaudeo, ère, gavisus sum. Laetor, âri, âtus sum. (RE, DE RE, IN RE, Acc. cum Inf. or QUOD).
<i>To be sorry.</i>	{ Dôlëre (RE, Acc. cum Inf. or QUOD). Dôlet, piget, poenûet, misêret (ME ALICUJUS REI, HOMINIS).†

* Compare Lesson LIV. H.

† On the construction of these verbs, see pages 289 and 298.

I am glad of it.	Gaudeo hoc. Hoc est mihi jucundum. Optime est.
I am sorry for it.	Molestum est. Māle dicit.
I am glad to see you.	Doleo, quod ita est.
I never was more rejoiced to see any one.	Nunc te conspicio libens.
I am sorry for your misfortune.	Nihil vidi quidquam laetius.
I am sorry for you.	Doleo tuum casum.
Are you sorry for this injustice?	Miseret me tui.
I am sorry for it.	Pisgetne te hujus injuria?
Were you grieved at the death of your friend?	Pisget me vero.
I was grieved in my inmost soul.	Dolebasne, cum amicum tuum mortuum conspiceres?
	Dolebam ex intimis sensibus.
	Patris tui valetudinem cognoscere gaudeo.
I am glad to hear that your father is well.	Gaudeo, me de valetudine patris tui certiorem fieri.
To hear (learn, understand).	Comperio, ire, p̄ri, pertum.
	Cognoscere (ALICQUID).
	Certiorem fieri (DE ALIQUA RE).
To pronounce.	Enuncio, āre, āvi, ātum.
	Effero, ferre, extuli, elatum.
Can the boy pronounce these words?	Potestne puer verba haec enunciare (efferre)?
He cannot do it yet.	Nondum potest.
Did he pronounce the letters correctly?	Rectene litteras enunciauit?
No, he pronounced them very badly.	Immo perp̄eram enunciauit.
Could the Austrian pronounce my name?	Potestne Austricus nomen meum efferre?
He could not.	Nōn potuit.
There are several words which are pronounced alike in the same cases.	Plura sunt verba, quae similiter iisdem casibus efferuntur.
Dear.	Cārus, a, um.
Grateful, acceptable.	Grātus, acceptus, jucundus, a, um.
Sad, sorrowful.	Tristis, is, e; moestus, a, um.
Disagreeable.	Injucundus, ingrātus, a, um.
The prince.	Princeps, cipis, m.
The count.	Cōmes, itis, m.
The baron.	Bāro, ōnis, m.
The Saxon.	Saxo, ōnis, m.
The Prussian.	Borussus (Prussus), i, m.
The Austrian.	Austricus, i, m.
The Christian.	Christiānus, i, m.
The Jew.	Judaeus, i, m.

The negro, Moor.

Homo niger, *gen. nigri, m.*; Aethi-
ops, *öpis, m.*

The Indian.

Indus, *i, m.*

The Aborigines.

Autochthönes, *um, pl. m.*

EXERCISE 141.

What did you do when you had finished your letter? — I went to my brother, who took me to the theatre, where I found one of my friends whom I had not seen for many years. — What did you do when you had breakfasted this morning? — When I had read the letter of the Polish count, I went out to see the theatre of the prince, which I had not seen before. — What did your father do after getting up this morning? — He breakfasted and went out. — What did your friend do after he had read the paper. — He went to the baron. — Did he cut the meat after he had cut the bread? — He cut the bread after he had cut the meat. — When do you set out? — I set out to-morrow; but before I leave, I wish to see my friends once more. — What did your children do when they had breakfasted? — They went out with their dear preceptor. — Where did your uncle go after he had dined? — He went nowhere; he stayed at home and wrote his letters. — What are you accustomed to do when you have supped? — I usually go to bed. — At what o'clock did you rise this morning? — I rose at five o'clock. — What did your cousin do, when he (had) heard of the death of his friend? — He was much (*valde*) afflicted, and went to bed without saying a word (*non verbum faciens*). — Did you read before you breakfasted? — I read when I had breakfasted. — Did you go to bed when you had eaten supper? — When I had eaten supper, I wrote my letters, and then went to bed. — Are you afflicted at the death of your relation? — I am much afflicted at it. — When did your friend die? — He died last month. — Of what do you complain? — I complain of your boy. — Why do you complain of him? — Because he has killed the pretty dog, which I had received from one of my friends. — Of what has your uncle complained? — He has complained of what you have done. — Has he complained of the letter which I wrote to him? — He has complained of it.

Lesson LXXV. — PENSUM SEPTUAGESIMUM QUINTUM.

OF THE REFLEXIVE PRONOUNS.

A. When, in one and the same sentence, a subject of the third person becomes itself the object of the verb, or otherwise a member of the predicate, its person (whether singular or plural) is expressed by the personal reflexives *sui, sibi, se*, and its property by the possessive reflexive *suus, a, um*.

<i>Ipse se quisque diligit, quod per se sibi quisque * carus est.</i>	Every one cherishes himself, because every one is naturally dear to himself.
<i>Themistocles domicilium Magnesiæ sibi constituit.</i>	Themistocles fixed his abode at Magnesia.
<i>Iustitia propter sese colenda est.</i>	Justice should be cultivated on its own account.
<i>Lento gradu ad vindictam sui divina procedit ira.</i>	Divine indignation advances slowly (with slow step) to its own defence.
<i>Etiam feræ sibi injecto terrore mortis horrescunt.</i>	Wild beasts even shrink with horror when subjected to the fear of death.
<i>Suum quisque ingenium noceat.</i>	Every one should make himself acquainted with his own abilities.
<i>Verres solus cum sua cohorte reliquitur.</i>	Verres alone is left with his cohort.
<i>Bellum est, sua vitia nosse.†</i>	It is proper to know one's own faults.
<i>Bestiis homines uti ad utilitatem suam possunt sine injuria.</i>	Men may use animals for their own convenience, without any injustice.

REMARK. — The reflexives can thus be put only when the subject remains the same. If another sentence with a new subject, or a new subject representing one, is added, then the demonstrative *is* takes the place of *sui*, &c., and the genitives *ejus*, *eorum*, that of *suus*. E. g. *Tiberius Gracchus ejusque frater occisi sunt.*‡ *Tiberius Gracchus and his brother were killed.* *Hannibal quamdiu in Italia fuit, nemo ei in acie restitit, nemo adversus eum in campo castra posuit.* As long as Hannibal was in Italy, no one opposed him on the battle-ground, no one pitched a tent against him in the field. *Athenienses urbem suam aede Minervæ ornavērunt, eorumque magnificentiam mirata est posteritas.* The Athenians adorned their city with the temple of Minerva, and posterity has admired their magnificence.

B. The reflexives *sui*, *sibi*, *se*, and *suus*, *a*, *um*, belong to an oblique case of the same sentence, when they determine the subject-nominative itself, or when from a difference of person or number, or from the sense of the predicate, they cannot be referred to the nominative.

<i>Hannibalem sui cives e civitate ejecerunt.</i>	Hannibal was banished by his own countrymen.
<i>Cæsarem sua natura mitiorem facit.</i>	His natural disposition makes Cæsar more humane.

* When *quisque* is thus connected with the reflexive, the latter commonly precedes; as, *se quisque, sibi quisque, suum cuique*, &c.

† I. e. *aliquem nosse*, "that one should know his own faults."

‡ This may be resolved into *Tiberius Gracchus occisus est, ejusque frater occisus est*. So also, *Antigonus et hujus filius Demetrius*, &c.

<i>Sui cuique</i> mōres fingunt fortūnam.	Every man's lot in life is shaped by his own character.
Rēcte dici pōtēst sciēntiam suam cuiusque artis ēsse.	Every art may correctly be said to have a science of its own.
Conserva tuis suos.	Preserve the lives and happiness of those dear to your friends.
<i>Apibus</i> fructum restituo suum.	I return (restore) their produce to the bees.
<i>Volaterrānos</i> in sua possēssione retinēbam.	I kept the Volaterrani in the possession of their own.
Ratio et oratio conciliat inter se homines.	Reason and language conciliate men among themselves.
Justitia suum cuique tribuit.	Justice gives (to) every one his own.
Cōsules hostem in sua sede in Algidō invēniunt.	The consuls found the enemy in his own residence at Algidum.
Multa sūnt civibus inter se cōmūnia.	Citizens have many things in common with each other.
Quid est aliud, aliis sua eripere, aliis dare aliēna?	What else is giving to others what is not one's own, but robbing others of their own?

REMARK. — When a new sentence is added, or a word representing one, the demonstrative *is* becomes necessary, as in *A. Rem.* E. g. *Omitto Isocratem discipulosque ejus,** I omit Isocrates and his disciples. *Alexander moriens anulum suum dedērat Perdīccae; ex quo omnes conjecerant, eum regnum ei commendasse, quoad liberi ejus in suam tutelam pervenissent,* The dying Alexander had given his ring to Perdīccas, from which every one had conjectured that he had commended the government of his empire to his charge, until his children might become of age.

C. In dependent clauses, in which the language, thoughts, sentiments, or purpose of the leading subject are expressed, the reflexives *sui, sibi, se,* and *suus* refer to that subject, and not to the one contained in the dependent clause.

Such clauses are introduced by the *Acc. cum Inf.*, by interrogatives, relatives, and conjunctions, especially by *ut, ne, quo, qui, si, &c.* E. g.

Nemo est orator, qui se Demosthenis similem esse nōlit.	No one is an orator who is unwilling to be like Demosthenes.
Homērum Colophōnii civem ēsse dicunt suum, Smyrnaei vērō suum ēsse confirmant.	The inhabitants of Colophon say, that Homer is their citizen, but those of Smyrna prove him to be theirs.
Mēus mē orāvit fīlius, ut tuam sorōrem pōcerem uxōrem sibi.	My son has charged me to demand your sister in marriage for him.
Pāetus omnes libros, quos frater suus reliquisset, mīhi donāvit.	Pāetus has made me a present of all the books which his brother had left him.

* This may be resolved into *Omitto Isocratem, discipulosque ejus omitto.*

Quid est amāre, nisi velle bonis
aliquem affici quam maximis,
etiamsi ad se nihil ex his re-
deat ?

What is love, but a desire that an-
other might enjoy the highest
possible good, even though no
advantage to one's self should re-
sult from it ?

D. If in this construction the person of the speaker comes in collision with another subject nominative, the sense of the predicate must determine to which of the two the reflexive refers. *E. g.*

Agrippa Atticum orābat, ut se
sibi suisque* reservāret.

Agrippa besought Atticus to save
himself for himself and his
friends.

Scythae petēbant ab Alexādro,
ut regis sui filiam matrimōnio
sibi† iūngeret.

The Scythians besought Alexander
to unite himself in marriage to
the daughter of their king.

Quod sibi Cæsar denuntiāret, se
Aeduōrum injūrias nōn ne-
glectūrum; neminem secum
sine suā‡ pernīcie contendisse.

With respect to Cæsar's message
to him, that he (i. e. Cæsar)
would not overlook the injuries
of the Aedui, (Ariovistus replied.)
that no one had ever contended
with him, except for his own
destruction.

REMARKS.

1. The reflexive is always put when a given person is to be contrasted with another, or its property with that of another (i. e. *himself*, *his own*, as opposed to *alius*, *alienus*). It is thus often put, even where we might expect the weaker demonstrative *is*, *ejus*, —

a.) When the oblique case, to which it relates, can easily be inferred from what has gone before. *E. g.* *Ei sunt nūti filii gemini duo, ita formā similes pueri, uti mater sua (for eōrum) non internosse posset*, sc. eos, He had two twin boys, so like each other, that *their own* mother could not distinguish them. *Placetne a Carthaginiensibus captivos nostros, redditis suis* (sc. iis), *recuperāri* ? Is it your pleasure to recover our captives from the Carthaginians, after returning (to them) *their own* ?

b.) When the construction admits of it, and the connection requires a more emphatic indication of the subject. *E. g.* *Cimon incidit in eandem invidiam, quam pater suus (= ejus)*, Cimon incurred the same odium which his father had incurred. *Non a te emi rex, sed prius quam tu suum sibi vendēres, ipse possēdit*, The king has not purchased of you, but has himself possessed it, before you could sell his own to him.

* In this sentence *se*, *sibi*, and *suis* all refer to the new subject *Atticus*.

† Here *sui* belongs to *Scythae*, and *sibi* to *Alexandro*.

‡ *Sibi* and *secum* refer to the speaker Ariovistus (expressed in a preceding sentence), *se* to Cæsar, and *suā* to *neminem*.

2. *Is* and *ejus*, on the other hand, are employed where no such opposition of persons or property is intended, but where the subject is merely pointed out (i. e. the English *him, his*). They are thus put,—

a.) With reference to an oblique case of the *same sentence*, sometimes merely to prevent ambiguity. E. g. *Pisōnem nostrum merito ejus amo plurimum*, I love Piso dearly, as he deserves. *Achaei Macedōnum regem suspicātum habēbant pro ejus crudelitāte*, The Achaeans suspected the king of the Macedonians on account of his cruelty. *Oratio principis per quaestōrem ejus audita est*, The speech of the prince was heard by his quaestor.

b.) In *dependent clauses*, when a noun different from the subject is referred to; frequently also instead of the more emphatic *se*. E. g. *Judaei jussi a Caesāre, effigiem ejus in templo locāre, arma potius sumēre*, When the Jews were commanded by Caesar to place his image in their temple, they preferred to resort to arms. *A Curione mihi nuntiātum est, eum ad me venire*,* A message was sent me by Curio, that he was coming to me.

3. Instead of *is* and *ejus* the intensive *ipse* and *ipsius* are often used, especially when it becomes necessary to distinguish subjects different from those represented by *is* or *sui*. E. g. *Aedui contendunt, ut ipsis summa imperii transdatur*, The Aedui beg that the chief command might be transferred to themselves. *Parvi de eo, quod ipsis supererat, aliis gratificari volunt*, Children wish to gratify others with what they themselves do not want. *Caesar milites suos incusavit: cur de sua virtute, aut de ipsius diligentia desperarent*, Caesar blamed his soldiers (by asking them), why they despaired of *their own* valor or *his* personal assiduity.

Far, distant.

{ *Longus, longinquus, a, um* (adj.).
{ *Longe, procul* (adv.).

A long way or journey.

Longa via; longum iter.

From afar.

Procul, e longinquo, eminus (adv.).

How far?

Quam longe? Quousque?

To be far or distant from any place.

Longe or procul ab aliquo loco abesse.

To be far apart.

Multum distare.

To be equally far apart.

Paribus intervallis distare.

To be equally far.

Tantundem viae esse.

To be farther.

Longius esse or abesse.

How far is it from here to the city?

Quam longe est hinc in urbem?

It is very far.

Perlōge est.

It is not far.

Nō est lōge (lōngūle).

It is ten miles.

Lōge est milia passuum decem.

Is it far from here to Berlin?

Estne lōge hinc Berolinum?

It is not far.

Haūd lōge est.

How many miles is it?

Quōt milia passuum sūnt?

* Instead of *Curio mihi nuntiavit*, so *ad me venire*.

It is twenty miles.

How many miles is it from Boston to New York?

It is about two hundred and fifty miles.

It is nearly a hundred miles from Berlin to Vienna.

How far did the boy go?

He went three steps.

He went about far and wide.

He said, that he had been two hundred miles from the city.

Did he advance too far?

Not as far as you.

How far has your brother advanced in his studies?

He has not advanced very far.

The distance.

The mile.

The step, pace.

To prefer, like better.

Do you like to write better than to speak?

I like to speak better than to write.

Does he like to play better than to study?

He likes to do both.

Do you like bread better than cheese?

I like both, neither equally well.

Do you like tea as well as coffee?

I like coffee better.

He likes beer better than wine.

I prefer beef to veal.

Viginti circiter milia passuum sunt.

Quot milia passuum a Bostoniā abest Novum Eboracum?

Abest (distat) milia passuum circiter ducēta et quinquaginta.

Vindobona a Berolino circiter milia passuum centum abest.

Quam longe ivit puer?

Ivit longe tres passus.

Perambulavit longe latēque.

Dixit, se ab urbe abfuisse milia passuum ducēta.

Estne progressus nimis longe (or longius)?

Non tam longe, quam tu.

Quousque frater tuus in doctrinā processit?

Haud perlonge processit.

Distantia, ae, f.; intervallum, i, n.

Mille passuum (pl. milia passuum), miliarium, i, n.

Passus, ūs, m.

Malo, malle, malui (cum Inf.).

Anteponere, anteferre, praeferre (REM REI).

Aliquid libentius (potius) facere, quam.

Mavisne scribere quam loqui?

Scribisne libentius quam loqueris?

Malo (potius) loqui quam scribere.

Ego libentius loquor quam scribo.

Luditne libentius quam operam dat studiis?

Mavultne ludere (potius) quam operam dare studiis?

Utrumque libenti animo facere solet.

Mavisne edere panem quam caseum?

Ego utrumque, neutrum pariter amo.

Bibisne theam aequè libenter quam coffeā?

Malo coffeā.

Cervisiam libentius quam vinum bibit.

Ego bubulam vitulinae antefero, antepono, &c.

Ego bubulam vitulinā potiorum habeo.

I prefer reading to writing.

The calf.

Quick, fast.

Slow, slowly.

Do you learn as fast as I?

I learn faster than you.

He eats faster, slower than I.

I do not understand you, because
you speak too fast.

He arrived sooner than was ex-
pected.

Can you answer slowly?

I can.

Does he sail as slowly as I?

He sails slower.

I trust that you will be strong
soon.

Advance slowly!

Cheap.

Dear.

Does the merchant sell as dear
as I?

He does not sell as dear.

He sells dearer than you.

Did you buy the horse cheap?

I have bought it quite cheap.

He has bought the book at the
lowest possible price.

I have bought my hat cheaper
than you yours.

This man sells everything so
dear, that no one can buy any-
thing of him.

I do not know what you wish to
say.

You speak so fast, that I cannot
understand you.

I assure you that he wishes to
speak with you.

*Praecepto legere potius quam
scribere.*

Vitulus, i, m.; vitula, ae, f.

Celeriter, cito, festinanter (adv.).

Tarde, lente (adv.).

Discisne tam celèriter, quàm ego?

Ego citius (facilius) disco, quam tû.

Manducat citius, lentius, quam ego.

*Vérba tua nòn intèllico, proptèrea,
quòd nimis celèriter (celèrius)
loquëris.*

Advénit celèrius opiniòne.

Potésne respondère lente?

Póssum.

Navigátne tam tárde quam ego?

Tárdius návigat.

Confido, cito tè firmum fóre.

{ Procède lente!

{ Festína lente!

*{ ADJ. Vilis, parvi pretiû; non ma-
gno parabilis.*

*{ ADV. Parvo pretio, aere paucò;
parco sumptu.*

{ ADJ. Cárus, a, um; magni pretiû.

{ ADV. Cære, magno (pretio).

*Venditne mercátor tam cære, quam
ego?*

Minus cære vendit.

Cárius vendit quàm tû.

Emistne équumvñi (parvo pretio)?

Ego eum aere paucò émi.

Librum quàm mínimo pretio émit.

*Pileum meum ego minòris émi,
quàm túum tû.*

*Hic vír ómnia tam cære vendère
sólet, ut nemo ab éo quídquam
éinere póssit.**

Haúd scío (nescio), quid tibi vélis.

*Tam celèriter loqueris, ut intelligere
non póssim.*

*Affirmo tibi, eum tecum colloquéndi
cúpidum ésse.*

* *Ut* preceded by *tam, talis, tantus, &c.*, requires the subjunctive. (Cf. Lesson LXXXVIII. A. I.)

Be so good as to speak a little slower.	Sis tam benígñus, ut aliquánto lén-tius loquáris.
Will you be kind enough to give me the book ?	Visne ésse tam benígñus, ut mihí líbrum dès ?

EXERCISE 142.

How far is it from Paris to London ? — It is nearly a hundred miles from Paris to London. — Is it far from here to Hamburg ? — It is far. — Is it far from here to Vienna ? — It is almost a hundred and forty miles from here to Vienna. — Is it farther from Berlin to Dresden than from Leipzig to Berlin ? — It is farther from Berlin to Dresden than from Leipzig to Berlin. — How far is it from Paris to Berlin ? — It is almost a hundred and thirty miles from here to Berlin. — Do you intend to go to Berlin soon ? — I do intend to go thither soon. — Why do you wish to go this time ? — In order to buy good books and a good horse there ; and to see my good friends. — Is it long since you were there ? — It is nearly two years since I was there. — Do you not go to Vienna this year ? — I do not go thither, for it is too far from here to Vienna. — Is it long since you saw your Hamburg friend ? — I saw him but a fortnight ago. — Do your scholars like to learn by heart ? — They do not like to learn by heart ; they like reading and writing better than learning by heart. — Do you like beer better than cider ? — I like cider better than beer. — Does your brother like to play ? — He likes to study better than to play. — Do you like meat better than bread ? — I like the latter better than the former. — Do you like to drink better than to eat ? — I like to eat better than to drink ; but my uncle likes to drink better than to eat. — Does your brother-in-law like meat better than fish ? — He likes fish better than meat. — Do you like to write better than to speak ? — I like to do both. — Do you like fowl better than fish ? — Do you like good honey better than sugar ? — I like neither.

EXERCISE 143.

Does your father like coffee better than tea ? — He likes neither. — What do you drink in the morning ? — I drink a glass of water with a little sugar ; my father drinks good coffee, my younger brother good tea, and my brother-in-law a glass of good wine. — Can you understand me ? — No, sir, for you speak too fast. — Will you be kind enough not to speak so fast ? — I will not speak so fast if you will listen to me. — Can you understand what my brother tells you ? — He speaks so fast that I cannot understand him. — Can your pupils understand you ? — They understand me when I speak slowly ; for in order to be understood one must speak slowly. — Why do you not buy anything of that merchant ? — I had a mind to buy several dozen of handkerchiefs, some cravats, and a white hat of him ; but he sells so dear, that I cannot buy anything of him. — Will you take me to another ? — I will take you to the son of the one whom you bought of last year. — Does he sell as dear as this (one) ? — He sells cheaper. — Do you like going to the theatre better than going to the concert ?

— I do like going to the concert as well as going to the theatre ; but I do not like going to the public walk, for there are too many people there. — Do your children like learning Italian better than Spanish ? — They do not like to learn either ; they only like to learn German. — Do they like to speak better than to write ? — They like to do neither. — Do you like mutton ? — I like beef better than mutton. — Do your children like cake better than bread ? — They like both. — Has he read all the books which he bought ? — He bought so many of them, that he cannot read them all. — Do you wish to write some letters ? — I have written so many of them, that I cannot write any more.

Lesson LXXVI.—PENSUM SEPTUAGESIMUM SEXTUM.

REFLEXIVE VERBS.

A. Reflexive verbs are those of which the action terminates in the agent himself.

Verbs of a reflexive sense in Latin are,—

1. Transitive and neuter verbs in connection with the accusative or dative of the reflexive pronouns *me, te, se, nos, vos, se, mihi, tibi, sibi, nobis, vobis, sibi*. E. g. *Se amare*, to love one's self ; *sibi nocere*, to hurt one's self ; *sese fugae mandare*, to betake one's self to flight, &c.

2. A number of passive and deponent verbs, which exhibit more or less of a reflexive sense. E. g. *crucior*, I am tormented, I torment myself ; *proficiscor*, I get myself under way ; *laetor*, I rejoice ; *vehor*, I ride, &c.

3. The impersonal verbs *me taedet, piget, pulet, poenitet, misæret*, It moves me to disgust, chagrin, shame, regret, pity, &c.

B. The following passive and deponent verbs may be regarded as reflexive :—

Crucior, I torment myself (I am tormented).

Delector, I am delighted.

Fallor, I deceive myself (I am deceived).

Fëror, I am impelled.

Grävör, I hesitate.

Inclinor, I am inclined.

Lavor, I wash myself, I bathe.

Laetor, I rejoice.

Movëör, } I am moved, excited.

Commovëör, }

Mütör, I change, am changed.

Pascor, I support myself by, I feed upon.

Proficiscor, I get myself under way.

Vêhor, I am conveyed, I ride.

Vescor, I live upon, eat.

<i>To disguise one's self.</i>	{ <i>Alienam formam capere.</i> <i>Larvam sibi aptare.</i> <i>Mentiri.</i>
<i>To represent to one's self (to imagine, suppose).</i>	{ <i>Propônere sibi (aliquid).</i> <i>Cogitatione sibi fingere.</i> <i>Animo concipere aliquid.</i>
<i>To rejoice.</i>	{ <i>Laetor, âri, âtus sum.</i> <i>Gaudeo, ère, gavisus sum.</i> <i>(RE, DE RE, IN RE, QUOD).</i>
<i>To be ashamed.</i>	{ <i>Pudet (ère, puduit) me, te, eum.</i> <i>(ALICUJUS REI).</i>
<i>To flatter any one.</i>	{ <i>Blandiri alicui; adulâri aliquem.</i>
<i>To flatter one's self.</i>	{ <i>Sibi ipsi blandiri.</i> <i>Spem habere or in spe esse (cum ACC. et INF.).</i>
<i>To fear, to feel afraid of.</i>	{ <i>Timeo, ère, ui, —.</i> <i>Metuo, ère, ui, —.</i> <i>Vereor, èri, veritus sum.</i> <i>(ALIQUEM, REM, NE, UT, &c.)</i>
<i>To look back or behind one's self.</i>	{ <i>Respicio, ère, spexi, spectrum (AD ALIQUEM, REM).</i>
<i>Dost thou see thyself?</i>	<i>Vidêsne tê?</i>
<i>I do not see myself.</i>	<i>Ego mē nōn vîdeo.</i>
<i>Have you cut yourselves?</i>	<i>Vulneravistisne vōs cûlthro?</i>
<i>We have cut ourselves.</i>	<i>Vêro, nōs vulnerâvimus.</i>
<i>Do we flatter ourselves?</i>	<i>Nûmquid nōbis ipsi blandimur?</i>
<i>We do not.</i>	<i>Nōn blandimur.</i>
<i>Does he not disguise himself?</i>	<i>Nōnne sibi lârvam aptat?</i>
<i>He does do it.</i>	<i>Fâctum est.</i>
<i>Of whom are you afraid?</i>	<i>Quém métuis (tîmes)?</i>
<i>I am not afraid of any one.</i>	<i>Néminem métuo.</i>
<i>I am not afraid of him.</i>	<i>Ego eum nōn tîmeo.</i>
<i>We must fear (reverence) the deity.</i>	<i>Déum nōs vereâmur opórtet.</i>
<i>I am afraid of hurting myself.</i>	<i>Tîmeo, ne mîhi nôceam.</i>
<i>He is afraid of cutting his finger.</i>	<i>Métuit, ne sibi digitum vulneret.</i>
<i>We were afraid that you would not come.</i>	<i>Metúimus, ne nōn (or ut)* venîres.</i>
<i>You were afraid that I would not write.</i>	<i>Tîmébas, ut scribêrem.</i>
<i>We are not afraid.</i>	<i>Sine timóre sîmus.</i>

* After verbs of fearing, "that" or "lest" is expressed by *ne*, and "that not" by *ne non* or *ut*. The verb must be in the subjunctive. (See Lesson LXXXVIII. A. III.)

<i>To pass away the time (in anything).</i>	<i>Tempus (otium) traducere, consumere, or terere (ALIQUA RE).</i>
<i>To enjoy something, to amuse one's self with anything.</i>	<i>Tempus or horas fallere (sefelli, falsum) aliqua re.</i>
<i>The pastime, diversion.</i>	<i>Ludus, i, m.; oblectatio, onis, f.; oblectamentum, i, n.</i>
<i>In what do you amuse yourself?</i>	<i>Quâ re tempus fallis?</i>
<i>I amuse myself in reading, in conversation.</i>	<i>Quâ re taedium temporis minuis?</i> <i>Horas fallo legendo, sermonibus.</i>
<i>He diverts him with playing, with writing.</i>	<i>Tempus (otium) fallit ludendo, scribendo.</i>
<i>They amused themselves in banqueting and feasting.</i>	<i>Otium convivii commissationibusque inter se terébant.</i>
<i>Each, each one; every, every one.</i>	<i>Quisque, unusquisque; omnes, nemo non.</i>
<i>Each one of you.</i>	<i>Quisque or unusquisque vestrum.</i>
<i>Each of you two.</i>	<i>Quisque or uterque vestrum.</i>
<i>Every one spends his time as he pleases.</i>	<i>Tempus suum quisque terit, ut sibi placeat.</i>
<i>Every one amuses himself in the best way he can.</i>	<i>Otium suum quisque fallit quam optime potest.</i>
<i>Everybody speaks of it.</i>	<i>Omnes de re loquuntur.</i>
<i>Every one knows.</i>	<i>In ore omnium est.</i>
<i>Everybody thinks.</i>	<i>Nemo est, qui nesciat.</i> <i>Nemo est; quin (= qui non) existimet.</i>
<i>Every man is liable to err.</i>	<i>Nemo non errat.</i>
<i>I have nothing to amuse myself with.</i>	<i>Humânium est errare.</i> <i>Non habeo, quod fallam tempus.</i>
<i>It is for amusement, for pastime.</i>	<i>Est ad tempus fallendum.</i> <i>Est animi causa.</i>
<i>The taste.</i>	<i>Gustus (gustatus), us, m.; sensus, us, m.; iudicium, i, n.</i>
<i>A man of taste, of none.</i>	<i>Homo elegans, inelegans.</i>
<i>To have taste.</i>	<i>Esse intelligentem; esse praeditum sapore.</i>
<i>To have no taste.</i>	<i>Esse inelegantem, non sapere.</i>
<i>To mistake, to be mistaken.</i>	<i>Erro, are, avi, atum.</i>
<i>To soil, stain.</i>	<i>Fallo, i, falsus sum.</i> <i>Inquino, are, avi, atum.</i> <i>Maculo, are, avi, atum.</i>
<i>To deceive, cheat.</i>	<i>Fallo, ere, sefelli, falsum.</i>
<i>To cheat, defraud any one of anything.</i>	<i>Decipio, ere, cepi, ceptum.</i> <i>Fraudare or defraudare aliquem aliqua re or rem.</i>

<i>To believe.</i>	{ <i>Crēdo, ēre, didi, ditum.</i> <i>Arbitror, āri, atus sum.</i> <i>Pūto, āre, āvi, ātum.</i>
To believe anything or any one.	{ <i>Alicui rei or alicui crēdēro.</i> <i>Alicui or alicui rei fidem habēre or tribuēre.</i>
To believe in dreams.	<i>Somniis credēre or fidem tribuēre.</i>
To believe in ghosts.	<i>Credēre de umbria.</i>
To believe one's eyes rather than one's ears.	<i>Ocūlis magis quam auribus credēre.</i>
To believe in God.	<i>Deum esse credēre ; Deum putāre.</i>
The God.	<i>Dēus, i, m. ; nūmen, inia, n.</i>
To utter a falsehood, to lie.	{ <i>Mentior, iri, itus sum.</i> <i>Mendacium dicēre.</i>
The liar, the story-teller.	<i>Mendax, ācis, m. & f.</i>
Do you believe that man ?	<i>Credisne (tribuisne fidem) illi hōmini ?</i>
I do not believe him.	<i>Nōn crēdo. Fidem non tribuo.</i>
Do you believe what I am telling you ?	<i>Putāsne vērum, quod tibi dico ?</i>
I do believe it.	<i>Pūto.</i>
Am I mistaken ?	<i>Egōne fallor ?</i>
You are not mistaken.	<i>Nōn fallēris.</i>
Did he cheat you out of anything ?	<i>Fraudavitne tē aliquā rē ?</i>
He has cheated me out of my pay.	<i>Véro, mē honorārio fraudāvit.</i>
Do you believe that he has soiled your book ?	<i>Credisne eūm librum tuū inquināvisse ?</i>
I do not believe it.	<i>Minimi crēdo.</i>
Is he a man of taste ?	<i>Praeditūsne est sapōre ?</i>
He is not (a man of taste).	<i>Nōn sāpit. Hōmo elegans nōn est.</i>
Every man has his taste.	{ <i>Suum cuique iudiciū est.</i> <i>De gūstibus nōn disputāndum est.</i>
My taste is (= I like) to study and to ride on horseback.	<i>Ego opēram litteris dāre atque equitare delēctor.</i>
<i>To rejoice at anything.</i>	<i>Gaudēre, laetāri aliquā re, de or in aliqua re.</i>
I rejoice at your happiness.	<i>Gauđeo tuā felicitāte.</i>
At what does your uncle rejoice ?	<i>Quā rē patrūus tuus laetātur ?</i>
He is delighted and rejoiced at my recovery.	<i>Gauđet vehementerque laetātur valetūdīne meā confirmatā.</i>
I am greatly rejoiced at your diligence and industry.	<i>Magnae laetitiae mihi est diligētia tua et industria.</i>
<i>To go to bed.</i>	<i>Cubitum ire ; dāre se somno ; conferre se in lectum.</i>
<i>To get up, rise.</i>	<i>(E lecto) surgo, ēre, surrexi, surrectum.</i>
The bed.	<i>Lectus, lectulus, i, m.</i>
Sunrise.	<i>Ortus solis, sol oriens, prima lux.</i>

Sunset.	Occasus sōlis, sol occidens.
Early (in the morning).	Bēne māne, matutine, matūre.
Late (at night).	Sero, tarde; multā nocte.
At midnight.	Mediā nocte.
At a quarter past eleven.	Circiter quadrāntem hōrac post undécimam.
Do you rise early?	{ Surgísne bēne māne? Solésne bēne māne e lécto surgere?
I rise at sunrise.	{ Égo sōle oriēte surgere sōleo. E lécto surgō cum ortu sōlis.
At what time do you go to bed?	Quā hōrā tē dās sōmno (tē in léctum cōnfers)?
I usually go to bed at midnight.	Égo mediā nocte cūbitum ire sōleo.
He goes to bed at sunset.	Léctulum sē cōnfert cum occāsu sōlis.
At what time did you go to bed last night?	Quō témpore sōmno tē dedísti héri vésperi?
I went to bed at ten.	In léctum me contūli hōrā décimā.
Did he rise earlier than you.	Surrexítne matúrius quam tū?
No, he rose later.	Immo véro tárdius surrexit.
The hair (of the head).	Pilus, i, m.; or pl. pilí; crínes, pl.
To cut one's hair.	{ Pilos recidere (cidi, cisum). Pilos tondere (totondi, tonsum).
To pull out any one's hair.	Alicui pilos evellere (velli, vulsum).
He is pulling out his hair.	Pilos sibi evellit.
He has cut his hair.	Pilos sibi recidit (totóndit).
I have had my hair cut.	{ Égo mhi pilos recidēdos curávi. Pili mhi tónsi sunt.
Nothing but.	{ Nihil praeter (cum Acc.). Non nisi.
He drinks nothing but water.	Nihil praeter áquam bíbet (bíbere sólet).
He has nothing but enemies.	{ Néminem nísi sibi inimícum hábet. Praeter inimícos hábet néminem.
I saw no one but him.	Praeter illum vídi néminem.
To run away, flee.	{ Aufugio, ere, fugi. Profugere (ALIUO).
Are you afraid to remain?	Timésne manere?
I am not afraid.	Nōn timeo.
Is he afraid to write to you?	Timétne (metuítne) lítteras dāre ad tē?
He is not afraid.	Nōn tímet.

EXERCISE 144.

Have you written long or short letters? — I have written (both) long and short ones. — Have you many apples? — I have so many of them that I do not know which to eat. — Do you wish to give anything to these children? — They have studied so badly, that I do not

wish to give them anything. — What dost thou rejoice at? — I rejoice at the good fortune that has happened to you. — What do your children rejoice at? — They rejoice at seeing you. — Do you rejoice at the happiness of my father? — I do rejoice at it. — Do you flatter my brother? — I do not flatter him. — Does this master flatter his pupils? — He does not flatter them. — Is he pleased with them? — He is much pleased (*contentus*) with them when they learn well; but he is not pleased with them when they do not learn well. — Do you flatter me? — I do not flatter you, for I love you. — Do you see yourself in that looking-glass? — I do see myself in it. — Why do you not remain near the fire? — Because I am afraid of burning myself. — Does this man make his fire? — Do you fear those ugly men? — I do not fear them, for they hurt nobody. — Why do those children run away? — They run away, because they are afraid of you. — Do you run away from your enemies? — I do not run away from them, for I do not fear them. — Can you write a Latin letter without an error? — I can write one. — Does any one correct your letters? — No one corrects them. — How many letters have you already written? — I have already written a dozen. — Have you hurt yourself? — I have not hurt myself. — Who has hurt himself? — My brother has hurt himself; for he has cut his finger. — Is he still ill? — He is better. — I rejoice to hear that he is no longer ill; for I love him, and I pitied him from my heart. — Why does your cousin pull out his hair? — Because he cannot pay what he owes. — Have you cut your hair? — I have not cut it myself, but I have had it cut.

EXERCISE 145.

In what do your children amuse themselves? — They amuse themselves in studying, writing, and playing. — In what do you amuse yourself? — I amuse myself in the best way I can, for I read good books, and I write to my friends. — Every man has his taste; what is yours? — I like to study, to read a good book, to go to the concert, and the public walk, and to ride on horseback. — Has that physician done any harm to your child? — He has cut his finger, but he has not done him any harm. — Why do you listen to that man? — I listen to him, but I do not believe him; for I know that he is a storyteller. — Why does your cousin not brush his hat? — He does not brush it, because he is afraid of soiling his fingers. — What does my neighbor tell you? — He tells me that you wish to buy his horse; but I know that he is mistaken, for you have no money to buy it. — What do they say at the market? — They say that the enemy is beaten. — Do you believe it? — I do believe it, because every one says so. — Do you go to bed early? — I go to bed late; for I cannot sleep, if I go to bed early. — At what o'clock did you go to bed yesterday? — Yesterday I went to bed at a quarter past eleven. — At what o'clock do your children go to bed? — They go to bed at sunset. — Do they rise early? — They rise at sunrise. — At what o'clock did you rise to-day? — To-day I rose late; for I went to bed late last evening. — Does your son rise late? — He must rise early, for he never goes to bed late. — What does he do when he gets up? — He studies and then breakfasts.

Lesson LXXVII.—PENSUM SEPTUAGESIMUM SEPTIMUM.

OF THE GENDER OF SUBSTANTIVES.

A. Gender originally depends upon the signification of words, and is in so far called *natural gender* or *sex*.

1. In substantives denoting *living beings*, i. e. men or animals, the natural gender is either *masculine* or *feminine*, according to the sex. *Inanimate* objects do not properly admit of any distinction of sex, and are hence said to be of the *neuter gender*.

2. The Latin language, however, attributes life to *many inanimate objects*, and extends the distinction of sex to them, i. e. represents them likewise as *masculine* or *feminine*. E. g. *hic mons, haec arbor*.

3. When the gender of a substantive is not already determined by its signification, it is indicated by its form (or termination). This is called the *grammatical gender*, and is either *masculine*, *feminine*, or *neuter*. E. g. *hic liber, haec mensa, hoc umbraculum*.

NATURAL GENDER.

B. The natural gender of substantives denoting living beings (i. e. men or animals) coincides with the sex of the individual designated. Hence, names and appellations of male beings are *masculine*, and those of females *feminine*. E. g. *Caesar, Cleopatra, vir, mulier, pater, mater*.

REMARKS.

1. Patrials and gentiles of the plural number are considered *masculine*; as, *Romani, Carthaginienses*, &c. So also *lemures*, ghosts, and *mānes*, departed spirits.

2. The names of women are *feminine*, even where the termination is *neuter*. E. g. *mea Glycerium, tua Phanium*.

3. The only exception to this law are certain secondary appellations of men, which retain their original grammatical gender as determined by their form. Such are: *FEM. copiae*, military forces; *deliciae*, favorite, darling; *opærae*, operatives; *vigiliae, excubiae*, watch, sentinels. *NEUT. auxilia*, auxiliary troops; *servitia*, servants; *mancipium*, a slave; *acroama*, a jester.*

C. The natural gender of living beings of the same species is indicated in three different ways:—

I. There is a separate word for each gender. E. g. *vir* —

* But *optio*, a lieutenant, is *masculine*, though derived from *optio*, f., choice.

mulier, pater — mater, frater — soror, patrius — amica, maritus — uxor, taurus — vacca. Instances of this kind are comparatively few.

II. The noun is of the same root, but has a separate termination for each gender. E. g. *filius — filia, amicus — amica, magister — magistra, servus — serva, praeceptor — praeceptrix, lūpus — lūpa.*

REMARK. — Substantives thus admitting of two terminations are called *mobilia*, and are most commonly of the first and second declensions (MASC. *er* or *us*, FEM. *a*). *Mobilia* of the third declension form their feminines in *a, trix, ina, issa*, and *is*; as, *caupo — caupōna*, inn-keeper, hostess; *lēno — lēna*, pander, procuress; *lēo — lēaena*, lion, lioness; *tibicen — tibicīna*, flute-player (male and female); *cantor — cantrix*, singer; *rex — regina*, king, queen; *gallus — gallina*, cock, hen; *Threx — Threissa* (or *Thressa*), a Thracian (man and woman); *nēpos — neptis*, grandson, granddaughter.

III. One and the same noun is indifferently applied to both sexes, without any change of termination, and the gender is determined by the context (i. e. by the adjective in agreement with it, &c.); as, *hic* or *haec cīvis*, this citizen (male or female); *hic* or *haec hērēs*, this heir (man or woman). Nouns of this class are said to be of the *common gender* (or *communia*).* Such are

1. The following names of persons : —

Antistes, priest (or -ess).	Incōla, inhabitant.
Artifex, artist.	Index, informer.
Auctor, author.	Judex, judge.
Augur, augur.	Martyr, witness.
Civis, citizen.	Miles, soldier.
Comes, companion.	Municeps, burgess.
Conjux, spouse.	Parēs, parent.
Custos, keeper.	Praesul, chief priest.
Dux, leader.	Sacerdos, priest (or -ess).
Exul, exile.	Satelles, attendant.
Haeres, heir.	Testis, witness.
Hospes, guest.	Vates, prophet (or -ess).
Hostis, enemy.	Vindex, avenger.

Among these are included adjectives of one termination used substantively; as, *adolescens, affinis, juvenis, patruelis, princeps*, &c.

2. Many names of animals; as,

Anser, goslin or goose.	Cānis, dog or bitch.
Bōs, ox or cow.	Elephantus, elephant.

* Names of *inanimate* objects, which are sometimes of one gender and sometimes of another, are said to be of the *doubtful* gender; as, *fīnis*, m. & f.

Grūs, crane.
Lēpus, hare.
Limax, snail.
Mūs, mouse.
Ovis, sheep or ram.

Perdix, partridge.
Serpens, snake.
Sūs, swine.
Thynnus, tunny-fish.
Vespertilio, bat.

REMARKS.

1. Some nouns of the common gender are *mobilia* at the same time. E. g. *antistes* — *antistita*, *cliens* — *clienta*, *hospes* — *hospita*.

2. From the nouns of the common gender we must distinguish, —

a) Masculine appellations of entire classes of persons in the plural, including also the other sex. E. g. *hi libēri*, children; *fili*, sons and daughters; *frātres*, brothers and sisters; *rēges*, the royal family; *parentes*, parents.

b) *Epicoena*, or those which, though including both sexes, are always of the same grammatical gender (i. e. always either masculine or feminine). Such are: MASC. *corvus*, the raven; *milvus*, the kite; *passer*, the swallow; *turdus*, the thrush. FEM. *alauda*, the lark; *aquila*, the eagle; *felis*, the cat; *rana*, the frog; *vulpes*, the fox,* &c.

3. The *communia* and *mobilia* occur most frequently as masculine nouns; as, *hic amicus*, *equus*, *canis*, *civis*, &c. Exceptions are *sus*, *grus*, *serpens*, *limax* and *perdix*, which are more commonly feminine.

4. Among the general names of animals, *animans*, in the sense of "rational animal," or "man," is masculine, and when applied to other animals, feminine or neuter. *Quadrupes* is generally feminine, sometimes neuter or masculine. *Ales* and *volucris*, "bird," is commonly feminine (always so in the plural); sometimes, however, masculine.

GENDER OF NAMES OF INANIMATE OBJECTS.

D. Besides the substantives which designate living beings, there are many others whose grammatical gender is likewise determined by their signification (cf. A. 2). Such are: —

I. MASCULINES. — The names of the winds and months, and generally also those of rivers and mountains, are masculine.† E. g.

Aquilo, Auster, Bōrēas, Etēsiae, Nōtus. The north wind, south wind, north-east wind, the Etesian winds, south wind.

Januārius, Aprilis, Iulius, Novēber. January, April, July, November.

Euphrātes, Ister, Tamēsis, Tigris. The Euphrates, the Danube, the Thames, the Tigris.

Āthos, Ēryx, Hēlicon, Pangaeus. Mount Athos, Eryx, Helicon, Pangaeus.

* When it becomes important to distinguish sex, it is customary to add *mas* or *masculus* and *femina*; as, *felis mas*, *vulpes mascula*, *porcus femina*.

† Because the generic terms *ventus*, *mensis*, *fluvius* (*amnis*), and *mons* are of that gender.

EXCEPTIONS.

1. Of the names of rivers, *Albula*, *Allia*, *Duria*, *Matrōna*, *Sagra*, *Sura*, *Styx*, and *Lethe* are feminine; *Eläver*, *Jader*, *Muthul*, and others of barbarous origin, neuter.

2. Of the names of mountains, *Aetna*, *Alpis*, *Calpe*, *Carambis*, *Cyl-lene*, *Ida*, *Oeta*, *Rhodöpe*, are feminine; and *Pelion* and *Soracte*, neuter.

II. FEMININES. — The names of countries, islands, cities, trees and plants are generally feminine.* E. g.

<i>Aegyptus</i> , Gallia, Persis, Trōas.	Egypt, Gaul, Persia, Troas.
<i>Dēlos</i> , Rhōdus, Salāmis, Sicīlia.	The island of Delos, Rhodes, Sala-mis, Sicily.
<i>Carthāgo</i> , Corinthus, Pýlos, Rō-ma, Troezen.	The city of Carthage, Corinth, Py-los, Rome, Troezen.
<i>Abies</i> , pírus, quercus, papýrus, rōsa.	The fir-tree, pear-tree, the oak, the papyrus, the rose.

EXCEPTIONS.

1. Of the names of countries and islands, *Pontus*, *Hellespontus*, *Bospōrus*, *Isthmus*, and *Sason* (island) are masculine. Those in *um*, and plurals in *a*, are neuter; as, *Latium*, *Samnium*, *Bactra*, &c. So the islands *Dianium* and *Delta*.

2. Of the names of cities, those in *us*, *untis*, plurals in *i*, and some of those in *us*, *i*, in *o* and *on*, are masculine; as, *Seltnus*, *Delphi*, *Canōpus*, *Croto*, *Marathon*, &c. Those in *um*, *on*, *e*, *ur*, and plurals in *a*, are neuter; as, *Tarentum*, *Illion*, *Praeneste*, *Tibur*, *Arbēla*, &c. So are also a number of indeclinable barbarous names; as, *Gadir*, *Hispal*, *Nepet*, &c.

3. Of the names of trees and plants, *oleaster*, *pinaster*, *styrax*; *acanthus*, *asparagus*, *asphodēlus*, *calamus*, *carduus*, *hellebōrus*, *intūbus*, *juncus*, *rhāmnus*, and *scirpus* are masculine; *amarācus*, *cytissus*, *lapathus*, *raphanus*, *rubus*, *spinus*, *larix*, *vepres*, and *sentis*, common. All of the second declension ending in *um*, and those of the third in *er*, are neuter; as, *balsāmun*, *ligustrum*; *acer*, *papāver*, *piper*, *siser*, *tuber*, *robur*, &c.

III. NEUTERS. — The gender of all substantives denoting inanimate objects, and not included in Case I. or II. of this rule, is not determined by their *signification*, but by their *termination*. (Cf. Lesson LXXVIII. A.) Among these, however, there are several classes of words which are invariably NEUTER. Such are, —

1. All indeclinable nouns, whether singular or plural. E. g. *fas*, *nefas*, *nihil*, *cornu*, *gummi*, *Tempe*, *pondo*.† (Cf. page 61.)

2. All words and expressions used as substantives, without properly

* Because the generic terms *terra*, *insula*, *urbs*, *arbor*, are so.

† With the exception of indeclinable names of persons; as, *Adam*, *Ruth*, &c.

being such, and linked to an adjective or pronoun of the neuter gender. E. g. *A longum*; *ultimum vale*; *cras hesternum*; *illud nosce te ipsum*; *scire tuum*; *pater est dissyllabum* (*A* long; the last farewell; yesterday, which once was called "to-morrow"; the injunction, "Know thyself"; thy knowledge; the word "father" is a dissyllable).

<i>To take a walk.</i>	{ <i>Spātiār, āri, ātus sum.</i> <i>Ambulāre, deambulāre.</i>
<i>To go out to take a walk.</i>	<i>Ire or abire deambulātum.</i>
<i>To take any one a walking.</i>	<i>Aliquem deambulātum ducēre.</i>
<i>To take a drive out of the city.</i>	<i>Vehiculō extra urbem vectāri.</i>
<i>To take a ride on horseback through the city, into the country.</i>	<i>Equo per urbem, rūs vectāri.</i>
<i>To take a pleasure excursion into the country.</i>	<i>Excurrēre rūs animi causā.</i>
<i>Do you wish to take a walk with me?</i>	<i>Visne mēcum deambulātum ire?</i>
<i>I am not willing to go with you.</i>	<i>Nólo tēcum abire.</i>
<i>I would rather take a drive out of the city with you.</i>	<i>Égo tēcum vehiculō extra urbem vectāri mālīm.</i>
<i>Where was your master accustomed to walk?</i>	<i>Quò lóco magister túus spatiāri solēbat?</i>
<i>He was accustomed to walk in the garden every morning before breakfast.</i>	<i>Quotídie māne ante jentāculum in hórtulo deambulāre solēbat.</i>
<i>Do you often walk?</i>	<i>Ambulāsne saepe?</i>
<i>I take a walk every morning.</i>	<i>Égo véro quotídie māne ambulātum ábeo.</i>
<i>Do you take your children a walking?</i>	<i>Ducísne liberos túos ambulātum?</i>
<i>I take them a walking every evening.</i>	<i>Dúco éos ambulātum quotídie véspēri.</i>
<i>He takes a walk every day.</i>	<i>Núlló nōn díe spatiātur.</i>
<i>Is he taking a drive or a ride?</i>	<i>Útrum carpénto vectātur an équo?</i>
<i>He is taking a drive.</i>	<i>Carpénto.</i>
<i>Where do you intend to go to-morrow morning?</i>	<i>Quo ire crās māne cógitas?</i>
<i>I intend to take an excursion into the country.</i>	<i>Excúrrere rūs cógito.</i>
<i>Do you wish to see your brother work?</i>	<i>Cupísne vidēre frátre m túum opērāri?</i>
<i>I do.</i>	<i>Cúpío.</i>
<i>When do you take a walk?</i>	<i>Quò témpore ábis ambulātum?</i>
<i>I take a walk whenever I have nothing to do at home.</i>	<i>Ambulātum égo ire sóleo, quando-cúnque dómi nřhil faciéndum invénio.</i>
<i>To teach.</i>	<i>Dóceo, ěre, ũi, doctum (ALIQUEM ALIQUID).</i>

To instruct (any one in anything).	Erūdlō, ire, lvi, itum. Institūo, ēre, ūi, ūtum. (ALIQUEM ALIQUA RE).*
To give one lessons (in an art).	Trādo, ēre, didi, ditum (ALICUI ALIQUAM ARTEM).
To take lessons, to receive instruction (from any one).	Docēri, erudiri, insūtui (AB ALIQUO).
What does your master teach you?	Quid tē magīster docet?
He teaches me to read and to write.	Docet mē légere et scrībere.
Did he teach you the Latin language?	Docuīne tē līnguam Latinam?
He did teach me.	Dōcuit.
Do you give lessons in dancing?	Tradisne tū artem saltādi?
No, on the contrary, I give lessons in writing.	Immo pōtius scrībēdi artem trādo.
Who is instructing your little brother?	Quis fraterculum tuum instituit?
His master, the Englishman, is instructing him in the liberal arts.	Ejus magīster, Anglus, eum artibus liberalibus instituit atque erudit.
He is taught grammar, the art of dancing.	Docētur grammaticam, artem saltādi.
Are you taking lessons in elocution?	Instituerisne arte dicēdi?
I am not taking any.	Non instituo.
The instruction.	Institutio, ōnis, f.; disciplina, ae, f.
The art, science.	Ars, gen. artis, f.
To dance.	Saltāre, saltatiōnem agere.
To reckon, cipher.	Ratiocināri; nūmeros tractāre.
Ciphering (act of).	Ratiocinatio, ōnis, f.
Arithmetic.	Ars ratiocinandi, arithmetica, ae, f.
The Latin master.	Linguae Latinae doctor seu magister.
The dancing-master.	Magister saltandi.
The clergyman.	Clericus, ecclesiasticus, i, m.
The scholar, savant.	(Vir) eruditus, doctus.
To remember, recollect.	{ Mēmini, meminisse. Rēcor, ari, alius sum. Reminiscor, i, —.
To remember, recollect (any one).	Meminisse alicujus or aliquem.†
To remember or recollect anything.	Meminisse, recordāri or reminisci alicujus rei or rem.‡

* On the government of these verbs, see Lesson LX. A.

† On the construction of these verbs, compare Lesson LXVII. B.

‡ *Meminisse* is "to have still in one's memory," *reminisci*, "to recollect upon reflection what had already been supplanted in the memory," *recordāri*, "to remember or think of with interest and sympathy."

To remember (recollect) anything very well.	{ Commeminiſſe alicujus rei. Bène, praecläre meminisse alicujus rei.
Something occurs to me, comes to my mind.	Vēnit mihi in mentem alicujus rei or res.
Do you still remember that man?	Meminiſtine illum hōinem (illius hōinis)?
I still remember him very well.	Mémini eum bène.
Does he recollect his promise?	Recordatūrne ſua promiſſa (ſuorum promiſſorum)?
He does not recollect them.	Ēa (eorum) nōn recordātur (remi- niſcitur).
I remember my reading, ſeeing, hearing.	Mémini mē légere, vidēre, audire.
I remember having ſuffered the ſame.	Recórdor mē éadem perpéſſum.
I wiſh to know, whether you remember anything concerning yourſelf?	Velim ſcire, écquid de tē recor- dēre?
Remember me.	{ Memineris méi. Fácito, ut me memñeris.
Do you recollect that?	Reminiſceriſne hóc?
I do not remember it.	Haud reminiſcor.
I remember you.	Mémini tē or túi.
I remember them very well.	Praecläre eos mémini.
He recollects us.	Nóſtri reminiſcitur.
I have remembered him.	Recordátus ſúm (mémini) éjus.
One muſt love and praiſe one's friend.	Amicus ſúus cuique amándus atque laudándus eſt.
Whom muſt we deſpiſe and puniſh?	Quém nōs diſpiciámus atque puni- ámus opórtet?

EXERCISE 146.

Do you call me? — I do call you. — What is your pleaſure? — You muſt riſe, for it is already late. — What do you want me for? — I have loſt all my money at play, and I come to beg you to lend me ſome. — What o'clock is it? — It is already a quarter paſt ſix, and you have ſlept long enough. — Is it long ſince you roſe? — It is an hour and a half ſince I roſe. — Do you often go a walking? — I go a walking when I have nothing to do at home. — Do you wiſh to take a walk? — I cannot take a walk, for I have too much to do. — Has your brother taken a ride on horſeback? — He has taken an airing in a carriage. — Do your children often go a walking? — They go a walking every morning after breakfast. — Do you take a walk after dinner? — After dinner I drink tea, and then I take a walk. — Do you often take your children a walking? — I take them a walking every morning and every evening. — Can you go along with me? — I cannot go along with you, for I muſt take my little brother out a walking. — Where do you walk? — We walk in our uncle's garden

and fields. — Do you like walking? — I like walking better than eating and drinking. — Does your father like to take a ride on horseback? — He likes to take a ride in a carriage better than on horseback. — Must one love children who are not good? — One ought, on the contrary, to punish and despise them. — Who has taught you to read? — I have learnt it of (*ab* or *apud*) a French master. — Has he also taught you to write? — He has taught me to read and to write. — Who has taught your brother arithmetic? — A German master has taught it him. — Do you wish to take a walk with us? — I cannot go a walking, for I am waiting for my German master. — Does your brother wish to take a walk? — He cannot, for he is taking lessons in dancing.

EXERCISE 147.

Have you an English master? — We have one. — Does he also give you lessons in Italian? — He does not know Italian; but we have an Italian and Spanish master. — What has become of your old writing-master? — He has taken orders (has become a clergyman). — What has become of the learned man whom I saw at your house last winter? — He has set up for a merchant. — And what has become of his son? — He has turned a soldier. — Do you still recollect my old dancing-master? — I do still recollect him; what has become of him? — He is here, and you can see him if you like (*si placet, si commōdum est*). Hast thou a German master? — I have a very good (one), for it is my father, who gives me lessons in German and in English. — Does your father also know Polish? — He does not know it yet, but he intends to learn it this summer. — Do you remember your promise? — I do remember it. — What did you promise me? — I promised to give you lessons in German; and I will do it. — Will you begin this morning? — I will begin this evening, if you please (*si tibi libet* or *collibet*). — Do you recollect the man whose son taught us dancing? — I no longer recollect him. — Do you still recollect my brothers? — I do recollect them very well; for when I was studying at Berlin, I saw them every day. — Does your uncle still recollect me? — I assure you that he still recollects you. — Do you speak German better than my cousin? — I do not speak it as well as he, for he speaks it better than many Germans. — Which of your pupils speaks it the best? — The one that was walking with me yesterday speaks it the best of them all. — Is your uncle's house as high as ours? — Yours is higher than my uncle's, but my cousin's is the highest house that I have ever seen. — Has your friend as many books as I? — You have more of them than he; but my brother has more of them than both of you together. — Which of us has the most money? — You have the most, for I have but thirty crowns, my friend has but ten, and you have five hundred.

Lesson LXXVIII. — PENSUM DUODECIMOGE-SIMUM.

GENDER OF SUBSTANTIVES AS DETERMINED BY THEIR TERMINATION AND DECLENSION.

A. FIRST DECLENSION. — Substantives of the first declension ending in *ā* or *ē* are feminine, and those in *ūs* and *ēs* masculine.

E. g. *Aula*, a hall; *stella*, a star; *aloë*, aloes; *epitōme*, an abridgment; *tiāras*, a turban; *dynastes*, a ruler.

EXCEPTIONS are *dama*, m. & f., a doe, deer; *talpa*, f. & m., a mole; *Hadria*, m., the Adriatic Sea; and *planetæ*, m. pl., the planets. *Pandectæ*, plural, is feminine, but the singular, *pandectes*, is masculine. *Manna*, in the sense of "grain" or "crumb," is regularly feminine, but the *manna* of the Israelites indeclinable neuter.

B. SECOND DECLENSION. — Of the nouns of the second declension, those ending in *ūs* (*ōs*, *ōs*, *ūs*) and *ēr* are masculine, and those in *ūm* and *ōn** neuter.

E. g. *animus*, the mind; *scorpius*, a scorpion; *Athōs*, a mountain; *perip̄lus*, circumnavigation; *ager*, a field; — *antrum*, a cave; *colōn*, the colon.

EXCEPTIONS.

1. Feminine are *alvus*, *carbāsus*, *colus*, *domus*, *humus*, and *vannus*. So also the Greek *arctus*, *apostrophus*, *dialectus*, *diametrus*, *diphthongus*, *exōdus*, *methōdus* (and other compounds of ἡ ὁδός), *lecgythus*, *mil̄tus*, and *paragraphus*.

2. Common, but more frequently feminine, are *atōmus*, an atom; *barbītus*, a lute; *figus*, the fig; *grossus*, an unripe fig; *lōtus*, the lotus-flute; *phārus*, a lighthouse. Sometimes also *fasēlus*, a sort of boat, and *pamp̄nus*, a vine-shoot. *Haec mālus* signifies the apple-tree, and *hic epōdus*, the mast. *Hic epōdus* is a shorter verse; *haec epōdus*, an epode.

3. Neuters are *pelāgus*, the sea; *vīrus*, juice, poison; and *vulgus*, the vulgar.†

C. THIRD DECLENSION. — The third declension exhibits the greatest variety of terminations, and includes nouns of every gender.

I. Nouns of the third declension ending in *ō*, *ōr*, *ōs*, *ēr*, or *n* are MASCULINE.

* Those in *ōs*, *ōs*, *ūs*, and *ōn* are Greek nouns.

† But *vulgus* is sometimes also masculine.

E. g. *sermo*, speech; *honor*, honor; *flos*, a flower; *carcer*, a prison; *pecten*, a comb; *canon*, a rule, canon.

EXCEPTIONS.

1. Feminines in *o* are, — a) *caro*, *echo*; *Argo*, and those in *do* and *go*, except *ordo*, *cardo*, *ligo*, *harpago*, and *margo*; b) abstract and collective terms in *io*; as, *actio*, *lectio*, *portio*, *legio*, &c. *Pondo*, a pound, is an indeclinable neuter.

2. Of those in *or*, *arbor* is feminine. *Cor*, *marmor*, and *aequor* are neuter. *Ador* is commonly indeclinable.

3. Of those in *os*, *cōs* and *dos* are feminine; *ōs*, *ōris* and *ōs*, *ossis* are neuter. So are also the Greek nouns *cetos*, *chaos*, *epos*, and *melos*.

4. Of those in *er*, *cadaver*, *ier*, *spinther*, *tūber*, *uber*, *ver*, and the plural *verbēra* are neuter. *Linter* is more frequently feminine than masculine.

5. Of those in *n*, *aēdōn*, *halcyōn*, *sindōn*, and *icōn* are feminine. *Gluten*, *inguen*, *unguen*, *sanguen*, *carmen*, and others in *men*, are neuter.

II. Nouns of the third declension ending in *ās*, *ēs*, *īs*, *aus*, *ys*, *x*, and *s* preceded by a consonant, are FEMININE.

E. g. *pietas*, piety; *rupes*, is, a rock; *quies*, *ētis*, rest; *iris*, the rainbow; *laus*, praise; *chelys*, a cithern; *pax*, peace; *hiems*, winter; *pars*, part.

EXCEPTIONS.

1. Of those in *as*, the name of the Roman pound, *as* (gen. *assis*) is masculine.* So are also Greek nouns in *as*, *antis*; as, *elephas*, &c. Neuter are *vas* (gen. *vasis*), *fas*, *nefas*, and Greek nouns in *ās*, *ātis*; as, *erysipēlas*, &c.

2. Nouns in *es*, *ītis*, and Greek nouns in *ēs*, *ētis*, are masculine; as, *limes*, *limitis*, a cross-road; † *lēbes*, *lebētis*, a caldron. So are also *acināces*, *cōles*, *gausāpes*, *paries*, *pes*, and *praes* (surety). *Palumbes* is f. or m., and *ales*, m. or f. Neuters are *aes* and Greek nouns, as *cynosarges*.

3. Masculines in *is* are *amnis*, *assis*, *axis*, *caulis*, *collis*, *crinis*, *ensis*, *fustis*, *ignis*, *mensis*, *orbis*, *panis*, *piscis*, *sanguis*, *unguis*, *vomis*, and others. Common are *aqualis*, *clunus*, *corbis*, and (pollen) *pollinis*. More commonly masculine are *anguis*, *callis*, *canalis*, *canis*, *cinis*, *finis*, *funis*, *lapis*, *pedis*, *pulvis*, *scrobis* (scrobs), *tigris*, and *torquis*; more rarely *clunus*, *scobis* (scobs), and *volūcris*.

4. Masculines in *x* are Greek nouns in *ax*, and many in *ex*; as, *thorax*, *judez*, *pontifex*, *rex*, &c. So also *calix*, *fornix*, *phoenix*, *saurix*, *varix*; *diox*, *esox*, *volvox*, *calyx*, *coccyx*, and *oryx*. Common are *imbrex*, *obex*, and *bombyx*. More frequently masculine are *grex*, *irpex*, *latex*, and *tradux*. More frequently feminine, *lodix*, *hystrix*, *perdix*, *natrix*, *sandyx*, and *calx* (the heel, and lime).

* Masculine are also all the parts of this weight; as, *sextans*, *quadrans*, *triens*, *quincunx*, *semis*, &c.

† But *merges*, *tis*, "a sheaf," is feminine.

5. Of those ending in *s* preceded by a consonant, *dens*, *fons*, *mons*, *pons*, *chalybs*, and *hydrops* are masculine. So are the Greek names of animals; as, *gryps*, *epops*, &c. Common are *adepts*, *seps*, *lens*, *frons*, *forceps*, *scobs*, *stirps*, and *serpens*. Neuters are the philosophical terms *ens*, *accidens*, *antecedens*, *consequens*, *animans*.

III. Nouns of the third declension ending in *ă*, *ě*, *i*, *y*, or in *c*, *l*, *t*, *ăr*, *ŭr*, *ŭs*, are NEUTER.

E. g. *diadēma*, a crown; *sedile*, a seat; *hydromēli*, mead; *misŷ*, mushroom; *lac*, milk; *mel*, honey; *caput*, the head; *par*, a pair; *fulgur*, lightning; *corpus*, a body.

EXCEPTIONS. — Masculine are *sōl*, *mugil*, *sāl*; *furfur*, *turtur*, *vultur*; *lēpus*, *mūs*, *tripūs*, and other compounds of *trōūs*. Feminine are those in *us*, gen. *ŭdis* or *ŭtis*; as, *palus*, *ŭdis*; *salus*, *ŭtis*; to which add *tellus*, *ŭris*; and *pecus*, *ŭdis*. The feminine of the common nouns *grus* and *sus* is the gender of the species.

D. FOURTH DECLENSION. — Nouns of the fourth declension ending in *ŭs* are masculine, those in *ŭ* neuter.

E. g. *fructus*, fruit; *cantus*, a song; *cornu*, a horn; *gēlu*, ice.

EXCEPTIONS. — Feminine are *acus*, *manus*, *porticus*, *tribus*, and the plurals *Idus* and *Quinquātrus*. Common are *penus* and *specus*. The obsolete *genus* (for *genu*), *secus* (for *sexus*, m.), and *specus* occur as neuters only in the Nominative and Accusative.

E. FIFTH DECLENSION. — Substantives of the fifth declension are feminine.

E. g. *res*, a thing; *acies*, an edge; *spes*, hope; *fides*, faith.

EXCEPT *meridies*, which is masculine. On the gender of *dies*, m. & f., compare Lesson VIII. B.

<i>To be cold, to feel cold.</i>	{ <i>Frigeo, ęre, frixi, —.</i>
	{ <i>Algeo, ęre, alsi, —.</i>
	{ <i>Frigus patior.</i>

My feet, hands, are cold.	{ <i>Frigeo pėdibus, mánibus.</i>
	{ <i>Pėdes, mánus mihi frigent.</i>

<i>To be warm, to feel warm,</i>	{ <i>Cāleo, ęre, ŭi, —.</i>
<i>hot.</i>	{ <i>Aestum sentio, aestuāre (to be hot).</i>
The cold.	<i>Frigus, őris, n.</i>
The heat.	<i>Aestus, ŭs, m.</i>

F. Obs. *Calėre*, “to be warm,” is opposed to *frigėre*, “to be cold”; and *aestuāre*, “to feel warm, hot,” to *algėre*, “to feel cold.”

Are you cold?

I am very cold.

I am not at all cold.

Was your father cold?

Frigėsne (algėsne)?

Vėro, vėlde álgeo.

Nihil frígőris pátiór.

Alsítne páter túus?

He was not cold.

Is he warm?

He is warm. (He feels warm, hot.)

Are they warm or cold?

They are neither warm nor cold.

Who is (feels) cold?

My brother is (feels) cold.

My hands are cold.

His ears are cold.

My fingers are warm.

Your boy felt warm.

Who was cold (felt cold)?

The shoemaker was cold.

They instruct their youth in hunting, running, in suffering hunger, thirst, cold, and heat.

To make use of, to use.

Do you use my book?

I am using it.

Has your father used it?

He has not used it.

May I use your horse for riding into the city?

You may use it.

Did he use your books for reading?

He did not use them.

He has frequently used my ink, pen, and paper for writing.

To approach, draw near.

To withdraw, or go away from.

Do you come to the fire?

I do come to it.

He has approached the fire.

They have withdrawn from the fire.

Why does that man go away from the fire?

He goes away from it because he is not cold.

Nōn ālāt.

Calētne (aestuātne)?

Cālet. (Aestuāt.)

Ūtrum aestuant ān frigent?

Nēque aestuant nēque frigent

Quis ālget?

Frāter mēus ālget.

Mānus mīhi frigent.

Aures ēi frigent.

{ Dīgiti mīhi calēt.

{ Cāleo dīgitis.

Puer tūus aestuābat.

Quis frīxit (ālāt)?

Sutor frīxit (ālāt).

Erūdiunt iuventūtem venādo, currēdo, esuriēdo, sitiēdo, algēndo, aestuādo.

{ Ūtor, ūti, ūsus sum (RE).*

{ Usūlari (RE), usurpare (REM).

Uterisne mēo libro?

Ūtor.

Usūsne est ēo pāter tūus?

Nōn ūsus est.

Licētne mīhi ēquum tūum usurpare ad equitāndum in ūrbem?

Licet.

Usurpāvitne tūos libros ad legēndum?

Non usurpāvit.

Atramentō, pēnnā atque chārtā mēis ad scribēndum usitabātur.

{ Prope accēdo, ēre, cessi, cessum (REM, AD REM).

{ Appropinquāre (REI, AD REM).

{ Discēdo, ēre, cessi, cessum (RE, DE RE, EX LOCO).

{ Abire (AB ALIQUO, A RE, EX LOCO).

Accedisne ad fōcum (ad carbōnes)?

Accēdo.

Appropinquāvit fōco (ad fōcum).

De fōco discesserunt.

Quāmobrem vīr ille a fōco discēdit (ābit)?

De fōco discēdit proptērea, quod nōn ālget.

* On the government of *utor*, see Lesson LXXII. A.

What do you recollect ?

I recollect nothing.

Quid recordâris ?

Nihil recordor.

For what ? Whereto ? For
what purpose ?

{ Quo ? Quorsum ? (Ad) quid ?
Ad quamnam rem ? Cuiam
rei ?

What am I to do with so much
money ?

Quô mihi tantam pecuniâ ?

For what purpose do I engage in
this discussion ?

Quorsum igitur hæc disputo ?

What do you want (need) money
for ?

Quid (cuiam rei) tibi opus est
pecuniâ ?

I want it for buying a carriage.

Opus est mihi ad emendam rhëdam.

What do you wish wine for ?

Ad quid vis vinum ?

(I want some) to drink, to sell.

Ad bibendum, ad vendendum.

What does this horse serve you
for ?

Ad quid (cui usui) est tibi hîcce
ëquus ?

I make use of it for riding.

Adhibeo eum ad equitandum.

What use is it to philosophize
about the matter ?

Quid opus est in hîc philosophiâ ?

Many things are not applied to
the use for which they were
intended.

Multa non ad eum usum adhibentur,
cui destinata sunt.

A quill does not subserve the
purpose of a knife.

Cui usui cûlter, ei non est penna.

To employ, use (for a certain
purpose).

Adhibeo, ëre, üi, itum (ALIQUID
AD REM).

To ride out.

{ Avëhi or ëvëhi equo.

{ Equo vectâri extra urbem.

To drive out.

{ Carpentò (vehiculò) vectâri or ge-
stâri. Excurrëre.

EXERCISE 148.

Which is the nearest way (*via proxima* or *brevissima*) to go to your uncle's castle ? — This way is shorter than the one we took yesterday ; but my father knows one which is the nearest of all. — Do you use my carriage ? — I do use it. — Has your father used my horse ? — He has used it. — What does this horse serve you for ? — It serves me to ride out upon. — Do you use the books which I lent you ? — I do use them. — May I (*licëtne mihi*) use your knife ? — Thou mayest use it, but thou must not cut thyself. — May my brothers use your books ? — They may use them, but they must not tear them. — May we use your stone table ? — You may use it, but you must not spoil it. — For what purpose do your brothers want money ? — They want some to live upon. — What does this knife serve us for ? — It serves us to cut our bread, our meat, and our cheese with. — Is it cold to-day ? — It is very cold. — Will you draw near the fire ? — I cannot draw near it, for I am afraid of burning myself. — Why does your friend go away from the fire ? — He goes away from it because he is afraid of burning himself. — Art thou coming near the fire ? — I am

coming near it, because I am very cold. — Are thy hands cold? — My hands are not cold, but my feet are. — Do you go away from the fire? — I do go away from it. — Why do you go away from it? — Because I am not cold. — Are you cold or warm? — I am neither cold nor warm. — Why do your children approach the fire? — They approach it, because they are cold. — Is anybody cold? — Somebody is cold. — Who is cold? — The little boy, whose father has lent you a horse, is cold. — Why does he not warm himself? — Because his father has no money to buy wood. — Will you tell him to come to me to warm himself? — I will tell him so. — Do you remember anything? — I remember nothing. — What does your uncle recollect? — He recollects your promise. — What have I promised him? — You have promised him to go to Germany with him next winter. — I intend to do so if it is not too cold. — Are your hands often cold? — My hands are scarcely ever (*nunquam fere*) cold, but my feet are often so. — Why do you withdraw from the fire? — I have been sitting near the fire this hour and a half, so that I am no longer cold. — Does your friend not like to sit near the fire? — He likes, on the contrary, much to sit near the fire, but only when he is cold. — May one approach your uncle? — One may approach him, for he excludes nobody (*januā neminem prohibet*).

Lesson LXXIX. — PENSUM UNDEOCTOGESIMUM.

DECLENSION OF GREEK NOUNS.

A. Many substantives of the Latin language are derived from the Greek. They consist partly of general terms (or common nouns), and partly of proper names of persons and places. These Greek nouns generally retain more or less of their original inflection, but are nevertheless referred to the first, second, and third declensions of Latin nouns.

B. FIRST DECLENSION. — Greek nouns of the first declension end in *ē* feminine, and in *ās, ēs* masculine. In the plural they are inflected like Latin nouns, but in the singular they deviate according to the following paradigms: —

Crambe, cabbage, *f.*; *Borēas*, the north-wind, *m.*; *dynastes*, a ruler, *m.*

NOM	crambē	Borēās	dynastēs
GEN.	crambēs	Borēae	dynastae
DAT.	crambae	Borēae	dynastae
ACC.	crambēn	Borēam or -ān	dynastēn
VOC.	crambē	Borēā	dynastē
ABL.	crambē.	Borēā.	dynastē.

Like *crambē*, decline *alož*, aloes; *epitōmē*, an abridgment; and the proper names *Circē*, *Danaē*, *Phoenicē*;—like *Boreas*: *tiāras*, a turban, and the proper names *Aenēas*, *Andreas*, *Midas*, *Perdiccas*;—like *dynastes*: *comētes*, the comet; *pyritēs*, a species of stone; *satrāpes*, a satrap; and the proper names *Anchises*, *Thersites*, &c.

REMARKS.

1. The majority of these words are proper names. Many of them have a Greek and Latin termination at the same time. E. g. *musica* or *musicē*, *Europa* or *Europe*, *Marsyas* or *Marsya*, *Sophistes* or *Sophista*.*

2. The genitive *ēs* (from the nom. *ē*) belongs especially to proper names; as, *Arachnēs*, *Penelopēs*. So also *musicēs*, *rhetoricēs*. But with common nouns the genitive in *ae* is more frequent.

3. The accusative of those in *as* is sometimes *an* instead of the more common *am*: as, *Aeneān*, *Pythagōrān*. So that of nouns in *e* and *es* is occasionally *am* instead of *en*; as, *Andromācham*, *Anchisam*, &c.

4. The vocative of proper names and patronymics in *es* is sometimes (though rarely) *a* instead of *ē*; as, *Anchisā*. Sometimes also the Latin termination *ā*; as, *Atridā*, *Polydectā*.

5. The ablative of words in *e* and *es* is sometimes *a* instead of *ē*. E. g. *Semelā*, *Anchisā*.

6. Geographical names sometimes form their genitive plural in *ōn* (instead of *arum*); as, *Adulūōn*.—Patronymics often have *um* instead of *arum*; as, *Ausonidum*, *Dardanidum*.

7. Many nouns in *es*, especially those which were originally patronymics, pass over into the third declension; as, *Alcibiades*, *Euripides*, *Miltiades* (gen. *is*), &c.

C. SECOND DECLENSION.—Greek nouns of the second declension end in *ōs* or *ōs* masculine, and in *ōn* neuter. They are thus declined:—

Scorpios, m., a scorpion; *Athōs*, m., Mount Athos; *symposion*, n., a banquet.

			SINGULAR.	PLURAL.
NOM.	<i>scorpios</i>	<i>Athōs</i>	<i>symposion</i>	<i>symposia</i>
GEN.	<i>scorpi</i>	<i>Athō</i>	<i>symposi</i>	<i>symposiōn</i>
DAT.	<i>scorpio</i>	<i>Athō</i>	<i>symposio</i>	<i>symposiis</i>
ACC.	<i>scorpiōn</i>	<i>Athōn</i> or <i>-ō</i>	<i>symposion</i>	<i>symposia</i>
VOC.	<i>scorpi</i>	<i>Athōs</i>	<i>symposion</i>	<i>symposia</i>
ABL.	<i>scorpio</i>	<i>Athō</i>	<i>symposio</i> ,	<i>symposiis</i> .

So decline *barbēlos*, a lute; *phasēlos*, the phasel (bean); and the proper names *Andros*, *Parōs*, *Tilyōs*; *Ceās*, *Teōs*; *Ilion*, *Pellon*, &c.

* The older Roman authors, Cicero included, prefer the Latin form of the most current of these words. E. g. *grammatica*, *dialectica*, *rhetorica*; *Hecuba*, *Sophista*, *Philocteta*. Yet Cicero has also *Archias*, *Epaminondus*, *Pythagoras*, *Perseus*, and *Scythes*. The Greek forms *Europe*, *Helene*, *Penelope*, rather belong to poetry.

REMARKS.

1. Many of the Greek nouns become Latinized, and assume the regular terminations *us* and *um*. E. g. *caminus*, *cycnus*; *theatrum*, *antrum*; *Aeschylus*, *Coltrus*, *Homērus*, &c. The Greek *ros* is often changed into *er*; as, *Alexander*, *Menander*, *Teucer*, instead of *Alexandros*, &c.

2. Among the poets the accusative is often *on*, even in words which have assumed the Latin *us*; as, *Menelaon*, *Noton*, instead of *Mene-laum*, &c.

3. The genitive plural of these nouns is generally the Greek *ōn*, which sometimes occurs even in those otherwise inflected like Latin words. E. g. *Epodōn*, *Georgicōn*, *Satyrīcōn*, &c. The genitive singular sometimes ends in *u*, and the nominative plural in *oe*; as, *Menandrū* (= *Menandri*); *Canephōroe* (= *Canephōri*).

4. Greek nouns in *ūs* generally retain this *ūs*, but sometimes change it into *ūs*; as, *Athūs*, *Androgeūs*, or *Androgēūs*, *Tyndarēūs* (gen. *i* and the remaining cases regular). Sometimes they pass over into the third declension; as, *Athūs*, *Androgeūs*, gen. *ōnis*.

5. Nouns, which in the original have *oos*, contracted *ōus*, have in Latin sometimes *ōus* and sometimes *ūs*; as, *Alcinōus*, *Panthūs*, *peri-plūs*. Hence the vocative *Panthū* of Virgil.

6. Nouns in *eus* are often inflected according to the second declension (as if they ended in the dissyllable *ēus*); as, *Orpheus*, *i*, *o*, *um*, *eu*, *o*. But words of this class also belong to the third declension. (Cf. *D*.)

D. THIRD DECLENSION. — 1. Greek nouns of the third declension are all those ending in *ma*, *i*, *ān*, *īn*, *ōn*, *ēr*, *y*, *ŷn*, *yr*, *ys*, *eus*, *yx*, *īnx*, *ynx*, and plurals in *ē*.

E. g. *poēma*, a poem; *hydromēli*, mead; *Paēan*, Apollo; *delphīn*, a dolphin; *agōn*, a contest; *cratēr*, a basin; *misŷ*, vitriol; *Phorcyn*; *martyr*, a witness; *chlāmys*, a cloak; *Orpheus*; *calyx*, a cup; *syrinx*, a reed; *lynx*, a lynx; *celē*, pl., a sea-monster.

2. Greek nouns are also many of those ending in the Latin terminations *as*, *es*, *is*, *ōs*, *o*, and *ēn*.

E. g. *lampas*, a torch; *Demosthenes*; *basis*, a pedestal; *Mīnōs*; *rhinocerūs*; *echō*; *attagēn*, a woodcock.

3. The majority of these words follow the declension of those of Latin origin. E. g. *canōn*, *canōnis*; *calyx*, *calŷcis*; *chlāmys*, *chlāmŷdis*; *poēma*, *poēmātis*; * *gigas*, *gigantis*, &c.

4. Many, however, retain their original terminations in some of the cases, especially among the poets. The following may serve as examples of their declension: —

* The dative and ablative plural of this word is more frequently *poēmatibus* than *poēmatibus*.

Lampas, <i>f.</i> , a torch; lamp.			Heros, <i>m.</i> , a hero.		
	SINGULAR.	PLURAL.		SINGULAR.	PLURAL.
NOM.	lampas	lampādes	NOM.	heros	herōes
GEN.	{ lampādīs } { lampādos }	lampādum	GEN.	herōis	herōum
DAT.	lampādi	lampadībus	DAT.	herōi	herōibus
ACC.	{ lampādem } { lampāda }	{ lampādes } { lampādas }	ACC.	{ herōem } { herōa }	{ herōes } { herōas }
VOC.	lampas	lampādes	VOC.	heros	herōes
ABL.	lampāde,	lampadibus.	ABL.	herōe,	herōibus.

Chēlys, <i>f.</i> , a cūhern.		Pōēsis, <i>f.</i> , poetry.		Aēr, <i>m.</i> , the air.	
	SINGULAR.		SINGULAR.		PLURAL.
NOM.	chēlys	chalýes	pōēsis	aēr	
GEN.	{ chēlŷis } { chēlŷos }	chalŷum	{ pōēsis } { pōēsēos }	aēris	
DAT.	chēlŷi	chalŷbus	pōēsi	aēri	
ACC.	{ chēlym } { chēlyn }	{ chalŷes } { chalŷas }	{ pōēsīm } { pōēsīn }	aēra	
VOC.	chely	chalŷes	pōēsi	aēr	
ABL.	{ chēlye } { chely, }	chalŷbus.	pōēsi.	aēre.	

Achilles, <i>m.</i>		Orphēus, <i>m.</i>		Chremes, <i>m.</i>		Dido, <i>f.</i>	
	SINGULAR.		SINGULAR.		SINGULAR.		PLURAL.
NOM.	Achilles	Orphēus	Chremes	Dido			
GEN.	{ Achillīs }	{ Orphēos }	{ Chremis }	{ Didūs }			
DAT.	Achillēos	Orphēi or i	Chremētis	Didōnis			
DAT.	Achilli	Orphēi or o	Chremi or ēti	Dido or ōni			
ACC.	{ Achillem or ēn }	{ Orphēa }	{ Chremem or ēn }	{ Dido }			
ACC.	Achillēa	Orphēum	Chemētētem or ta	Didōnem			
VOC.	Achilles or e	Orpheu	Chremes or ē	Dido			
ABL.	Achille or i.	Orpheo.*	Chreme or ēte.	Dido or ōne.			

REMARKS.

1. The genitive in *os* belongs chiefly to roots in *d*, *y*, and *i*; as, *Pallādos*, *Tethŷos*, *basēos*, *mathesēos*. But it occurs far less frequently than the Greek accusative, and rather in poetry than in prose. With roots in *o* the *os* of the genitive becomes *ūs*; as, *Echūs*, *Clūs*, *Dilūs*, *Sapphūs*, from *echo*, &c. A number of proper names in *es* form their genitive in *is* or *i*; as, *Demosthenis* or *i*, *Neoclis* or *i*, *Periclis* or *i*, from *Demosthenes*, &c. So also *Achilli*, *Ulyxi*.

2. The Greek accusative singular exhibits the terminations *a*, *in*, *yn*, *ēn*, instead of the common Latin *em* or *in*.

a) The accusative in *a* occurs in the words *aēr* — *aēra*, *aether* — *aethēra*, and in proper names; as, *Pan* — *Pana*, &c. Some words have either *a* or *em*; as, *Babylona* or *Babylonem*.

b) The terminations *in*, *yn*, and *ēn* are often used by the poets, to

* Proper names in *eus* frequently pass over into the second declension.

avoid a hiatus; as, *basin*, *Halyn*, *Zeuzin*, instead of *basim*, *Halym*, &c. Some nouns in *is*, *ilas* have *im* or *idem*, and feminines also *ila*: as, *Paris* — *Parim* or *Paridem*; *Doris* — *Dorin*, *Doridem*, or *Dorida*.

c) The termination *en* belongs to nouns in *ēs*, as, *Aeschinēn*, *Achillēn*, *Demosthenēn*, most of which also admit the Latin *em*.

3. The vocative singular of nouns in *s* differs from the nominative as follows:—a) Those in *as*, *antis* have *a*: as, *Pallā*, *Atlā*, *Calchā*, from *Pallas*, &c. b) Those in *is* and *ys* have *i* and *y*, as, *Philli*, *Tiphy*, from *Phillis*, *Tiphys*. c) Those in *eus* have *eu*; as, *Orpheu*, from *Orpheus*. d) Those in *es* have *e*; as, *Achille*, *Socrate*, *Pylade*.

4. In the ablative singular roots in *i* generally have *i*; as, *basī*, *Neapoli*; those in *id* have *ile*, and sometimes *i*; as, *Adoniile*, *Paride*; *Osiri*, from *Adonis*, *Idis*, &c.

5. The nominative plural of neuters in *os* is *ē*; as, *melos* — *melē*; *epos* — *epē*. To which add the indeclinable plural *Tempē*.

6. The genitive plural in *ōn* occurs only in names of nations and titles of books; as, *Chalybōn*, *metamorphoseōn libri*.

7. The termination *si* and *sin*, for the dative and ablative plural, rarely occurs, and only in the poets; as, *Charisin*, *Lemniūsi*, from the nominative *Charites*, *Lemniades*.

8. The accusative plural in *ās* (instead of *ēs*) is often used in poetry, sometimes also in prose; as, *phalangas*, *Macedōnas*, *Allobroγas*, &c.

To shave, shave off (any one's beard).	$\left\{ \begin{array}{l} \text{Rādo, ēre, si, sum.} \\ \text{Tondēo, ēre, totondī, tonsūm.} \\ \text{(ALICUJUS BARBAM).}^* \end{array} \right.$
To shave one's self.	Barbam rādēre or tondēre; barbam pōnēre.
To get shaved (by any one).	Rādi, tondēri (ab aliquo).
To get shaved commonly.	Tonsōri opēram dāre.
To shave every day.	Faciem quotidie rāsītāre.
When is your father in the habit of shaving?	Quō tēpore bārbam abrādere sōlet pāter tūus?
He shaves every morning, as soon as he gets out of bed.	Bārbam pōnit quōtidie māne, simul ac sūrgit.
Do you get shaved by the barber?	Tonderisne a tonsōre?
No, I am in the habit of shaving myself.	Nōn vērō; ēgo ipse bārbam tondēre consuēvi.
The razor.	Novacūla, ae, f.; culter tonsōrius.
The barber's shears.	Forfex, icis, f.
To dress, put on clothes.	$\left\{ \begin{array}{l} \text{Induēre se or aliquem vestībuz.} \\ \text{Induēre sibi or alicui vestes.} \end{array} \right.$
To undress, put off clothes.	Exuēre sibi or alicui vestes.

* *Rādēre* or *abrādēre* is "to shave with the *novacūla* or razor," or "to shave," in the modern sense; *tondēre* is "to take off the beard with the *forfex* or shears."

To wake, wake up (any one).	{ Expergefacio, ěre, fĕci, factum. Excito, āre, āvi, ātum. (ALIQUEM E SOMNO).
To awake (out of sleep).	{ Expergesio, fiĕri, factus sum. Expergiscor, i, experrectus sum. Somno solvor, solvi, solĭtus sum.
Have you dressed yourself?	Induistine tibi vĕstes (tĕ vĕstibus)?
I have not yet dressed myself.	Nĕndum ĩndui.
Who has dressed the child?	Quis infĕnti vĕstes ĩnduit?
Its mother has dressed it.	Mĕter ějus ěi vĕstes ĩnduit.
When do you undress?	Quĕ tĕmpore tibi vĕstes ěxuis?
I undress before I go to bed.	Vĕstes mĕhi ěxuo, ante quam mĕ in lĕctum cĕnfĕro.
Have you waked up your brother this morning?	Expergefĕcistine frĕtrem tĕum hĕ- die mĕne?
I did not wake him up.	Ēum nĕn expergefĕci.
At what time do you wake up in the morning?	Quĕ tĕmpore mĕne expergiscĕris?
I wake up at daybreak.	Ēgo primĕ lĭce expergiscor.
Did I wake up earlier than you this morning?	Experrectusne sum ěgo hĕdie mĕne matĕrius quĕm tĕ?
You woke up later than I.	Immo vĕro tĕrdius experrectus ěs.
Were you waked at eight?	Expergefĕctusne ěs hĕrĕ octĕvĕ?
I was.	Fĕctum ěst.
I wake up at seven every morn- ing.	Ēgo quotĕdie mĕne sĕmno solvor hĕrĕ sĕptimĕ.
Do not wake me up so early!	Ne mĕ tĕm bĕne mĕne ěxcites e sĕmno!
Stop making a noise, lest you wake me out of sleep!	Desiste tumultuĕri, ne mĕ experge- fĕcĕres!
To behave, conduct one's self.	Gĕro, ěre, gessi, gestum (SE BENĒ, MALE, &c.).
To behave like, to show or prove one's self (a man, &c.).	{ Praebeat, ěre, ũi, ĩtum. Praesto, āre, stĭti, stĭtum. (SE VERUM, PROBUM, &c.)
Towards.	Erga, in, adversus. (Prep. c. Acc.)
How does he behave (conduct himself)?	{ Quĕmodo sĕ gĕrit? Quĕlem sĕ praebet?
He behaves well, respectably.	Bĕne, honĕste sĕ gĕrit.
They behave badly, very badly, impudently.	Mĕle, pĕrperam, contumĕciter sĕ gĕrunt.
Did the boy behave well towards his master?	Gessitne sĕ pĕier honĕste ěrga prae- ceptĕrem?
No, on the contrary, he behaved very badly.	Immo pĕtius pĕrperam sĕ gĕssit.
How did he behave to his fellow- scholars?	Quĕmodo sĕ gerĕbat advĕrsus con- discĭpulos?
He did not behave any better.	Gerĕbat sĕ nĕn mĕlius.
He behaved too impudently.	Gerĕbat sĕ contumĕcius.

He conducts himself like a citizen.

He showed himself a man.

He has shown himself a scholar.

To come down, to descend.

To ascend, mount, embark, &c.

To alight, dismount from a horse.

To alight from a carriage.

To disembark.

To descend (sail down) the river.

To come down the hill.

To ascend the hill.

To embark.

To mount a horse.

To mount the rostrum.

The dream.

The beard.

A long, large beard.

A rough, grisly beard.

To have a strong beard.

The garret.

Where is your brother?

He is in the garret.

Will you ask him to come down?

Who has ascended the walls?

The soldiers have ascended (scaled) them with ladders.

Did you ever go on board ship?

I have never gone on board.

Do you not wish to get upon the horse?

It is so.

You must ascend (rise) higher.

He can rise to the highest honors of the state.

Let us go down to our boats.

Did your cousin go down into the well?

He did not do it.

What time was your father in the habit of going down to the market?

He usually went down there at eleven o'clock.

Sē pro cive gērit.

Praebuit sē vīrum.

Praestitit sē dōctum.

Descendēre (de or ex aliquo loco).

Ascendēre (locum, in or ad locum).

Descendēre ex equo.

Ex equo desilire (-silūi or silii, sultum).

Descendēre ex curru.

Degrēdi ad pēdes.

Descendēre or egrēdi e nave.

Dēvchi nave per fluvium.

Descendēre de colle.

Ascendēre collem, in collem.

Ascendēre navem, in navem.

Ascendēre (in) equum.

Escendēre in rostra.

Somnium, i, n.

Barba, ae, f.

Barba longa, promissa, magna.

Barba horrida, hirsūta.

Bēne barbātum esse.

Tabulātum suprēmum; *coenaculum*, i, n.

Ūbi est frāter tūus?

In coenāculo est.

Visne eum rogāre, ut descendat?

Quis muros ascendit?

Mīlites eos scālis ascendērunt.

Ascendistine ūnquam in navem?

Nūnquam ascendi.

Nōnne in equum ascendere vis?

Ita est.

Tē ad maiōra ascendere opōrtet.

In summum locum civitātis ascendere pōtest.

Descendāmus ad nostras navīculas.

Nūm patruēlis tūus in pūteum descendit?

Nōn factum est.

Quō tempore ad forum descendebat pater tūus?

Descendere solēbat hōrā undécimā.

They dismounted.	Ex équis descendérunt.
The queen dismounted from her charger.	Ab équo regina desiluit.
From heaven descended the injunction, "Know thyself."	Ex coëlo descendit nösce tè ipsum.
<i>To be worth while.</i>	{ <i>Esse opërae pretium.</i>
<i>It is better.</i>	{ <i>Est pretium.</i>
	<i>Mélius or satius est, praestat.</i>
Is it worth while to do this?	Éstne opërae pretium hóc facere?
It is not worth while.	Nön ést opërae pretium.
Is it worth while to write to him?	Estne pretium dare litteras ad éum?
It is.	Est.
Is it better?	Éstne mélius? Satiúsne ést? Praestatne?
It is better.	Ést mélius, &c.
It is better to do this than that.	Mélius (satiús) ést facere hóc, quam illud.
It is better to stay here than to go a walking.	Praestat hic manère, quam ambulatum ire.

EXERCISE 149.

Have you shaved to-day? — I have shaved. — Has your brother shaved? — He has not shaved himself, but has got shaved. — Do you shave often? — I shave every morning, and sometimes also in the evening. — When do you shave in the evening? — When I do not dine at home. — How many times a day does your father shave? — He shaves only once a day, but my brother has such a strong beard, that he is obliged to shave twice a day. — Does your uncle shave often? — He shaves only every other day (*tertio quoque die*) for his beard is not strong. — At what o'clock do you dress in the morning? — I dress as soon as I have breakfasted, and I breakfast every day at eight o'clock, or at a quarter past eight. — Does your neighbor dress before he breakfasts? — He breakfasts before he dresses. — At what o'clock in the evening dost thou undress? — I undress as soon as I return from the theatre. — Dost thou go to the theatre every evening? — I do not go every evening, for it is better to study than to go to the theatre. — At what o'clock dost thou undress when thou dost not go to the theatre? — I then undress as soon as I have supped, and go to bed at ten o'clock. — Have you already dressed the child? — I have not dressed it yet, for it is still asleep. — At what o'clock does it get up? — It gets up as soon as it is waked. — Do you rise as early as I? — I do not know at what o'clock you rise, but I rise as soon as I awake. — Will you tell my servant to wake me to-morrow at four o'clock? — I will tell him. — Why have you risen so early? — My children have made such a noise that they wakened me. — Have you slept well? — I have not slept well, for you made too much noise. — At what o'clock must I wake you? — To-morrow thou mayest wake me at six o'clock. — At what o'clock did the good captain awake? — He awoke at a quarter past five in the morning.

EXERCISE 150.

When did this man go down into the well? — He went down into it this morning. — Has he come up again? — He came up an hour ago. — Where is your brother? — He is in his room. — Will you tell him to come down? — I will tell him so; but he is not dressed yet. — Is your friend still on the mountain? — He has already come down. — Did you go down or up this river? — We went down it. — Has your brother dined already? — He dined as soon as he had alighted from his horse. — Is your uncle already asleep? — I believe that he is asleep, for he went to bed as soon as he had alighted. — Did my cousin speak to you before he started? — He spoke to me before he got into the coach. — Have you seen my brother? — I saw him before I went on board the ship. — How did my child behave? — He did behave very well. — How did my brother behave towards you? He behaved very well towards me, for he behaves well towards everybody. — Is it worth while to write to that man? — It is not worth while to write to him. — Is it worth while to alight in order to buy a cake? — It is not worth while, for it is not long since we ate. — Is it worth while to dismount from my horse in order to give something to that poor man? — Yes, for he seems to want it; but you can give him something without dismounting from your horse. — Is it better to go to the theatre than to study? — It is better to do the latter than the former. — Is it better to go to bed than to go a walking? — It is better to do the latter than the former. — Is it better to get into a coach than to go on board the ship? — It is not worth while to get into a coach or to go on board the ship when one has no wish to travel.

Lesson LXXX.—PENSUM OCTOGESIMUM.

DERIVATION OF ADJECTIVES.

A. Adjectives are either primitive or derivative; as, *dōnus, mālus; puerilis, anabilis*. Derivatives are formed from verbs (*verbals*), from nouns (*denominatives*), from other adjectives, and sometimes from adverbs (*adverbials*) and prepositions (*prepositionals*). All these are subdivided into various classes, and characterized by peculiar terminations.

B. Adjectives derived from verbs end in *bundus, cundus, idus, ūus, īlis, bīlis, az, and ūlus*.

1. Those in *bundus* are formed chiefly from verbs of the first conjugation, and generally agree in sense with the present participle. Sometimes, however, they convey the accessory notion of fulness or abundance. E. g. *errabundus, populabundus*, wandering, pillaging

(from *errare*, *populari*). So also *hesitabundus*, *lacrimabundus*, *mirabundus*, full of hesitation, of tears, of wonder. A few verbs in *cundus* have a similar sense; as, *rubicundus*, ruddy; *iracundus*, given to anger; *necundus*, bashful, respectful.

2. Those in *idus* are generally from intransitive verbs, and simply express the quality implied in the verb. E. g. *calidus*, warm; *algidus*, cold; *rubidus*, red, reddish; *rapidus*, rapid (from *calere*, *algere*, *rubere*, *rapere*). A few in *ius* have a similar signification; as, *assidius*, *congruus*, *nocuus* (from *assidere*, *congruere*, *nocere*). But those in *ius* from transitive verbs have a passive sense; as, *conspicius*, visible; *individius*, indivisible.

3. Those in *ilis* and *bilis* have a passive sense, and denote possibility or capacity. E. g. *facilis*, easy (to be done); *fragilis*, fragile; *amabilis*, amiable; *delebilis*, easy to destroy; *placabilis*, easily appeased. Some of them, however, are active; as, *horribilis*, *terribilis*, *fertilis*, &c.

4. Those in *ax* denote an inclination or propensity, frequently a vicious one. E. g. *edax* and *vorax*, voracious; *furax*, thievish; *audax*, audacious; *rapax*, rapacious (from *edere*, *vorare*, &c.). The few in *ulus* are analogous; as, *bibulus*, given to drinking; *credulus*, credulous; *querulus*, querulous.

C. The substantives from which derivative adjectives are formed are either *common nouns* or *proper names* of men and places.

I. Adjectives derived from common nouns end in *eus*, *icus*, *ilis*, *acēus* or *icūs*, *ālis*, *ālilis*, *ius*, *inus* (*īnus*), *ārius*, *ōsus* (*nōsus*), *lentus*, *ivus*, *ernus*, *urnus*, *itimus*, *ster*, *ātus*, *ūlus*, and *ūtus*.

1. The termination *eus* designates the material of which anything consists or is made, and sometimes also resemblance. E. g. *aurēus*, *ferrēus*, *plumbēus*, made of gold, iron, lead; *ignēus*, *vitreus*, igneous, glassy. Some of this class end either in *neus* or *nus*; as, *eburneus* or *eburnus*, of ivory; *querneus* or *quernus*, of oak.

2. Those in *icus* and *ilis* signify "belonging or relating to," the former in a general, the latter in a moral sense. E. g. *aulicus*, *bellicus*, *rusticus*, relating to the court, to war, to the country; *puerilis*, *senilis*, *virtilis*, belonging (peculiar) to the age of boyhood, old age, manhood. Sometimes both from the same noun; as, *civicus* and *civilis*, *hosticus* or *hostilis*.

3. The terminations *acēus* and *icūs* sometimes denote the material, and sometimes descent. E. g. *chartacēus*, *membranacēus*, *cementicius*, made of paper, membrane, cement; *patricius*, *tribunicus*, patrician, tribunitian.

4. Those in *ālis*, *āris*, and *ālilis* are formed not only from nouns in *a*, but also from those of other terminations. E. g. *ancorālis*, relating to an anchor; *convivālis*, convivial; *regālis*, royal, regal; *virginālis*,

virginal.* The termination *āris* is generally put when the letter *l* precedes; as, *consulāris*, *puellāris*, *vulgāris*, *Apollināris*; — *atilis* conveys the sense of fitness; as, *aquātilis*, *volatilis*.

5. The termination *ius* belongs principally to substantives in *or*; as, *amatorius*, *censorius*, *imperatorius*, pertaining to love (or lovers), to the censor, to a commander. Sometimes also to other substantives; as, *regius*, *patrius*, royal, fatherly.

6. Adjectives in *inus* are chiefly derived from names of animals, especially to denote the flesh of the same. E. g. *anatinus*, *anserinus*, *asininus*, *caninus*, *equinus*, *ferinus*, *taurinus*, of a duck, goose, ass, dog, horse, wild beast, bull.† Sometimes also from names of other beings; as, *masculinus*, *femininus*, *divinus*, *libertinus*. Those in *inus* are derived either from names of plants or minerals, or from words denoting time; as, *cedrinus*, *faginus*, *adamantinus*, of cedar, beech, adamant; *crastinus*, *annotinus*, *honorotinus*, of to-morrow, of last year, of this year.

7. Those in *arius* properly denote a trade or profession, sometimes also a more general relation. E. g. *carbonarius*, *coriarius*, *ostiarus*, *statuarius*, a collier, tanner, porter, statuary; ‡ *aerarius*, *argentarius*, relating to copper, to silver (or money).

8. The terminations *osus* and *lentus* express fulness or abundance. E. g. *aerumnosus*, *artificiosus*, *tenebriosus*, full of misfortune, of skill, of darkness; *corpulentus*, *fraudulentus*, *pulverulentus*, &c. Nouns of the fourth declension commonly have *uosus*; as, *actuōsus*, full of action; *portuosus*, *saltuosus*, abounding in ports, in woods.

9. The terminations *ivus*, *ernus*, *urnus*, *ūlus*, and *ster* denote quality, manner, descent, time, place, &c. E. g. *furtivus*, *aestivus*, *nativus*, secret, of the summer, native; *externus*, *maternus*, *paternus*, external, maternal, paternal; *diurnus*, *nocturnus*, *hibernus*, *vernus*, of the day, night, winter, spring; — *legitimus*, *maritimus*, legitimate, maritime; — *campester*, of the plain; *pedester*, pedestrian.

10. An extensive class of adjectives, ending in *atus* (sometimes *ivus* or *ūlus*), have the form and sense of the perfect participle, but are derived from nouns. E. g. *barbatus*, *dentatus*, *galeatus*, *falcatus*, furnished with a beard, with teeth, with a helmet, with scythes; *auritus*, provided with ears; *pellivus*, covered with skins; *cornutus*, horned; *nasutus*, having a large (or acute) nose.

II. The adjectives derived from proper names may be divided into those formed from, — a) names of individuals; b) names of cities; c) names of nations; d) names of countries.

1. Adjectives derived from names of men end in *iānus*, *ānus*, *ēus*, and *inus*; as, *Caesariānus*, *Catonianus*, *Ciceronianus*; *Cinnānus*, *Sullanus*; *Caesareus*, *Herculeus*; *Jugurthinus*, *Plautinus*, &c. The last

* So also from proper names; as, *Augustālis*, *Flaviālis*, *Trajanālis*, &c.

† When these adjectives denote the flesh of animals, the feminine is used with *caro* understood; as, *anserina*, *anatina*, *ferina*, *taurina*, &c.

‡ In this sense they stand substantively; but as adjectives proper they signify "relating to charcoal, leather, a door or doors, statuary."

of these terminations belongs more especially to derivative family names; as, *Paulinus*, *Rufinus*, *Agrippina*, *Plancina*, &c.

To these add the adjectives in *ēus*, *tus*, *icus*, and *iācus*, derived from Greek names of men. E. g. *Achillēus*, *Sophoclēus*; *Antiochius*, *Aristotelius*; *Homericus*, *Isocraticus*; *Archidacus*. Sometimes there are two of them (one in *ēus*, the other in *icus*) from the same noun; as, *Philippēus* and *Philippicus*, *Pythagorēus* and *Pythagoricus*.

2. Adjectives derived from names of cities end in *ensis*, *inus*, *as*, and *ānus*. E. g. *Cannae* — *Canensis*, *Antiochia* — *Antiochensis*; *Florentia* — *Florentinus*, *Latium* — *Latinus*; *Arpinum* — *Arpinas*, *Privernum* — *Privernas*; *Roma* — *Romānus*, *Sparta* — *Spartānus*. To these add those in *tus* and *aeus* derived from Greek names of cities; as, *Corinthus* — *Corinthius*, *Ephesus* — *Ephestus*; *Larissa* — *Larissaeus*, *Smyrna* — *Smyrnaeus*.

3. Primitive names of nations give rise to adjectives in *icus* and *tus*. E. g. *Afer* — *Africanus*, *Gallus* — *Gallicus*, *Scythia* — *Scythicus*; *Syrus* — *Syrus*, *Thrax* — *Thracius*, &c. Some of them are patril substantives and adjectives at the same time; as, *Graecus*, *Etruscus*, *Sardus*.

4. The names of countries are generally themselves derivatives; as, *Gallia*, *Italia*, *Thracia* (from *Gallus*, *Italus*, *Thrax*). Some of these, however, give rise to adjectives in *ensis* and *ānus*; as, *Graeciensis*, *Hispaniensis*; *Africanus*, *Germanicanus*, &c. To these add two in *iācus*: *Aegyptiācus*, *Syriācus*.

D. Derivatives from other adjectives end in *ulus*, *olus*, *cūlus*, *ellus*, and *ānulus*.

1. All of these except those in *ānulus* are diminutives. E. g. *parvulus*, *primulus*; *pauperculus*, *leviculus*; *novellus*, *pulchellus*; some have even a double diminutive; as, *paucus* — *paulus* and *paululus* (*pauzillus* and *pauzillulus*), *bonus* — *bellus*, *bellulus*.

2. Those in *ānulus* are formed from adjectives in *us*, and denote similarity of quality. E. g. *rejectanulus*, to be rejected; *collectaneus*, collected; *subitaneus*, sudden. And after the analogy of these, *consentaneus*, *praecidaneus*, *succidaneus*.

To hire, rent.

{ *Conducō*, *ēre*, *duzi*, *ductum*.
Mercēde *conducēre* (ALIIQVIB AB ALIQUO).

To hire a house, a room.

Domicilium, *conclāve* (*mercēde*) *conducēre*.

To live in a hired house.

In *conducō* *habitāre*.

The rent.

Pretium *conducti*, *pretium* *habitationis*.

To let, rent.

Locāre, *elocāre* (ALICUI ALIQUID).

To part with any one or any thing.

Demittere, *missum* *facere*, *vendere* *aliquem* or *aliquid*.

To get rid of any one.

Absolvēre, *dimittere* *aliquem*.

To get rid of anything.

Extrūdĕre (trūsi, trūsum) aliquid ;
vendĕre.

To get rid of debts.

Debĭta dissolvĕre.

Have you already hired a room ?

Conduxistine jam conclave ?

Yes, I have hired one.

Vĕro, condūxi ūnum.

Does he live in a hired house ?

Nūm in conducto hābitat ?

He does not.

Nōn in conducto hābitat.

Have they paid their rent ?

Solverūntne prĕtĭum habitatiōnis ?

They have not yet paid it.

Nōndum solvĕrunt.

Have you a room to let ?

Habēsne cubiculum ad locāndum ?

I have none.

Nōn hābeo.

Do you intend to part with your horses ?

Cogitāsne submovĕre (vĕndere) equos ?

I have already parted with them.

Ēgo eos jam pridem submōvi (vĕndidi).

He has parted with his carriage.

Pilĕntum sūum dimisit (vĕndidit).

We have parted with our servant.

Sĕrvum nostrum mĭssum fĕcimus.

Did you get rid of your damaged sugar ?

Extrusistine sacc̄harum tūum de-
pĕrditum ?

I did get rid of it.

Extrūsi.

Did he get rid of his old horse ?

Vendiditne equum suum vĕtulum ?

He did not get rid of it.

Nōn vĕndidit.

To hope, expect.

Sperāre, spem habĕre, in spe esse.

I hope.

Spĕro, spĕs mĕ tĕnet.

As I hope.

Ut spĕro, spĕro.

To wait, tarry.

Expectāre ; spem pōnĕre (in aliquo or in aliquā re).

Do you expect (hope) to find him there ?

Sperāsne, tĕ eum ibi invenire (inventūrum ĕsse) ?

I do expect it.

Spĕro. Spĕs mĕ tĕnet.

I hope that my father will come.

Spĕro, patrĕm ĕsse ventūrum.

Spĕro, fōre, ut pater veniat.

Our brother will come, I hope.

Frāter, ut spĕro, vĕniet.

Frāter, spĕro, vĕniet.

I hope that our friendship will last for ever.

Spĕro, aetĕrnā inter nōs amicitiam fōre.

I hope that I may meet you.

Spĕro, fōre, ut ĕgo tibi obviam vĕniam.

Spĕro, mĕ tibi obviam venire (ventūrum ĕsse).

Do you put your trust in God ?

Ponīsne spĕm in Dĕo ?

I do.

Pōno.

I hope no longer.

Spĕro nōn āmplius.

You have no reason to hope.

Nōn ĕst, quod spĕras.

To change.

Muto, āre, āvi, ātum.

To exchange, change.

Commūtāre, permūtāre.

To change, exchange one thing for another.	{ Mutāre or permutāre aliquid (cum) aliquā re.
To exchange (mutually).	{ Commutāre aliquid cum aliquā re.
To change masters.	Res inter se mutāre or permutāre.
To exchange names.	Dominos permutāre.
To change one's clothes, one's hat, &c.	Nomina inter se permutāre.
	Mutāre vestem, pileum, &c.
To change one's horse.	{ Mutāre equum.
	{ Altēri equo injici.
To change (draught-) horses.	Jumenta mutāre.
To change money.	Pecuniam (nummum) permutāre.
To exchange letters, to correspond with any one.	{ Litteras dāre et accipere.
	{ Litterarum commercio uti.
	{ Per litteras cum aliquo colloqui or agere.
To put on one's hat.	{ Pileum impōnere capiti.
To put on linen.	{ Caput tegere (texi, tectum) pileo.
	{ Induere sibi lintea (se linteis).
To put on a cravat.	{ Induere collum focāli.
	{ Circumligare collum focāli.
The linen.	Lintea, n. pl.
The cravat, neckcloth.	Focāle, is, n.; pannus colāris.
Will you change your clothes?	Visne mutāre vēstem?
I do not wish to change them.	Nōlo mutāre.
Has he changed his linen, hat, cravat?	Mutavitne suā lintea, pileum, focāle?
He has changed it.	Mutavit.
Must I change my shirt?	Oportetne me mutāre indusium?
It is proper that you should do so.	Opórtet tū hoc fácias.
Have they exchanged anything?	Commutaveruntne aliquid?
They have exchanged wine for oil, and oil for wine.	Commutaverunt vinum pro oleo et oleum pro vino.
They have exchanged a correct state of the republic for a false one.	Commutaverunt státum reipublicae ex véro in falsum.
They are bartering away honor and religion for money.	Fidem et religiōnem pecuniā commutant.
Do you wish to change hats with me?	Visne pileos mēcum permutāre?
I am not unwilling.	Nōn nōlo.
They have exchanged gloves.	Digitābula inter se permutaverunt.
Can you change me an aureus?	Potēssne mibi permutāre aureum?
I cannot.	Nōn pōssum.
I have exchanged a florin for sixty kreutzers.	Ego florēnum sexaginta kreútzers permutāvi.
The color has changed from black to white.	E nīgro color ejus mutātus est in album.

Everything undergoes change.	<i>Omnia mutantur.</i>
Has he changed his horse ?	<i>Mutavitne équum ?</i>
He has not changed it.	<i>Injectusne est alteri équo ?</i>
Do you exchange letters (correspond) with your friend ?	<i>Nôn mutâvit.</i>
I do correspond with him.	<i>Agisne (colloquerisne) per litteras cum amico tuo ?</i>
I correspond with all my friends.	<i>Véro, égo (colloquor).</i>
	<i>Égo litterarum commercio cum amicis meis omnibus útor.</i>
<i>To mix, mingle.</i>	<i>Misceo, ěre, miscui, mistum or mixtum.</i>
To mix or mingle among men.	<i>Insĕro, ěre, ũi, rtum.</i>
To mix, meddle with anything.	<i>Se immiscĕre or inserĕre hominibus (dat.).</i>
Not to meddle with, to refrain from anything.	<i>Se admiscĕre or interponĕre alicui rei.</i>
Does he meddle with your affairs ?	<i>Abesse or se abstinĕre ab aliquā re.</i>
He never meddles with other people's affairs.	<i>Admiscĕtne sĕ negótiis tuis ?</i>
Have you mixed much among men ?	<i>Núnquam ille sĕ negótiis aliénis admiscet (interpōit).</i>
I have mixed much and often among them.	<i>Immiscuistne tĕ mŭltum hominibus ?</i>
He mixes with the soldiers.	<i>Íta ést, mĕ mŭltum ac sæpe immiscui.</i>
	<i>Miscet sĕ militibus.</i>
<i>To recognize ; to acknowledge.</i>	<i>Recognosco, ěre, nŕi, nŕtum.</i>
Do you recognize this man ?	<i>Agnosĕre (ALIQUEM, REM).</i>
It is so long since I saw him, that I do not recollect him.	<i>Recognoscisne hunc hóminem ?</i>
We ought to recognize God from his works.	<i>Tám dŭ est, ex quŏ éum nŕn vidi, ut (éum) nŕn recognŕscam.</i>
I acknowledge my error.	<i>Nŕs Déum ex opĕribus súis agnŕscere opŕtet.</i>
	<i>Errŕrem mĕum agnŕsco.</i>

EXERCISE 151.

Have you already hired a room ? — I have already hired one. — Where have you hired it ? — I have hired it in William Street, number one hundred and fifty-one. — At whose house have you hired it ? — At the house of the man whose son has sold you a horse. — For whom has your father hired a room ? — He has hired one for his son who has just arrived from Germany. — Did you at last get rid of that man ? — I did get rid of him. — Why has your father parted with his horses ? — Because he did not want them any more. — Have you discharged your servant ? — I have discharged him, because he served me no more well. — Why have you parted with your carriage ? — Because I do not travel any more. — Has your merchant succeeded

at last in getting rid of his damaged sugar? — He has succeeded in getting rid of it. — Has he sold it on credit? — He was able to sell it for cash, so that he did not sell it on credit. — Do you hope to arrive early in Paris? — I hope to arrive there at a quarter past eight, for my father is waiting for me this evening. — For what have you exchanged your carriage which you no longer made use of? — I have exchanged it for a fine Arabian horse. — Do you wish to exchange your book for mine? — I cannot, for I want it to study German with. Why do you take your hat off? — I take it off, because I see my old writing-master coming. — Do you put on another hat to go to the market? — I do not put on another to go to the market, but to go to the great concert.

EXERCISE 152.

Why does your father put on other clothes? — He is going to the king, so that he must put on others. — Have you put on another hat to go to the English captain? — I have put on another, but I have not put on another coat or other boots. — How many times a day dost thou put on other clothes? — I put on others to dine and to go to the theatre. — Do you often put on a clean shirt (change your shirt)? — I put on a clean one every morning. — When does your father put on a clean shirt? — He puts it on when he goes to the ball. — Does he put on a clean cravat (change his cravat) as often as you? — He puts one on oftener than I, for he does so six times a day. — Did you often take fresh horses when you went to Vienna? — I took fresh ones every three hours. — Will you change me this gold coin? — I am going to change it for you; what money (*Quid nummorum*) do you wish for it? — I wish to have crowns, florins, and kreutzers. — Do you correspond with my friend? — I do correspond with him. — How long have you been corresponding with my brother? — I have been corresponding with him these six years almost. — Why do you mix among those people? — I mix among them in order to know what they say of me. — Have you recognized your father? — I had not seen him for such a long time, that I did not recognize him. — Do you still speak Latin? — It is so long since I spoke it, that I have nearly (*fere*) forgotten it all (*omnino*).

Lesson LXXXI. — PENSUM UNUM ET OCTOGESIMUM.

OF THE FUTURE TENSE.

A. The future tense represents an action or event that will take place hereafter. This action may be considered either as incomplete or going on at some time

to come (First or Simple Future), or as completed (Future Perfect). E. g.

Scribam, I shall write (shall be engaged in writing).

Amābitur, He will be loved (will be the object of love).

Scripsēro, I shall have written.

Amātus ērit, He will have been loved.

B. FORMATION OF THE FIRST FUTURE.

1. The first future active is formed from the present indicative by changing, 1. *o*, 2. *eo*, 3. *o* (*io*), 4. *io*, into, 1. *ābo*, 2. *ēbo*, 3. *am* (*iam*), 4. *iam*. As,

1. *āmo* — *āmābo*, *I shall or will love.*

2. *mōnēo* — *mōnēbo*, *I shall or will remind.*

3. *lēgo* — *lēgam*, *I shall or will read.*

(3.) *cāpio* — *cāpiam*, *I shall or will take.*

4. *audīo* — *audiam*, *I shall or will hear.*

2. The first future passive is formed from the active, by changing the final *m* into *r*. As,

1. *amābo* — *amābor*, *I shall or will be loved.*

2. *mōnēbo* — *mōnēbor*, *I shall or will be reminded.*

3. *lēgam* — *lēgar*, *I shall or will be read.*

(3.) *cāpiam* — *cāpiar*, *I shall or will be taken.*

4. *audiam* — *audiar*, *I shall or will be heard.*

3. The future of deponent verbs follows the analogy of the passive. As,

1. *hortor* — *hortābor*, *I shall or will exhort.*

2. *verēor* — *verēbor*, *I shall or will fear.*

3. *loquor* — *loquar*, *I shall or will speak.*

4. *blandior* — *blandiar*, *I shall or will flatter.*

REMARK. — The subjunctive mood wants both the future tenses. On the manner of indicating future contingent action, see *F*.

INFLECTION OF THE FIRST FUTURE.

C. The following paradigms exhibit the inflection of the first future, active and passive.

ACTIVE.	FIRST CONJUGATION.	PASSIVE.
<i>Amābo, I shall or will love.</i>		<i>Amābor, I shall or will be loved.</i>
SING. <i>āmābō</i>		SING. <i>āmābōr</i>
<i>āmābīs</i>		<i>āmābēris or -rē</i>
<i>āmābīt,</i>		<i>āmābītūr,</i>

ACTIVE.
PLUR. *āmābīmūs*
āmābītīs
āmābunt.

PASSIVE.
PLUR. *āmābīmūr*
āmābīmīni
āmābuntur.

SECOND CONJUGATION.

Mōnēbo, I shall or will remind. Mōnēbōr, I shall or will be reminded.

SING. *mōnēbō*
mōnēbīs
mōnēbīt,

PLUR. *mōnēbīmūs*
mōnēbītīs
mōnēbunt.

SING. *mōnēbōr*
mōnēbēris or -rē
mōnēbītūr,

PLUR. *mōnēbīmūr*
mōnēbīmīni
mōnēbuntūr.

THIRD CONJUGATION.

Lēgām, I shall or will read. Lēgār, I shall or will be read.

SING. *lēgām*
lēgēs
lēgēt,

PLUR. *lēgēmūs*
lēgētīs
lēgent.

SING. *lēgār*
lēgēris or -rē
lēgētūr,

PLUR. *lēgēmūr*
lēgēmīni
lēgentūr.

FOURTH CONJUGATION.

Audiām, I shall or will hear. Audiār, I shall or will be heard.

SING. *audiām*
audīēs
audīēt,

PLUR. *audiēmūs*
audīētīs
audient.

SING. *audiār*
audīēris or -rē
audīētūr,

PLUR. *audiēmūr*
audīēmīni
audientur.

So conjugate *apportābo, I shall bring; curābo, I shall order; dābo, I shall give; laudābo, I shall praise; lavābo, I shall wash; regnābo, I shall rule; secābo, I shall cut; stābo, I shall stand; vocābo, I shall call; — audebo, I shall dare; docebo, I shall teach; gaudēbo, I shall rejoice; habēbo, I shall have; jubēbo, I shall command; studēbo, I shall study; tenēbo, I shall hold; — āgam, I shall act (do); faciām, I shall make (do); mittam, I shall send; pōnam, I shall place (put); scribam, I shall write; sumam, I shall take; — aperiam, I shall open; finīam, I shall finish; punīam, I shall punish; reperīam, I shall find; sentiām, I shall feel; venīam, I shall come; invenīam, I shall find, &c.*

To the above add the impersonal futures: *constābit, fulgurābit, gelābit, grandinābit, juvābit, praestabit, restābit; — apparebit, attinebit, debēbit, dolēbit, nocēbit, pertinēbit, placebit, solēbit; — accidet, incipiet, lucescet, nigel, pluet, refēret; — conovent, expediet, &c.* (Cf. Lesson I.V.)

FUTURE OF DEPONENT VERBS.

D. The future of deponent verbs is inflected like that of the passive voice. Thus :—

Hortābor, I shall or will exhort. Lōquar, I shall or will speak.

SING. hortābōr	SING. lōquār
hortābēris or -rē	lōquēris or -rē
hortābītūr,	lōquētūr,
PLUR. hortābīmūr	PLUR. lōquēmūr
hortābīmīni	lōquēmīni
hortābuntūr.	lōquentūr.

Verēbor, I shall or will fear. Blandīar, I shall or will flatter.

SING. verēbōr	SING. blandīār
verēbēris or -rē	blandīēris or -rē
verēbītūr,	blandīētūr,
PLUR. verēbīmūr	PLUR. blandīēmūr
verēbīmīni	blandīēmīni
verēbuntūr.	blandientūr.

So *arbitrābor*, I shall think; *comitābor*, I shall escort; *morābor*, I shall delay; — *merēbor*, I shall earn; *miserēbor*, I shall pity; *tuēbor*, I shall defend; — *lābar*, I shall glide (fall); *obliviscar*, I shall forget; *proficiscar*, I shall depart; *sequar*, I shall follow; — *experīar*, I shall experience; *largīar*, I shall lavish, &c.

FUTURE OF IRREGULAR VERBS.

E. The future of *sum* is irregular; *volo*, *fero*, *edo*, and *fio* follow the analogy of the third conjugation, *ēo* and *quēo* that of the fourth. E. g.

1. *Ēro, I shall or will be.*

SING. *ēro*, *ēris*, *ērit*; PLUR. *ērimus*, *ēritis*, *ērunt*.

So *adēro*, I shall be present; *potēro*, (from *possum*), I shall be able, and all the remaining compounds of *sum*.

2. *Vōlam, I shall wish or be willing.*

SING. *vōlām*, *vōlēs*, *vōlēt*; PLUR. *vōlēmūs*, *vōlētis*, *vōlent*.

So *mālām*, I shall prefer, and *nōlām*, I shall be unwilling.

3. *Fēram, I shall bear (carry)*, *ēdam*, I shall eat, and *fiam*, I shall become, are regularly inflected like *lēgam*. So also their compounds; as, *affēram*, *comēdam*, *calefiam*, &c.

4. *Ibo, I shall or will go.*

SING. *ibo*, *ibis*, *ibit*; PLUR. *ibimus*, *ibitis*, *ibunt*.

So all its compounds; as, *adibo*, *inibo*, *praeteribo*, *subibo*, *transibo*, &c. And in the passive impersonally *ibitur*, *inibitur*, &c.

5. The future of *queo* and *nequeo* is defective, *quibo*, *quibunt*, and *nequibunt* being the only persons in use.

Shall you love ?	Amabísne ? Num amábis ?
I shall not love.	Nón amábo.
Will he have money ?	Habebísne pecúniám ?
He will not have any.	Nón habébit.
Shall you command him to leave ?	Jubebísne eúm abire ?
I shall command him.	Jubebo.
Shall you send me the book ?	Mittésne míhi líbrum ?
I shall send it.	Mittam.
Shall ye write letters ?	Scribetísne epístolas ?
We shall write some.	Véro, scribémus nonnúllas.
Will they come or go away ?	Útrum illi véniént an abibunt ?
They will come.	Vénient.
Will he be contented ?	Eritne conténtus ?
He will.	Érit.
They will not be contented.	Nón érunt conténti.
Will it rain or snow to-day ?	Pluétne hódie an nínget ?
Shall you exhort him to speak ?	Hortaberísne eúm, ut vérba fáciat ?
I shall exhort him.	Hortabor.
Will he defend us ?	Núm nós tuébítur ?
He will not defend us.	Nós nón tuébitur.
Will they forget their duty ?	Obliviscéntúrne officia súa ?
He will not forget them.	Nón obliviscéntur.
Shall ye squander any money ?	Númquid pecúniæ largiémini ?
We shall not squander any at all.	Núllam omnino largiémur.
Will we be loved ?	Amabimúrne ? Nónne amábimur ?
You will not be loved.	Nón amabímíni.
Will our books be read ?	Legéntúrne líbri nóstri ?
They will certainly be read.	Legéntur síne ullá dubitatíone.

FUTURE SUBJUNCTIVE.

F. Latin verbs have no special form for the future subjunctive. When, in dependent clauses, it becomes necessary to express future contingent action, the Romans proceed as follows : —

I. If the main clause contains a verb of the future tense, the present or imperfect subjunctive supplies the place of the first future subjunctive in the dependent clause. E. g.

Affirmo tibi, si hoc beneficium míhi tribuas, <i>mē</i> magnóperē gavisúrum.	If you will do me this favor, I assure you that I shall be greatly delighted.
Affirmābam tibi, si illud beneficium míhi tribúeres, magnóperē me gavisúrum.	I assured you that I should be greatly delighted, if you would do me that favor.
Affirmo tibi, si hoc beneficium míhi tribuátur, <i>me</i> magnóperē gavisúrum.	I assure you, that, if this favor is done me, I shall be greatly delighted.

Eum, ni páreat pátri, habitúrum infortúnium esse dixit.

He said that he (i. e. the son) would be unfortunate, unless he obeyed his father.

Ex his quidam dixisse dicítur, fore, ut brévi a Gállis Rôma caperétur.

One of these is reported to have said, that Rome would in a short time be taken by the Gauls.

Tû si quid fôrte ad mē scripsēris, perficiam, ne tē frustra scripsisse arbitrêre.

If you perchance shall write me, I will see that you shall not think that you have written to no purpose.

II. When no verb of the future tense precedes, and the construction still requires a future subjunctive, the participle in *rus*, with *sim* or *essem*, is employed. E. g.

Nôn dubito, quin reditúrus sit.

I do not doubt but that he will return.

Nôn dubitábam, quin reditúrus esset.

I did not doubt but that he would return.

His de rêbus, quid actúrus sis, rescribas mihi vélím.

I wish you to write to me, what you intend to do about these matters.

Nôn debes dubitare, quin sis futúrus, qui esse debes.

You should not doubt but that you will be what you ought to be.

Nôn dubito, quin futúrum sit, ut laudêtur.

I do not doubt but he will be praised.

Múlti non dubitábant, quin futúrum esset, ut Caesar a Pompéjo vincerétur.

Many were convinced (did not doubt) that Caesar would be conquered by Pompey.

Nescio, num futúrum sit, ut crâs hóc ipso témpore jam redierit.

I do not know whether he will have returned to-morrow at this time.

The dust; the mud; the smoke.

Pulvis, éris, m.; lútum, i, n.; fûmus, i, m.

Dusty.

Pulverulentus, a, um.

Muddy.

Lutôsus, lutulentus, a, um.

Smoky.

Fumôsus, a, um.

Is it dusty?

Ortúsne est pulvis?

It is dusty.

Ortus est.

It is very dusty.

Vis pulvêris magna est.

Is it muddy out of doors?

{ Ecquid ést fôris lútum?

{ Sûntne viae lutôsae?

It is very muddy.

{ Sûnt véro admodum lutôsae.

{ Vis lúti permagna est.

Does it smoke?

{ Ortúsne ést fûmus?

{ Fumátne dômus?

It is quite smoky (it smokes much).

{ Orta ést vis fûmi magna.

It is too smoky (it smokes too much).

{ Ést nimis fûmi.

To go in or into (any place).	<i>Inire, introire, ingredi (ingressus sum) (IN, AD LOCUM, LOCUM).</i>
To enter.	<i>Intrāre, introire (LOCUM).</i>
To sit.	<i>Sēdeo, ēre, sēdi, sessum (IN RE, AD REM).</i>
To sit down, to take a seat.	<i>Assido, ēre, sēdi, sessum.</i> <i>Consido, ēre, sēdi, sessum.</i> <i>Residēre, subaidēre.</i> <i>(IN SELLA, HUMI, &c.)</i>
To sit down by the side of any one.	<i>Assidēre aliquem.</i>
To be seated by the side of any one.	<i>Assidēre alicui.</i>
To sit still, keep one's seat.	<i>Residēre, quietum sedēre, non surgere (surrexi, surrectum).</i>
To be over, left.	<i>Restāre, relinqui, reliquum esse.</i>
To have left.	<i>Reliquum habēre.</i>
It remains (<i>sc.</i> that I should do this).	<i>Rēstat, reliquum est, ut hoc faciam.</i>

To fill.

(Impleo, ēre, ēvi, ētum.
Complēre, explēre, replēre.
(ALIQUID ALIQUA RE.)

Shall you go in ?	<i>Idēsne intro ?</i>
I shall not go in.	<i>Nōn ibo.</i>
I shall sit down upon this chair.	<i>Ēgo hāc in sellā assidam.</i>
Will you sit down by my side ?	<i>Vīsne mē assidēre ?</i>
Let me sit down upon the ground.	<i>Considāmus hūmo.</i>
Will you please to sit down in the chair ?	<i>Placētne tibi assidēre in sellā ?</i>
No, I have no time to sit down.	<i>Nōn, otio ad assidendum cāreo.</i>
Where is your scholar sitting ?	<i>Ūbi sēdet discipulus tuus ?</i>
He is sitting over his books in school.	<i>Assidet libris in scholā.</i>
We sat down in the library.	<i>In bibliothecā consēdimus.</i>
Will you sit down by the fire ?	<i>Vīsne assidēre apud carbōnes ?</i>
No, I am not cold.	<i>Nōlo; nam nōn algeo.</i>
Will your boy come into the house ?	<i>Veniētne puer tuus intro ?</i>
He will (shall) come in immediately.	<i>Sāne, veniet intro e vestigio.</i>
Shall you go into the city with me ?	<i>Inibīsne mēcum in urbem ?</i>
I shall not go.	<i>Nōn infbo.</i>
How much money have you left ?	<i>Quanta tibi pecunia reliqua est ?</i>
I have three florins left.	<i>Reliqui sunt mihi trēs florēni.</i>
I have but one florin left.	<i>Ūnum tantum florēnum reliquum habeo.</i>

If I pay him, I have but little left. Si illi debitum solvam, reliquum non habébo nisi párum.

G. Obs. The conjunction *si*, "if," and *nisi*, "if not," or "unless," is followed either by the indicative or subjunctive, according to the sense to be conveyed. (Cf. Lessons LXXXIV. and LXXXVI.)

If he comes, I shall speak to him. Si véniet (vénit or véniat), cum eo colloquar.

If the weather is fine to-morrow, I shall take a walk. Si tempéstatas crástina est (= érit) bóna, ibo ambulátum.

I shall pay you, if I receive my money. Solvam tibi débita, si pecúnias meas accipiam.

If he addresses (speaks to) me, I shall answer him. Si mé alloquétur, respondébo.

If you will promise me to keep it secret, I shall tell it to you. Si mihi pollicébëris rém tacère, tecum communicábo.

I have spent all my money, so that I have none left. Pecúniám meám ómnem expéndi, ut nùlla relinquitur.

Do you fill your goblet with wine? Implésne póculum túum víno?

I do fill it with pure wine. Impleo id méro.

Did he fill his purse with money? Explevitne marsúpium súum pecúniá?

He was not able to fill it. Explere nòn pótuit.

Shall you fill the bottle with wine? Écquid lagénam implébis víno?

No, I shall fill it with pure water. Immo pótius éam áquā purā implébo.

EXERCISE 153.

Will your father go out to-day? — He will go out if it is fine weather. — Will your sister go out? — She will go out, if it is not windy. — Will you love my brother? — I shall love him with all my heart, if he is as good as you. — Will your parents go into the country to-morrow? — They will not go, for it is too dusty. — Shall we take a walk to-day? — We will not take a walk, for it is too muddy out of doors. — Do you see the castle of my relation behind yonder mountain? — I do see it. — Shall we go in? — We will go in, if you like. — Will you go into that room? — I shall not go into it, for it is smoky. — I wish you a good morning, madam. — Will you not come in? — Will you not sit down? — I will sit down upon that large chair. — Will you tell me what has become of your brother? — I will tell you. — Here is the chair upon which he sat often. — When did he die? — He died two years ago. — I am very much (*vehementer*) afflicted at it. — Hast thou spent all thy money? — I have not spent all. — How much hast thou left of it? — I have not much left of it; I have but one florin left. — How much money have thy sisters left? — They have but three crowns left. — Have you money enough

left to pay your tailor? — I have enough of it left to pay him; but if I pay him, I shall have but little left. — How much money will your brothers have left? — They will have a hundred crowns left. — Will you speak to my uncle if you see him? If I see him, I shall speak to him. — Will you take a walk to-morrow? — If it is fine weather, I shall take a walk; but if it is bad weather, I shall stay at home. — Will you pay your shoemaker? — I shall pay him, if I receive my money to-morrow. — Why do you wish to go? — If your father comes, I shall not go; but if he does not come, I must go. — Why do you not sit down? — If you will stay with me, I will sit down; but if you go, I shall go along with you. — Will you love my children? — If they are good and assiduous, I shall love them; but if they are idle and naughty, I shall despise and punish them. — Am I right in speaking thus? — You are not wrong.

Lesson LXXXII. — PENSUM ALTERUM ET OCTOGESIMUM.

OF THE FUTURE PERFECT.

A. I. The future perfect of the active voice is formed from the perfect indicative by changing *i* into *ěro*. E. g.

1. *amāvi* — *amāvěro*, *I shall have loved.*
2. *monūi* — *monučero*, *I shall have reminded.*
3. *lēgi* — *lēgěro*, *I shall have read.*
4. *audivi* — *audivěro*, *I shall have heard.*

II. The future perfect passive is compounded of the perfect participle and *ěro*, “I shall be.” E. g.

1. *amātus ěro* or *fuěro*, *I shall have been loved.*
2. *monītus ěro* or *fuěro*, *I shall have been reminded.*
3. *lectus ěro* or *fuěro*, *I shall have been read.*
4. *auditus ěro* or *fuěro*, *I shall have been heard.*

INFLECTION OF THE FUTURE PERFECT.

B. The inflection of the future perfect, active and passive, is exhibited by the following paradigms: —

ACTIVE.

PASSIVE.

FIRST CONJUGATION.

Amāvěro, *I shall have loved.*

Amātus ěro, *I shall have been loved.*

SING. *amāvěř*
amāvěřis
amāvěřit,

SING. *amātus ěro* or *fuěro*
amātus ěris or *fuěřis*
amātus ěrit or *fuěřit*,

ACTIVE.

PLUR. amāverīmus
amāverītis *
amāverint.

PASSIVE.

PLUR. amāti erīmus or fuerīmus
amāti erītis or fuerītis
amāti erunt or fuerint.

SECOND CONJUGATION.

Monuēro, *I shall have reminded.* Monitus ēro, *I shall have been reminded.*

SING. monuērō

monuērīs

monuērīt,

PLUR. monuērīmus

monuērītis

monuērint.

SING. monitus ēro or fuēro

monitus ēris or fuerīs

monitus ērit or fuerīt,

PLUR. moniti erīmus or fuerīmus

moniti erītis or fuerītis

moniti erunt or fuerint.

THIRD CONJUGATION.

Lēgēro, *I shall have read.*

Lectus ēro, *I shall have been read.*

SING. lēgērō

lēgērīs

lēgērīt,

PLUR. lēgērīmus

lēgērītis

lēgērint.

SING. lectus ēro or fuēro

lectus ērit or fuerīs

lectus ērit or fuerīt,

PLUR. lecti erīmus or fuerīmus

lecti erītis or fuerītis

lecti erunt or fuerint.

FOURTH CONJUGATION.

Audivēro, *I shall have heard.* Auditus ēro, *I shall have been heard.*

SING. audivērō

audivērīs

audivērīt,

PLUR. audivērīmus

audivērītis

audivērint.

SING. auditus ēro or fuēro

auditus ēris or fuerīs

auditus ērit or fuerīt,

PLUR. auditi erīmus or fuerīmus

auditi erītis or fuerītis

auditi erunt or fuerint.

So conjugate *apportāvēro*, I shall have brought; *curāvēro*, I shall have ordered; *laudāvēro*, I shall have praised; *vocāvēro*, I shall have called; *dēdēro*, I shall have given; *secuēro*, I shall have cut; *stēlēro*, I shall have stood; — *docuēro*, I shall have taught; *habuēro*, I shall have had; *jussēro*, I shall have commanded; *tenuēro*, I shall have held; *egēro*, I shall have acted; *fēcēro*, I shall have done (made); *misēro*, I shall have sent; *posuēro*, I shall have put; *scripsēro*, I shall have written; *sumpsēro*, I shall have taken; — *finivēro*, I shall have finished; *punitvēro*, I shall have punished; *sitivēro*, I shall have thirsted; *aperuēro*, I shall have opened; *reperēro*, I shall have found; *venēro*, I shall have come, &c.

* The *i* of the *imus* and *itis* of this tense (as of the perfect subjunctive) is either long or short, perhaps more frequently long. The *is* of the second person singular is sometimes long.

To these add the irregular verbs *fuëro*, I shall have been; *potuëro*, I shall have been able; *votuëro* (*noluëro*, *maluëro*), I shall have been willing (unwilling, more willing); *tulëro*, I shall have carried; *ivëro* (*abivëro*, *prodicëro*, &c.), I shall have gone (gone away, gone out).

REMARK. — The future perfect active is liable to syncopation, like the perfect (cf. page 239). E. g. *amäro*, *delëro*, *consuëro*, instead of *amävëro*, *delëvëro*, *consuëvëro*. That of the fourth conjugation is frequently derived from the secondary perfect in *ti*; as, *audiëro*, *finiëro*, *puniëro*, *prodiëro*, &c.

Will you have loved?

I shall have loved.

If you and I shall have loved.

Will you have reminded?

We will not have reminded.

Will they have read the book?

He will have read it.

Shall we have heard?

You will not have heard.

Shall I have been loved?

You will not have been loved.

Shall we have been punished?

You will not have been punished.

Will the letters have been written?

They will not have been written.

Amaverisne?

Vëro, amävëro.

Si ëgo et tû amaverimus.

Nûm vôs monueritis?

Nôs nôn monuerimus.

Legerintne librum?

Lëgerint.

Audiverimusne?

Nôn audiveritis.

Egon' ëro amätus?

Nôn ëris amätus.

Erimusne puniti?

Punsti nôn ëritis.

Scriptaëne erunt epistolae?

Nôn erunt scriptae.

FUTURE PERFECT OF DEPONENT VERBS.

C. The future perfect of deponent verbs is the same as that of the passive voice. E. g.

Hortätus ëro, I shall have ex- *Blanditus ëro*, I shall have flat-
horted. *tered.*

SING. hortätus ëro or fuëro

hortätus ëris or fueris

hortätus ërit or fuërit,

PLUR. hortäti erimus or fuerimus

hortäti eritis or fueritis

hortäti erunt or fuërint.

SING. blanditus ëro or fuëro

blanditus ëris or fueris

blanditus ërit or fuërit,

PLUR. blanditi erimus or fue-
rimus

blanditi eritis or fueritis

blanditi erunt or fuërint.

So, 2. *veritus ëro*, I shall have feared; 3. *locutus ëro*, I shall have spoken. To these add, according to the respective conjugations: *arbiträtus ëro*, I shall have thought; *comitätus ëro*, I shall have escorted; *morätus ëro*, I shall have delayed; — *meritus ëro*, I shall have earned; *miseritus ëro*, I shall have pitied; *tuitus ëro*, I shall have defended; *lapsus ëro*, I shall have glided; *oblitus ëro*, I shall have forgotten; *profectus ëro*, I shall have departed; *secutus ëro*, I shall have followed; — *expertus ëro*, I shall have experienced; *largitus ëro*, I shall have lavished.

Will he have exhorted?	<i>Erítne hortátus?</i>
He will not have exhorted.	<i>Nôn érit hortátus.</i>
Will you have departed?	<i>Erisne profectus?</i>
Yes, I shall have departed.	<i>Véro, profectus éro.</i>
Shall we have flattered?	<i>Núm nós blandíti érimus?</i>
You will not have flattered.	<i>Blandíti nōn éritis.</i>
Will they have forgotten their duties?	<i>Oblitine érunt officiōrum suōrum?</i>
They will not have forgotten them.	<i>(Eōrum) nōn óbliti érunt.</i>

ON THE USE OF THE FUTURE PERFECT.

D. The future perfect declares that an action or event will be completed at or before the time of another future action or event. Hence it can only be used in connection with another future verb, with an imperative, or with a verb involving the notion of futurity. *E. g.*

<i>Si in ómnibus innocens fúero, quid mñi inimicitiae nocebunt?</i>	If I am (shall have been) innocent in everything, what harm can enmity inflict on me?
<i>De Carthágine veréri nōn ánte dēsinam, quam illam excisam cognóvĕro.</i>	I shall not cease to be afraid of Carthage, until I shall have heard of its destruction.
<i>Moráti mélius értinus, quum didicerimus, quae natūra désideret.</i>	We shall be better men, when we shall have learnt what nature requires of us.
<i>Respondéo ad éa, quae de tē ipso rogáro.</i>	Reply to what I ask (shall have asked) with reference to yourself.
<i>Dá mñi hóc, jám tñi máximam partem defénsiōnis praecúderis.</i>	Grant me this one point, and you will have cut off the best part of your defence.
<i>Ego de venditiōne villae meae nihil cógito, nisi quid, quod mágis mē deléctet, invénĕro.</i>	I do not (shall not) think of the sale of my villa, unless I shall have found something that can afford me greater pleasure.

REMARKS.

1. The distinction expressed by the future perfect is always observed in Latin, and is frequently put where the English idiom substitutes the first future, the present, or the perfect. *E. g. Ut sementem feceris, ita metes*, As you have (shall have) sown, so you will reap. *Sí invēnĕro, tecum comunicábo*, If I find it (shall have found it), I will communicate it to you. And so frequently in conditional clauses, where the result is dependent on the previous fulfilment of a condition; as, *si voluĕro, si potuĕro, si licuĕrit, si placuĕrit, si otium habuĕro*, where in English we commonly put the present or first future.

2. The future perfect is often elegantly put for the simple future,

in order to impart an air of rapidity or certainty to the event. E. g. *Ah, si pergis, abiĕro*, If you proceed, I am off. *Quid inventum sit, paulo post vidĕro*, I shall see presently what has been found. *Respirāro, si te vidĕro*, I shall breathe again, if I have seen you. *Pergrātum mihi fecĕris, si dedĕris operam, ut, &c.*, You will oblige me very much, if you see to it that, &c. *Qui Antonium oppresserūt, is hoc bellum teter-rinum confecĕrit*, He who puts down (shall first have put down) An-tonius, will put an end to this destructive war.*

SUBJUNCTIVE OF THE FUTURE PERFECT.

E. The subjunctive of the future perfect, like that of the simple future, is wanting. (Cf. Lesson LXXXI. *F.*) Its place is supplied by the *perfect* and *pluperfect* subjunctive. E. g.

Affirmo tibi, si hoc beneficium mihi tribuĕris, mē quamcūque pōssim grātiam tibi relatūrum. I assure you, that, if you shall have done me this favor, I shall render you all the thanks in my power.

Affirmābat mihi, si illud benefi-cium ipsi tribuĭssem, sē quam-cūque pōsset grātiam mihi relatūrum. I assured you, that, if you should have done me that favor, I would render you all the thanks in my power.

Quis hoc nōn perspĕcit, praeclāre nobiscum actum iri, si pōpulus Rōmānus istius unius supplicio contētus fuĕrūt? Who does not see, that we shall fare nobly, if the Roman people shall have been contented by the punishment of this one individual.

De Rosciōrum audaciā tūm mē dictūrum pollicĭtus sūm, quum Erūcii crimina diluĭssem. I have promised to discourse on the audacity of the Roscii, as soon as I shall have refuted the charges preferred against Erucius.

I shall have written my letters before you return. *Epistolās mēas, antequam redibis, scripsero.*

When I shall have paid for my horse, I shall have but ten florins left. *Quum equi pretium persolvero, decem tantum florēnos reliquos habēbo.*

What will you do when you shall have dined? *Quid facies, quum coenaveris?*

I shall go out. *In publicum prodibō.*

When I shall have spoken to your brother, I shall know what I have to do. *Quum ad frātre m tuum locutus ēro, tum sciam, quid mihi faciendum sit.*

Before (sooner).

Not until, not before.

Sooner (rather) than.

Priusquam, antequam, antea quam.

Non prius quam, non ante (antea) quam.

Potius quam.

* Thus frequently, when another clause already contains a future perfect, as in several of the examples given. — The future perfect *vidĕro* appears in the same sense in expressions like *mox, post, alias, alio loco vidĕro*, I shall see (or examine) presently, hereafter, elsewhere, in another place.

I shall not do it, before you tell me (shall have told me).	Id nōn prius faciā, quam iussū- ris.*
I shall not see him, until I go (shall have gone) thither.	Eūn non vidēbo, antequam illuc fero.
Did you see him before he left ?	Vidistine eū, antequam discessit ?
I did see him.	Factum (est).
Outside of, out of, without.	Extra (Prep. cum Acc.).
Outside of the town, city.	Extra oppidum (urbem).
The church stands outside the city.	Tēplum extra ūrbis muros situm est.
I shall wait for you before the city gate.	Tē extra ūrbis pōrtam expectābo.
The city gate.	Porta, ae, f. (sc. urbis, oppīdi).
To go out.	{ Exire, egrēdi (e. g. per portam), fōras ire.
To come out.	{ Exire, egrēdi, prodire.
Seldom, rarely.	{ Rāro, nōn saepe; perrāro (<i>very rarely</i>).
To continue, proceed with.	{ Pergo, ēre, perrexī, perrectum (IN RE, FACERE REM). { Persēqui, continuāre (REM).
Will you continue as you began ?	Visne pērgere, ut coepisti ?
I will.	Volo.
He continues (proceeds) with his speech, with his inquiry.	Persēquitur dicēdo, quaerēdo.
You must continue to speak loud.	Clārā vōce lōqui pērgas opōrtet.
The appetite.	Cibi appetentia or cupiditas (ātis, f.).
A keen appetite.	Edacitas, ātis, f.
A want of appetite.	Fastidium, i, n.
To have an appetite.	{ Cībū appetēre.
To have a good appetite.	{ Alicui cibi cupiditas est.
To have no appetite.	Cībū libenter sumēre, libenter Cībū fastidire. [coenāre.
Have you an appetite ?	{ Appetisne cībū ?
I have one.	{ Esne appetens edūdi ?
He had no appetite at all.	Appeto. Appetens sūm cibi.
The narrative, tale.	Cībū fastidivit.
	Narratio, ōnis, f.; expositio, ōnis, f.; fabella, ae, f.
The shore (coast).	Litus, ōris, n.
The bank, shore.	Ripa, ae, f.
On the bank, shore.	Juxta ripam, ad (apud, juxta) litus.
Is he still sitting under the tree by the sea-shore ?	Residētne etiā nūc sub arbore juxta litus ?
He is sitting there no longer.	Residet ibi nōn ampliū.
The same.	Idem, eādem, ūdem.
The very same.	Idem ipse, is ipse, eadem ipsa, &c.

<i>One and the same.</i>	<i>Unus et idem.</i>
The same thing, things.	Idem ; eâdem.
Of the same kind.	Ejusdem genêris.
Of the same color.	Ejusdem colôris.
To be the same (to make no difference).	{ Nihil differre. Nihil interesse.
It is all one (the same).	Nihil interest (differt).
It is all one (makes no difference) to me.	Mêa nihil interest, refert. (Cf. page 411, C.)
It makes no difference, whether you go or stay.	Nihil interest, <i>ûtrum</i> abeas an morêris.
I am constantly obliged to hear the same thing.	Semper ista audire eâdem coactus sum.
He is constantly driving at the same thing.	Ûno opère eândem incûdem diem noctémque tûndit.
<i>Such.</i>	<i>Tâlis, e ; hujusmôdi, ejusmôdi.</i>
Such a man, woman, child.	Tâlis homo, mulier, infans, hōmo hujusmôdi, &c.
Such men deserve esteem.	Tâles hōmines (hōmines ejusmôdi) observantiâ digni sunt.
<i>There is — there are.</i>	{ <i>Ibi (istic, illic) est — ibi sunt ; en, ecce (cum Nom. or Acc.).</i>
<i>Here is — here are.</i>	{ <i>Hic est, adest — hic sunt, adsunt ; en, ecce (cum Nom. or Acc.).</i>
Here I am !	Adsum. Ecce mê !
Here he is.	Eccum* adest. En hic est ille.
Here is your letter.	Ecce tuæ litteræ.
Here they are.	Eccos adsunt. En hic sunt illi.
Here is my book.	En tibi liber meus.
Therefore, for that reason, on that account.	{ Eo, eâ re, ob eam rem, ob eam causam. Ideo, idcirco, propter eâ.
For which reason, on which account.	Quocirca, quapropter.
For the reason, that ; because.	{ Eo, quod ; ideo, quod ; propter eâ, quod.
Why do you complain ?	Quid est igitur, cur querâre ?
This is the reason why I complain.	Haec est causâ, cur (propter quam) queror.
You see the reason why he left.	Quâmobrem abierit, causam vides.
Here is the reason why he has changed his opinion.	En causâ, cur sententiâ mutâvit.
Therefore I say so.	Eâ de causâ hoc dico.
<i>I have cause for laughing, weeping, &c.</i>	{ <i>Est quod rûleam, flêam.</i> <i>Est mîhi causâ rûlêndi, flêndi.</i>

* Compare pages 37, Rem. 2, and 344.

The father has no cause for weeping.	Nōn est, quod pater fleat.
My sister's hands are cold.	{ Sōror mēa alget mánibus. Frigent sorōris mēas mánus.
His feet are cold.	{ Alget pēdibus. Pēdes ejus frigent.
To hunt.	Venāri, in venatiōne esse.
To go a hunting.	Venātum ire.
To send back.	Remitto, ēre, misi, missum.
To read again.	{ Relūgo, ēre, lēgi, lectum. Rursus, itērum legēre.
Again (once more), a second time, anew.	Rursus (rursum), itērum, denūo, de intēgro.
The mistake, error.	Mendum, errātum, peccātum, vitium, i, n.
To make a mistake or mistakes (in anything).	{ Pecco, āre, āvi, ātum. Offendo, ēre, di, sum. (IN ALIQUA RE.)
Full of errors.	Mendōsus, vitiōsus, a, um.
Free from errors.	Vitiis cārens, vitio pūrus, a, um.
To be free from mistakes or errors.	Vitiis carēre; sine vitiis esse.

EXERCISE 154.

When will you go to Italy? — I shall go as soon as I have learnt Italian. — When will your brothers go to Germany? — They will go thither as soon as they know German. — When will they learn it? — They will learn it when they have found a good master. — How much money shall we have left when we have paid for our horse? — When we have paid for it we shall have only a hundred crowns left. — Have you told my brother that I have been obliged to sell the carriage? — I have told him so. — Have you written to the same man to whom my father wrote? — I have not written to the same, but to another. — Have they already answered you? — Not yet, but I hope to receive a letter next week. — Have you ever seen such a person? — I have never seen such a one. — Have you already seen our church? — I have not seen it yet. — Where does it stand? — It stands outside the town. — If you wish to see it, I will go with you in order to show it to you. — Who is there? — It is I. — Who are those men? They are foreigners who wish to speak to you. — Of what country are they? — They are Americans. — Where have you been since I saw you? — We sojourned long on the sea-shore, until a ship arrived, which brought us to France. — Will you continue your narrative? — Scarcely had we arrived in France when we were taken to the king, who received us very well (*nos benigne excepit*), and sent us back to our country. — Whom are you looking for? — I am looking for my little brother. — If you wish to find him, you must go into the garden, for he is there. — The garden is large, and I shall not be able to find him, if you do not tell me in which part (*quā in parte*) of the garden he is. — He is sitting under the large tree under which we were sitting yesterday. — Now I shall find him.

EXERCISE 155.

Why do your children not live in France? — They wish to learn English, that is the reason why they live in England. — Why do you sit near the fire? — My hands and feet are cold, that is the reason why I sit near the fire. — What do the people live upon that live on the sea-shore? — They live upon fish alone. — Why will you not go a hunting any more? — I hunted yesterday the whole day, and I killed nothing but an ugly bird, that is the reason why I shall not go a hunting any more. — Why do you not eat? — I shall not eat before I have a good appetite. — Why does your brother eat so much? — He has a good appetite, that is the reason he eats so much. — If you have read the books which I lent you, why do you not return them to me? — I intend reading them once more, that is the reason why I have not yet returned them to you; but I shall return them to you as soon as I have read them a second time. — Why did you not bring me my clothes? — They were not made, therefore I did not bring them; but I bring them to you now; here they are. — You have learnt your lesson; why has your sister not learnt hers? — She has taken a walk with my mother, that is the reason why she has not learnt it; but she will learn it to-morrow. — When will you correct my exercises? — I will correct them when you bring me those of your sister. — Do you think you have made mistakes in them? — I do not know. — If you have made mistakes, you have not studied your lessons well; for the lessons must be learnt well, if you wish to have them free from errors. — It is all the same, if you do not correct them (for) me to-day, I shall not learn them before to-morrow (*ante diem crastinum non discam*). — You must make no mistakes in your exercises, for you have all you want to write them without any errors.

Lesson LXXXIII. — PENSUM OCTOGESIMUM
TERTIUM.

OF THE CONSECUTIO TEMPORUM.

A. The tenses of the indicative mood may be connected with each other, according to the requirements of the speaker, and are subject to no limitation. E. g. *Ego, qui heri ludēbam, hodie scribo, cras mane autem, quum litteras ad te dēdēro, in urbem proficiscar.* But in dependent clauses, introduced by a conjunction or a pronoun, the tense of the subjunctive is always determined by that of the verb in the leading clause. This order or connection of tenses is called *consecutio tempōrum*, and is subject to the following laws: —

I. The *Present*, the *Perfect Definite*, and the *Future Tenses* of the leading clause, are followed by the *Present* or *Perfect Subjunctive* in the dependent clause. E. g.

- Vídeo (vidi, vidébo, vidēro), *quid agas* or *quid egēris*. I see (have seen, shall see, shall have seen) what you are doing, or what you have done.
- Dic mihi, *quid agat* or *quid egērit*. Tell me what he is doing, or what he has done.
- Rógo (rogávi, rogábo, rogávero), *ut scribas*. I beg you (have begged, shall beg, shall have begged you) to write.
- Hóc ideo fácio (féci, fáciám, fácēro), *ut intēlligas*. I do (have done, shall do, shall have done) this, in order that you may understand.
- Némo ita caecus ést (fúit, érit, fúerit), *ut nōn intēlligat* or *intēllixerit*. No one is (has been, will be, will have been) so blind, as not to comprehend or to have comprehended.
- Némo ést (fúit, érit, fúerit), *qui nōn intēlligat* or *intēllixerit*. There is (has been, will be, will have been) no one, but what comprehends or has comprehended.
- Némo ést, *qui nōn intellectúrus sit*. There is no one, but what will comprehend.

II. The *Imperfect*, the *Perfect Indefinite*, and the *Pluperfect* of the leading clause, are followed by the *Imperfect* or *Pluperfect Subjunctive* in the dependent clause. E. g.

- Vidēbam (vidi, vidēram), *quid ageret* or *egisset*. I was seeing (I saw, had seen), what he did, what he had done.
- Rogābam (rogávi, rogávēram), *ut scribēres*. I begged (did beg, had begged) you to write.
- Hóc ideo faciēbam (féci, fácēram), *ut intēlligeres*. I was doing (I did, had done) this, that you might understand.
- Némo ita caecus érat (fúit, fúerat), *ut nōn intēlligeret* or *intēllixisset*. No one was (had been) so blind, as not to comprehend or to have comprehended.
- Némo érat (fúit, fúerat), *qui nōn intēlligeret* or *intēllixisset*. There was (had been) no one, but what comprehended or had comprehended.
- Némo érat, *qui nōn intellectúrus esset*. There was no one, but what would comprehend.

NOTE. — The dependent clauses in which this construction occurs are, — a) those containing an indirect question; b) those introduced by *ut* or *ne*; c) those introduced by a relative pronoun, or by one of the relative conjunctions *quo*, *quin*, *quominus*, &c. The following examples will illustrate this still further: —

- Quaeritur, Corinthiis bellum indicamus, an nōn. The question is, whether we shall declare war against the Corinthians, or not.

Quaesivi, <i>écquis esset ventûrus.</i>	I inquired, whether any one was about to come.
Difficile dictu est, <i>útrum hóstes mágis virtútem ejus pugnántes tímuerint, an mansuetúdinem victi diléxerint.</i>	It is difficult to say, whether his enemies dreaded his valor more in battle, than they cherished his clemency after being conquered.
Tâ hortor, <i>ut oratiónes méas studiósé légas.</i>	I exhort you to read my orations carefully.
Obsecro vós, <i>ut diligénter attendátis.</i>	I beseech you to attend diligently.
Míhi opus est, <i>ut lávem.</i>	It is necessary for me to wash.
Equidem véllem, <i>ut aliquándo redíres.</i>	I could wish, that you might return at last.
In eo erat, <i>ut in muros eváderet miles.</i>	The soldier was on the point of escaping within the walls.
Mê obsecras, <i>ne oblivíscar vigiláre.</i>	You conjure me, not to forget to watch.
Timóleon orávit omnes, <i>ne id fúcérent.</i>	Timoleon requested them all, not to do that.
Decrêvit senátus, <i>ut cónsul víderet, ne quíd respública detriménti cáperet.</i>	The senate decreed, that the consul should see that the republic sustained no injury.
Ex his delécti Dêlphos deliberátam míssi súnt, <i>qui consúlèrent Apóllinem.</i>	A select number of these were sent to Delphi, for the purpose of consulting Apollo.
Stúlti súmus, <i>qui Drúsum cum Clódio conférre auleámus.</i>	We are fools for venturing to compare Drusus with Clodius.
Teníri nón potúi, <i>quín declarárem.</i>	I could not be prevented from declaring.
Níhil impédit, <i>quo mínus id, quód máxime placeat, fícere possimus.</i>	Nothing prevents us from being able to do what we like best.

REMARKS.

1. The tenses, which may thus enter into connection with each other, are called *similar tenses*. Similar are,—a) the *present*, the *perfect definite*, the *futures*, and the periphrastic tenses in *sim* and *fuërim*; b) the *imperfect*, the *perfect indefinite*, the *pluperfect*, and the periphrastic tenses in *essem* and *fuissem*. Tenses, of which one belongs to the first, and the other to the second of these classes, are called *dissimilar*; as, the *present* and the *imperfect*, &c.

2. When, in historical narration, the present tense is used instead of the perfect indefinite, it is sometimes followed by the present and sometimes by the imperfect or pluperfect subjunctive. E. g. Scribit (= scripsit) *ad quosdam Melienses, ut ea vasa perquirant*, He writes (wrote) to certain inhabitants of Malta, to inquire after those vases. *Nulli, quid scriptum esset, enunciat* (= enuntiavit), He discloses (disclosed) to no one what had been written. *Ad propinquum suum scribit* (= scripsit), *ut iis, qui a Verre venissent, responderet*, He writes to his relative to reply to those who had come from Verres.

3. The present indicative is followed by the imperfect subjunctive, when it is intended to convey the idea of duration in the past. E. g. *Hujus praecepti tanta vis, tanta sententia est, ut ea non homini cuiquam, sed Delphico deo tribueretur*, The force and moral weight of this injunction are so great, that it *was* attributed not to any man, but to the Delphic deity. *Sciōte, oppidum esse in Sicilia nullum, quo in oppido non isti delecta mulier ad libidinem esset*, Know, then, that there is not a town in Sicily in which this fellow *had not* an object of his lust.

4. The imperfect or pluperfect indicative may be followed by the perfect subjunctive, when the result of a past action is represented as extending into the present. E. g. *Ardēbat autem Hortensius cupiditate dicendi sic, ut in nullo unquam flagrantius studium vidērim*, Hortensius was so fond of speaking, that (up to this time) I have never witnessed a more ardent passion in any one.

5. The perfect definite requires the imperfect subjunctive, whenever it is intended to represent the action as in operation, and not merely as a result. E. g. *Quoniam, quae subsidia novitatis habēres, et habere posses, exposui, nunc de magnitudīne petitiōnis dicam*, Having shown what resources you have, or can have, I will now speak of the importance of the demand. *Adduxi enim hominem, in quo satisfacere extēris nationibus possētis*, I have produced a man, through whom you can satisfy the demands of foreign nations.

6. The imperfect and perfect indefinite are sometimes followed by the present subjunctive, to denote that the contents of the dependent clause are not limited to the time of the leading verb, but universally applicable. E. g. *Nesciebat, quid sit philosophia*, He did not know what philosophy is (i. e. was and still is). *Ad priores conditiones nihil additum (est), Africano praedicante, neque Romanis, si vincantur, animos minui, neque, si vincant, secundis rebus inolescere*, No additions were made to the former conditions, Africanus declaring, that the Romans neither lost their courage when conquered, nor ever grew insolent in their success when victorious.

7. When the verb of a subordinate clause depends upon an *infinitive*, its tense is determined as follows :—

a) The present infinitive is followed by the tense required by the verb, on which the infinitive depends. E. g. *Incipite deinde mirari, cur pauci jam vestram suscipiant causam*, Begin then to wonder why so few now defend your cause. *Ipse metuere incipies, ne innocenti periculum facessēris*, You will yourself begin to be afraid of having accused an innocent man. *Praefixerat his, ut parati essent facere, quod ipsum vidissent*, He had directed them beforehand to be ready to do whatever they might see himself do.

b) The perfect infinitive is commonly followed by the imperfect or pluperfect subjunctive, but when it represents the perfect definite, sometimes also by the present or perfect. E. g. *Satis mihi multa verba fecisse videor, quare esset hoc bellum necessarium*, I think I have said enough to show why this war is necessary. *Nisi docet, ita se possēdisse, ut nec vi, nec clam, nec precario possēderit*, Unless he shows that

he has taken possession in such a manner, as to have employed neither force nor secrecy nor entreaty.

8. Dissimilar tenses sometimes occur in the same construction, with different shades of signification. E. g. *Summa difficultate rei frumentarii affecto exercitu . . . usque eo, ut complures dies milites frumento caruerint, et extremam famem sustentarent, nulla tamen vox est ab iis audita*, Although the army labored under the greatest difficulty in procuring its necessary supplies, to such an extent, that for several days the soldiers had no corn and were *famishing*, yet not a word of discontent was heard from them.

To find one's self, to be (well or ill). *Se habere, valere; agere.*

How do you do?

{ Quomodo te habes?

I am very well.

{ Quomodo vales?

How was your cousin?

{ Ego me admodum bene habeo.

He was not very well.

{ Quomodo patruelis tuus se habebat?

Is your father well?

{ Male se habebat.

No, he is in bad health.

{ Parum valebat.

How goes it with him, her?

{ Habetne se pater tuus bene?

It goes badly with him.

{ Non; mala conditione est.

All is well with me.

{ Condicio ejus mala est.

{ Quid igitur cum eo, cum ea?

{ Male igitur cum eo.

{ Bene igitur mecum.

To stay, sojourn (in any place, with any one).

Morari, commorari, deversari, habitare (ALIQUO LOCO, APUD ALIQUUM).

At present, now.

Nunc, in praesenti.

To censure, criticise, carp at (any one or anything).

{ Carpo, ere, carpsi, carptum (ALIQUUM).

{ Cavillari aliquem or aliquid; — vellicare aliquem.

To laugh at, deride, ridicule any one.

{ Illudo, ere, lusi, lusum (REM, REI, ALIQUUM, IN ALIQUUM).

{ Deridere aliquem; — aliquem ludibrio habere.

Did you stay long in Vienna?

Moratusne es diu Vindobonae?

No, I stayed there only three days.

Immo tres tantum dies moratus sum.

Where is your brother staying now?

Ubi in praesenti deversatur frater tuus?

He is staying in London at present.

Deversatur nunc Londini.

How long did you remain with your uncle in New York?

Quam diu apud patruum tuum Novo in Eboraco commoraberis?

I stayed with him for two years.

Commorabar apud eum per biennium.

Did he censure (carp at) any one?

Carpebatne aliquem?

He carped at no one.

Why do you not deride this man a little?

I have already laughed at him enough.

Are we derided by our accusers? We are not.

Was he accustomed to make light of the precepts of his master?

He was not.

You derided what I said.

To gain, win.

To earn, get.

To procure, get.

To earn one's bread, get one's living by.

How does he get his living?

He supports himself poorly by working.

They supported themselves by writing.

Has your brother earned anything?

He has earned a large sum of money.

He has won immortality.

To spill, pour out.

To stand, to be standing.

Ready.

To make ready, to prepare.

To prepare one's self, get one's self ready.

To keep one's self ready.

What did he spill?

He spilt wine upon the table.

His father was shedding tears.

Our servant is spilling water under the table.

The Ganges empties into the Eastern Ocean.

Nūllum carpēbat.

Cur nōn istum aliquantisper lūdis (illūdis)?

Ēum jam lūsi jocōse sātis.

Illudimūrne ab accusatōribus?

Nōn illūdīmur.

Solebātne illūdēre praecepta magistri?

Fācere nōn solēbat.

Illūseras id, quod dixeram.

{ *Lucrum or quaestum facere* (EX RE).

{ *Lucrāri, lucrifacere* (REM).

{ *Consēqui, naucisci* (nactus sum) ALIQUID.

{ *Mereo, ēre, ūi, itum* (REM).

{ *Mereor, ēri, itus sum.*

{ *Parāre, comparāre* (ALIQUID).

Victum sibi parāre or quaerītāre (aliquā re faciendā).

Quā rē sibi victum parat?

Victum sibi aēgre querītāt laborādo.

Victum sibi scribēdo quaeritavērunt.

Meruītne frāter tuus aliquid?

Grāndem pecūniam mēruit.

Immortalitātem mēruit (mēritus est).

{ *Effundo, ēre, fūdi, fūsum.*

{ *Profundēre* (ALIQUID).

{ *Sto, stāre, stēti, stātum esse* (ALIQUO).

Parātus, promptus, a, um (ad rem, in rem, re).

Parāre, praeparāre (ALIQUID).

Se parāre (rei, ad rem).

Se tenēre parātum (ad rem).

Quid effūdīt?

Vinum super mēsam effūdīt.

Pāter ejus lāchrimas profundēbat.

Fāmulus nōster āquas sub mēsas profundīt.

Gānges se in Eōum océanum effūdīt.

Is there any wine on the table ?	Estne vinum super mēsam ?
There is none.	Nōn est.
Is he preparing to speak ?	Parātne sē ad dicēdum ?
He is preparing.	Párat.
They prepared themselves for battle and for death.	Paravérunt se proēlio et mórti.
Is he preparing war against any one ?	Parātne béllum álicui ?
He is preparing to command all Russia.	Párat imperáre ómni Rússiae.
Are you getting ready to set out ?	Parásna proficísci ?
I am preparing to go into the woods.	Égo in sílvam íre páro.
Is he ready to depart ?	Estne parátus ad proficiscēdum ?
He is ready.	Parátus est.
I am ready for every emergency, to undergo every danger.	Égo ad ómnem évēntum, ad ómnia pérícula subeúnda parátus sum.
To split, cleave.	{ Findo, ēre, fidi, fissum. Diffindere (ALIQUID).
To pierce, transfix.	{ Transfigo, ēre, fizi, fixum. Transfodio, ēre, fudi, fossus (ALI- QUEM, REM).
To break any one's heart.	{ Pectus or animum alicujus vulne- rāre, percutere.
To hang, suspend.	{ Suspendo, ēre, di, sum (ALIQUID REI or DE RE).
To hang any one.	{ Affigere aliquem patibulo. Suspendere aliquem árbōri infelici.
To hang one's self.	{ Se suspendere, induere se in la- queam.
To hang, to be suspended.	{ Pendo, ēre, pependi, — (AB, EX, IN, DE RE).
The thief.	Fūr, gen. fūris, m.
The robber, highwayman.	Praedo, ōnis, m., latro, ōnis, m.
The patient.	Aeger, gen. aegri, m., agrōtus, i, m.
Tolerably well.	Mediocriter, modice, sic sātis.
It is rather late.	Séro, sérius est.
He is rather severe.	Sevérior est.
She is rather tall.	Grandiúscula est.
It is rather far.	Longiúsculum est.
Was my hat hanging on the nail ?	Pendebátne de clávo píleus méus ?
It was hanging on it.	Sáne quídem, pendēbat.
Who has hung the basket on the tree.	Quis cōrbem suspēdit árbōri (de árbole) ?
No one.	Némo.
The thief has been hanged.	Fūr est patibulo affíxus (árbori in- felici suspēsus est).

I hang my coat on the nail.	<i>Ēgo tógam méam clávo (de clavo) suspéndo.</i>
You are breaking this man's heart.	<i>Péctus hujúsce vúlneras.</i>
The basket.	<i>Corbis, is, f. & m.; dim. corbúla, ae, f.</i>

EXERCISE 156.

How is your father? — Ho is only so so. — How is your patient? — He is a little better to-day than yesterday. — Is it long since you saw your brothers? — I saw them two days ago. — How were they? — They were very well. — How art thou? — I am tolerably well. — How long has your brother been learning German? — He has been learning it only three months. — Does he already speak it? — He already speaks, reads, and writes it better than your cousin, who has been learning it these five years. — Is it long since you heard of my uncle? — It is hardly three months since I heard of him. — Where was he staying then? — He was staying at Berlin, but now he is in London. — Do you like to speak to my uncle? — I do like very much to speak to him, but I do not like him to laugh at me. — Why does he laugh at you? — He laughs at me, because I speak badly. — Why has your brother no friends? — He has none, because he criticises everybody. — What do you get your livelihood by? — I get my livelihood by working. — Does your friend get his livelihood by writing? — He gets it by speaking and writing. — Do these gentlemen get their livelihood by working? — They do not get it by doing anything, for they are too idle to work. — Do you see what he has done? — I do see it. — Did he know that you had arrived? — He did not know it. — Have I advised you to write? — You have not asked me. — Is any one so blind, as not to understand that? — No one is so blind. — Did he exhort us to read his book? — He did exhort us to read it diligently. — Was he on the point of (*in eo, ut*) escaping? — He was not. — He could not be prevented from escaping (*evadére*). — Nothing could prevent him from escaping.

Lesson LXXXIV. — PENSUM OCTOGESIMUM QUARTUM.

OF THE INDICATIVE MOOD.

A. By the Indicative Mood the speaker asserts the action or state expressed by the verb as an absolute existence or a positive fact. Hence this mood is used, —

I. In leading and subordinate clauses, to denote that some-

thing really takes place, has taken place, or will take place hereafter. E. g.

Nihil est amabilius virtute.

Nothing is worthier of esteem than virtue.

Omnia mutantur; nihil interit.

Everything changes; nothing is lost.

Ut völes më esse, ita éro.

I shall be what you desire me to be.

Éas léges, quas Cæsar recitavit, pronuntiavit, tulit, nös evertendas putabimus?

Shall we imagine, that the laws, which Cæsar has read, proclaimed, and enacted, are to be abolished?

Ecce bibit arcus; pluit, credo, hodie.

Behold the rainbow drinks (draws up the water), I think it will rain to-day.

Quám nön ést fácilis virtus!

How easy the practice of virtue is!

Ut sæpe súmma ingénia in occulto latent!

How often the most distinguished talents lie buried in obscurity!

II. In direct questions, i. e. in those which require an immediate answer. E. g.

Cujus híc líber ést? — Méus.

Whose book is this? — Mine.

Quis hómo és? — Égo sum Pámphilus.

Who are you? — I am Pamphilus.

Unde dejectus ést Cínna? — Ex úrbe.

From what place was Cinna expelled? — Out of the city.

Quis Aristídem nön mórtuum diligít? — Nemo.

Who does not love Aristides, though dead? — No one.

REMARK. — In indirect questions, on the other hand, the verb is in the subjunctive. E. g. *Dic míhi, cujus híc líber sit*, Tell me whose book this is. *Nescio, quis hómo sis*, I do not know who you are. (Cf. Lesson LXXXVII. D.)

III. In conditional clauses, when the case is asserted as a real, and not as a hypothetical or doubtful one. E. g.

Póma ex arbóribus, si crúda súnt, ví avellúntur; si matúra et cócta, decídunt.

Unripe fruit is plucked from the trees by force; if ripe and mellow, it falls of its own accord.

Sí quis oriénte Caniculá natus ést, in mári nön moriétur.

If any one is born when the dog-star rises, he will not die at sea.

Ista véritas, etiámsi jucúnda nön ést, míhi támen gráta ést.

This truth, although it is not a pleasant one, is nevertheless agreeable to me.

Qui pósum putáre më restitútum, sí distrahor ab ús, per quós restitútus súm?

How can I consider myself restored, if I am distracted by those through whom I was restored?

Núllá aliá in civitáte, nísi in quá pópuli potéstas súmma ést, úllum domicílium hábet líbertas.

Liberty can have no abode in any state, except where the power of the people is supreme.

Égo, ni pūgna restitūtur, fortūnam cum omnibus, infāmiam sōlus sentiam.

Unless the contest is renewed, I shall feel our misfortune in common with all, and the disgrace alone.

REMARK. — When the condition expressed by *si* and *nisi* is not a real, but merely a hypothetical one, the verb is in the subjunctive, on which see Lesson LXXXVI.)

PECULIAR USE OF THE INDICATIVE.

B. The Romans sometimes use the indicative in constructions in which the English idiom requires the subjunctive.

I. With verbs and expressions denoting *ability, permission, duty, necessity*, and the like, the present indicative is commonly put instead of the imperfect subjunctive, and the imperfect, the perfect indefinite, and the pluperfect indicative instead of the pluperfect subjunctive.

Such verbs are *possum, licet, debeo, decet, oportet, necesse est; longum, æquum, par, consentaneum, satis, satius, melius, optimum est, erat, fuit, fuerat*, and the like. So also the participle in *dis* with *sum, eram*, &c. In all these cases the present is rendered by the English *might, could, would*, or *should*, and the past tenses by *might, could, would*, or *should have*. E. g.

Pōssum pērsequi mūlta oblectamēta rērum rusticārum, sed &c.

I could enumerate the many pleasures of agriculture, but, &c.

O quām facile erat orbis impērium occupāre!

O how easy it *would have* been to obtain the command of the entire world!

Perturbatiōnes animōrum pōtēram ēgo mōrbos appellāre; sed nōn conveniret ad omnia.

I might have called the disorders of the mind diseases, but the name would not have been applicable to all cases.

Oh, rēgem mē ēsse opōrtuit.

I ought to have been king.

Jēcī fundamēta rēpublicæ, sērius omnīno, quām dēcui.

I have laid the foundation of the republic, later doubtless, than I *should have* done.

Lībēros tuos institūere atque erudīre debuisti.

You ought to have instructed and educated your children.

Hōc facere debēbas.

You should have done this.

Lōnge utilius fūit, angustias altitatus occupāre.

It would have been far better to occupy the defile.

Hæc viā tibi erat ingrediēda.

You should have entered upon this road.

Nōn Asiæ nōnen objiciēdum Murēnæ fūit, ex quā laus familiæ constitūta est.

Murena ought not to have been taunted with the name of Asia, from which the glory of his family is derived.

REMARKS.

1. In conditional sentences the historians sometimes likewise employ one of the past tenses of the indicative, instead of the more usual *pluperfect subjunctive*, to denote that something *would have taken place* under certain conditions. E. g. *Jam famæ quam pestilentia tristior erat* (= *fuisset*), *ni annonæ foret subventum*, The famine would have been a sadder calamity than the pestilence, unless additional supplies had been procured. *Temere fēcerat* (= *fecisset*) *Nerva, si adoptasset alium*, Nerva would have acted inconsiderately, if he had adopted another.

2. In like manner, the imperfect indicative sometimes (though less frequently) stands instead of the *imperfect subjunctive*, when the verb of the conditional clause is of the same tense. E. g. *Stultum erat* (= *esset*) *monēre, nisi fieret*, It would be folly to admonish, unless your advice were heeded. *Omnino supervacua erat* (= *esset*) *doctrina, si natūra sufficeret*.

II. In general relative expressions, i. e. in those introduced by *quisquis*, *quotquot*, *quicunque*, *quantuscunque*, *quantuluscunque*, *utut*, *utcunque*, and other compounds of *cunque*, the verb is more commonly in the indicative than in the subjunctive. E. g.

Quidquid id est.

Whatever that may be.

Quoquo modo res se habet; or

However that may be.

Utcunque se habet res.

Whoever he may be.

Quicunque is est.

Quidquid habuit, quantumcunque fuit, illud totum habuit ex disciplina.

Whatever property or greatness he possessed, he owed it all to his discipline and skill.

Quem sors diærum cunque dabit, lucro appone.

Mark as clear gain, whatever day your destiny may grant you.

Quidquid ul est, timeo Danaos et dona ferentes.

Whatever that may be, I dread the Greeks, even when they offer presents.

Homines benévolo, qualescunque sunt, grave est insequi contumelia.

It is hard to pursue benevolent men of any description with insults.

Utcunque sese res habet, tua est culpa.

However that may be, the fault is yours.

REMARK. — The words above enumerated are sometimes also followed by the subjunctive, especially among the later Roman authors. E. g. *Quibuscunque verbis uti velis*, Whatever words you may wish to employ. *In quacunque parte sit titubatum*, In whatever part there may have been a failure.

III. In clauses introduced by *sive* — *sive*, the verb is generally likewise in the indicative. E. g.

Sive tacēbis, sive loquēris, mihi perinde est.

Whether you are silent, or whether you speak, it is all the same to me.

Sive vërum est, sive fälsüm, mishi quidem ita renuntiätum ést. Whether it is true or false, it has been so reported to me.
Véniet témpus mórtis, et quidém celéríter, et sive retractäbis, sive properäbis. The time of death will come, and that quickly, whether you resist it or accelerate it.

REMARK. — Instances of the subjunctive also occur. E. g. *Nam sive illa defensione uti voluisses, sive häc, quä uëris, condemnëris necesse est.* For, whether you had intended to use that defence or the one you are using now, you must be condemned.

To doubt, to be uncertain. *Dubitäre, dubitum or in dubio esse.*

To doubt, question anything. { *Dubitäre de aliquä re or aliquid.*
Rem in dubium vocäre.

I doubt whether. { *Dubito, in dubio sum, num (with the subj.).*

I doubt, whether . . . or. { *Dubito, utrum . . . an (with the subj.).*

I do not doubt, that (but that). { *Nön dubito, quin (with the subj.).*

Do you doubt that ? { *Dubitäsne hoc ?*
Vocäsne rem in dubium ?
Nön dubito.

I do not doubt it. { *Rém in dubium nön voco.*

It is not to be doubted. { *Dubitári nön pötest.*

What do you doubt ? { *Quíd dubitas ?*

I doubt what that man has told me. { *In dubium voco id, quod ille mishi narrävit.*

I doubt whether he has arrived. { *Dubito, num advénerit.*

Who doubts that my father has left ? { *Quis dubitat, quin päter méus profectus sit ?*

I do not doubt but that he will come. { *Nön dubito, quin ventürus sit.*

He is sure that he will not come. { *Non dubito, eum ventürum esse.*

Who doubts that man is mortal ? { *Nön dubitat, quin nön ventürus sit.*
Quis dubitat, hominem mortälem esse ?

No one can question it. { *Némo rem in dubium vocäre possit.*

It is doubtful whether the judges or the lawyers are to blame. { *Dubium ést, utrum júdices an juris-consúlti vituperändi sint.*

I am inclined to, perhaps, probably. { *Dubito an, haud scio an, nescio an (with the subj.).*

I am inclined to give him the first place. { *Dubito an hunc primum ómnium pónam.*

A man of consummate wisdom, and perhaps the most distinguished of them all. { *Vir sapientíssimus atque haud scio an ómnium praestantíssimus.*

It is perhaps enough. { *Haud scio (nescio) an satis sit.*

To agree or consent to a thing. { *Consentio, ire, sensi, sensum.*
Convénit miki (CUM ALIQUO DE ALIQUA RE).

To disagree, differ.	Discrepāre, dissentire.
We agree.	{ Convēnit inter nōs.
Peace has been agreed upon.	{ Nōs convēnimus.
	Pāx convēnit.
To admit, confess.	{ Fateor, ēri, fessus sum.
To concede, grant.	{ Confitēri (ALIQUID ALICUI).
	Concēdo, ēre, cessi, cessum (ALICUI ALIQUID).
To agree, or to compose a difference.	{ Compōnere. In grātiam redire.
	{ De controversiis transigere (ēgi, actum).
To become reconciled to one.	Cum aliquo in grātiam redire.
To consent (to do anything).	Consentire, assentiri (FACERE, REM FIERI, UT FIAT).
Did you agree about the price?	{ Convēnitne tibi eum eo de pretio?
We did agree.	{ Convēnitne tibi pretium?
	{ Convēnit mihi cum eo.
What did you agree upon?	{ Convēnit pretium.
We were agreed upon the safety of the republic.	Quā de rē consensistis inter vōs?
Did you agree in praising him?	De reipublicae salutē consensimus.
We did not agree.	{ Vōs in sūlo laudādo consensistis?
	{ Nōn consensimus.
The age of Homer is not agreed upon.	{ Immo vērō dissensimus.
Do you consent to my doing that?	Super Homēri aetate nōn consentitur.
I do consent.	Consentiane, ut hoc faciā?
Do you confess (admit) that to be a fault?	Consentiane, ut hoc faciā?
I admit it.	Nōn dissentio.
Do you confess your error?	Faterisne illud esse vitiū?
I do confess it.	Fateor.
How much did you pay for that hat?	Confiterisne tuūm errōrem?
I paid three dollars for it.	Confiteor.
At what price did he buy the horse?	Quātam pecūniam isto pro pileo solvisti?
He bought it for* five hundred dollars.	Trēs thalēros.
Did they compose their difference?	Quāti emit ille equū?
They have composed it.	(Emit eum) quingēntis thalēris.
They have become reconciled.	Transegeruntne de controversiis?
He has become reconciled to me.	Composuerunt et transegerunt.
	In grātiam inter sē redierunt.
	In grātiam inēcum rediit.

* "For" with the price is not expressed, according to Lesson LXXXI. A.

<i>To wear (clothes, a ring, &c.).</i>	<i>Gēro, ěre, gessi, gestum.</i> <i>Gestāre (VESTEM, ANULUM, &c.).</i> <i>Indūtum esse veste, &c.</i>
<i>To wear a coat, a cloak.</i>	<i>Amictum esse togā, pallio.</i>
<i>To wear a sword.</i>	<i>Cinctum esse gladio.</i>
<i>Did he wear black or white clothes?</i>	<i>Ūtrum vēstem gerēbat nīgram an cāndidam?</i>
<i>He wore white ones.</i>	<i>Cāndidam gerēbat.</i>
<i>Had he boots or shoes on?</i>	<i>Caligisne an cālceis indūtus erat?</i>
<i>He had shoes on.</i>	<i>Indūtus erat cālceis.</i>
<i>He habitually wore a gem on his finger.</i>	<i>Gestābat gēmmam dīgīto.</i>
<i>The custom, habit.</i>	<i>Consuetudo, ĩnis, f.; mōs, gen. mōris, m.</i>
<i>Against my custom.</i>	<i>Contra mēam consuetūdīnem.</i>
<i>It is against my custom.</i>	<i>Nōn est mēae consuetūdīnis.</i>
<i>It is customary.</i>	<i>Mōs est. Est mōris (ut . . .).</i> <i>Consuetūdo obtinet (faciendi aliquid).</i>
<i>As is customary.</i>	<i>Ut est mōris (consuetūdīnis), ut sōlet.</i>
<i>According to custom.</i>	<i>Pro (ex) consuetūdīne, ex mōre.</i>
<i>To observe, take notice of, perceive something.</i>	<i>Vidēre, cernēre, animadvertēre, observāre, perspicēre (ALIQUID).</i>
<i>Do you perceive that?</i>	<i>Perspicisne hōc?</i>
<i>I do perceive it.</i>	<i>Vēro, perspicio.</i>
<i>Did you take notice of that?</i>	<i>Observastine (perspexistine) hōc?</i>
<i>I did not observe it.</i>	<i>Nōn observāvi (perspēxi).</i>
<i>Did you notice what he did?</i>	<i>Animadvertistine, quod ille fēcērit?</i>
<i>I did notice it.</i>	<i>Animadverti.</i>
<i>To expect, hope.</i>	<i>Exspectāre, sperāre (ALIQUID, ACC. cum INF.).</i>
<i>Do you expect to receive a letter from your uncle?</i>	<i>Exspectāsne līteras a patrūo tuo?</i> <i>Sperāsne fōre, ut līteras a patrūo accīpias?</i>
<i>I do expect it.</i>	<i>Exspecto (spéro).</i>
<i>Did we expect it?</i>	<i>Nūm nōs exspectāvimus?</i>
<i>We did not expect it.</i>	<i>Nōn exspectāvimus (mīnime sperāvimus).</i>
<i>To procure, get.</i>	<i>Parāre, comparāre (SIBI, ALICUI ALIQUID).</i>
<i>To acquire (procure).</i>	<i>Acquīro, ěre, stīvi, sītum (ALIQUID).</i>
<i>Can you get me some money?</i>	<i>Potēsne mīhi parāre pecūniam?</i>
<i>I cannot do it.</i>	<i>Fācere nōn pōssum.</i>
<i>Has he been able to procure the necessities of life?</i>	<i>Potuitne acquirēre, quod ad vītæ ūsum pertīneat?</i>
<i>He has been able.</i>	<i>Pōtuit.</i>
<i>I cannot get anything to eat.</i>	<i>Ēgo, quōd ēdam, comparāre nēqueo.</i>
<i>He has acquired wealth, honor, and influence.</i>	<i>Divītiās, honōres, auctoritatēque acquisīvit.</i>

EXERCISE 157.

What have you gained that money by? — I have gained it by working. — What have you done with your wine? — I have spilt it on the table. — Where is yours? — It is on the large table in my little room; but you must not drink any of it, for I must keep it for my father who is ill. — Are you ready to depart with me? — I am so. — Why are you laughing at that man? — I do not intend to laugh at him. — I beg of you not to do it, for you will break his heart if you laugh at him. — Why have they hanged that man? — They have hanged him, because he has killed somebody. — Have they hanged the man who stole a horse (from) your brother? — They have punished him, but they have not hanged him: they only hang highway-men in our country. — Where have you found my coat? — I found it in the blue room; it was hanging on a nail. — Will you hang my hat on the tree? — I will hang it thereon? — Do you doubt what I am telling you? — I do not doubt it. — Do you doubt what that man has told you? — I do doubt it, for he has often told me what was not true. — Why have you not kept your promise? — I know no more what I promised you. — Did you not promise us to take us to the concert (on) Thursday? — I confess that I promised you; but the concert did not take place. — Does your brother confess his fault? — He does confess it. — What does your uncle say to that letter? — He says that it is written very well; but he admits that he has been wrong in sending it to the captain. — Do you confess your fault now? — I confess it to be a fault. — Have you at last bought the horse which you wished to buy? — How could I buy the horse, if I am unable to procure money? — Unless you pay me what you owe me, I shall not be able to go. — Ought I to have gone into the country yesterday? — You ought to have done it. — You ought to have educated and instructed your son. — This letter ought to have been written by you. — O how easy it would have been to learn your lesson! — It would have been far better to remain at home. — Do you know that man? — Whoever he may be, I do not wish to know him. — However that may be, you have not done your duty (*officium tuum non servavisti*). — Whether you go or stay, it is all the same to me. — I shall have to write, whether I am sick or well.

Lesson LXXXV.—PENSUM OCTOGESIMUM QUINTUM.

OF THE FORM OF SENTENCES.

A. In respect to their form, sentences are either *absolute* or *conditioned*, *positive*, *negative*, or *interrogative*. (Cf. Lessons LXXXIV. and LXXXVI.)

I. A positive or affirmative proposition asserts the existence of a state in a given subject as present, past, or future by means of a finite verb only. Its force may be augmented by an adverb.

Adverbs of this class are called *adverbia asserendi*. The principal are *nae*, surely; *sane*, *profecto*, really; *utique*, to be sure; *vêro*, in truth, truly; to which add the (generally) ironical *scilicet*, *videlicet*, *nimirum*, *nempe*, and *quippe*, of course, certainly, forsooth. E. g.

Nae illi vehementer errant, si illam meam pristinam lenitatem perpetuam sperant futuram.
Terra profecto mundi pars est.

They are certainly very much mistaken, if they expect that former lenity of mine to be perpetual.

The earth is doubtless a part of the universe.

Estne ipse an non est? — Is est, certe is est, is est profecto.
Illud scire utique cupio.

Is it he himself or not? — It is he, certainly it is, it is the very man.

I desire to know that at all events.

Ego vero cupio, te ad me venire.
Ego istius pecudis consilio scilicet aut praesidio uti volebam?

I certainly wish you to come to me.

Did I forsooth desire to use the advice or help of a beast like this?

Hic de nostris verbis errat videlicet.

He is manifestly mistaken about our language.

Demosthenes apud alios loqui videlicet didicerat, non multum ipse secum.

Demosthenes had learnt to speak with others, I suppose, not much by personal effort privately.

Non omnia nimirum eidem dii dedere.

The gods have certainly not granted everything to one man.

Quos ego orno? — Nempe eos, qui ipsi sunt ornamenta rei publicae.

Whom do I honor? Those certainly who are themselves the ornaments of the republic.

Sol Democrito magnus videtur, quippe homini erudito, in geometriâ perfecto.

The sun seems large to Democritus, he being a learned man and perfect in geometry.

II. A negative sentence asserts the non-existence of a state in the subject, and is thus directly opposed to an affirmative one.

Negative sentences are formed by means of the adverbs *non*, not; *haud*, not at all; *minime*, by no means; *ne*, lest, that not. Also by *nemo*, *nullus*, *nihil*, *nunquam*, *nondum*, *nec*, *neque*, &c. To these add the negative verbs *nescio*, *nolo*, *nego*, and *veto*. E. g.

Nives in alto mari non cadunt.

Snow does not fall on the main sea.

Pausinias haud ita magnâ manu Graeciâ fugatus est.

Pausanias was put to flight by not so very large a Grecian band.

Potestis efficere, ut male moriar: ne moriar, non potestis.

You can make me die a cruel death, but you cannot prevent my dying.

Ita sum afflictus, ut nemo unquam.

I am so distressed as no one ever was before.

*Nōn ūnquam alias ante tāntus
tērror senātum invāsit.*

Never at any time before did such
a terror invade the senate.

*Nemo vir magnus sine aliquo af-
flātu divino ūnquam fuit.*

There never was a great man with-
out a certain divine enthusiasm.

*Epicūrus negat, ūllum esse tēmpus,
quō sapiens nōn beātus
sit.*

Epicurus denies that there is any
time at which a wise man is
not happy.

*Flētum duodēcim tabulæ in fun-
eribus adhiberi vetuerunt.*

The twelve tables prohibited the
practice of wailing at funerals.

III. When two negations occur in the same sentence, the first or emphatic one generally destroys the second.

Such are *nōn nemo*, some one ; *nōn nihil*, something ; *nōn nunquam*, sometimes ; *nōn nisi*, not except, i. e. only ; *nōn ignoro*, I know very well ; *nōn possum nōn loqui*, I cannot but speak. So also *nemo nōn*, every one ; *nihil nōn*, everything ; *nullus nōn*, each, every ; *nunquam nōn*, always ; *nusquam nōn*, everywhere. E. g.

*Hōstis est in ūrbe, in fōro ; nōn
nemo etiam in illo sacrārio rei
pūblicæ, in ipsa, inquam, cū-
riā nōn nemo hōstis est.*

The enemy is in the city, in the
forum ; there is an enemy even
in the sanctuary of the republic ;
in the senate-house itself, I say,
there is an enemy.

*Mihi liber esse nōn videtur, qui
nōn aliquādo nihil agit.*

He does not seem to me to be a
free man, who is not sometimes
disengaged from business.

*Nōn sūm nēcūsus, quāto periculo
vivam in tantā multitudine
improbōrum.*

I am not unaware of the great dan-
ger in which I live, in the midst
of such a multitude of rascals.

*Nōn ūi nemini, sed nōn sēmp
ūi parere voluerunt.*

It was not their wish to obey no
one, but not perpetually the same
individual.

*Qui mōrtē in malis pōnit, nōn
pōtest eam nōn timere.*

He who considers death an evil
cannot avoid fearing it.

*Nemo pōtest nōn beatissimus esse,
qui in sē ūno sua pōnit omnia.*

No one can avoid being the happi-
est man in the world, who makes
everything depend upon himself
alone.

*Atheniēnses Alcibiādem nihil nōn
efficere posse ducebant.*

The Athenians thought that Alci-
biades could do everything.

Nihil agere animus nōn pōtest.

The mind cannot be inactive.

*Alexādro nullius pugnae nōn
secūda fortūna fuit.*

Alexander had fortune in his favor
in every battle fought by him.

Diūtius nescire nōn possum.

I can be ignorant no longer.

Nusquam esse nōn possunt.

They cannot be nowhere (= they
must be somewhere).

INTERROGATIVE SENTENCES.

B. A sentence becomes interrogative, when the speaker asks another person for information, for instruction, or assent to his opinion. A sentence of this kind is complete only in connection with the answer.

I. If the inquiry is made merely for information, the emphatic word is put at the beginning, and the expected answer is "yes" or "no." If assent is required, then the answer to a positive inquiry is "no," and to a negative one "yes." E. g.

Scis Appium censorem hic ostenta facere?

Do you know that Appius, the censor, is doing wonders here?

Nūn patrem ego te nōminem, ubi tu tuam me appelles filiam?

Shall I not call you father, when you call me your daughter?

En inquam cuiquam contumeliosius audistis fictam injuriam, quā hāc est mihi?

Did ye ever hear of an injustice practised upon any one more insolently, than this is upon me?

Quid? Si te rogāvero aliquid, nōn respondēbis?

What? If I have asked you anything, will you not reply?

Infelix est Fabricius, quod rūs suum fodit? — Nōn.

Is Fabricius unhappy, because he digs his farm? — No.

Nōn vobis videor cum aliquo declamatōre disputare? — Etiam.

Do I not seem to you to be disputing with some declaimer? — Yes.

II. Questions requiring a more definite explanation or assent are introduced by interrogative pronouns, adjectives, and adverbs.

Such are *quis*, *qui*, *who*? *quid*, *what*? *quantus*, *how great*? *quot*, *how many*? *quōtus*, *which*, *what* (of a certain number)? *quālis*, *what kind of*? *quoties*, *how many times*? *quam*, *ut*, *how*? *quando*, *when*? *ubi*, *where*? *quo*, *whither*? *quā*, *which way*? *unde*, *whence*? To these add *cur*, *why*? *quāre*, *wherefore*? *quī*, or *quomodo*, *how*? *quidni*, *why not*? &c. E. g.

Quis homo est? — Ego sum Pānphilus.

Who is the man? — I am Pānphilus.

Quī status, quod discrimen, quae fuerit in re publicā tempestas illa, quis nescit?

Who does not know, what a state of things, what a danger, what a stormy time that was in the republic?

Heus, ēquis in vīlā est? — Equis hoc reclūdīt?

Holla! Is there any one in the house? Is any one opening the door?

Quālis est istōrum oratio?

What is the character of the language used by these?

Quālis oratōris et quānti hōminis in dicēdo putās esse, histōriam scribēre?

What sort of an orator, and how great a man in the use of language, do you suppose it requires to write a history?

Unde iste amor tam improvisus ac tam repentinus?

Whence this love of yours so unexpected and so sudden?

Cur Africānum domesticī parietes nōn texērunt?

Why did his domestic walls not protect Africanus?

Dēus falli quī potest?

How can the Deity be deceived?

Quin, quod est ferēdum, fers?

Why do you not bear what has to be borne?

Quidni pōssim?

Why should I not be able?

III. Questions in Latin are frequently modified by particles; such as *ne*, perhaps? then? *nonne*, not? is it not so? *num*, *numne*, then? *an*, or perhaps? *anne*, *annon*, or not?

To *nonne* and *annon* the expected answer is always "yes"; to *num* and *an*, commonly "no." The enclitic *ne* is always subjoined to the emphatic word. When this word is the verb of the sentence, the answer may be "yes" or "no"; when another word, it is commonly "no." E. g.

Pergisne eam artem illudere, in qua excellis ipse?

Ubi aut qualis sit tua mens?

Potésne dicere?

Quam rem agis? — *Egône*? Argentum cūclo, quod tibi dēm.

Salisne est, nobis vós timēdos esse?

Ain' tū? — *Mēn'* rōgas? — *Itāne* (sc. est)?

Quid nunc? Quā spē ant quō consilio hūc inus? Quid coēptas, Thrāso? — *Egône*?

Nonne animadvértis?

Num quīdam, inquam, nōvi?

Num negāre aūdes?

Nūquid duas habētis patrias?

*Ecquid** sentitis, in quāto contēmtu vivātis?

Quid? Dēum ipsum nūne vidisti?

An quisquam pōtest sine perturbatione mēntis irisci?

An est ūllum majus malum turpitudine?

Anne est intus Pāmphilus?

An nōn dixi esse hoc futūrum?

An nōn est ōmnis mētus sērvitus?

Do you persist in deriding the very art in which you yourself excel?

Where or what is the nature of your mind? Can you tell?

What are you driving at? — I? I am coining silver, to give to you.

Is it not true, that you are to be feared by us?

Do you really say so? — Do you ask me? — Is it so?

What now? With what expectation or for what purpose do we come hither? What are you after, Thraso? — I?

Do ye not perceive?

Is there anything new, I say?

Do you dare to deny it?

Have you two native countries?

Do you perceive in what contempt you live?

What? Hast thou beheld the Deity himself?

Can any one be angry without agitation of the mind?

Is there any greater evil than dishonor?

Pamphilus is not in the house, is he?

Did I not say that this would be so?

Is not fear of every kind servitude?

IV. Questions, to which a mere "yes" or "no" is expected, may be answered, —

1. By the repetition of the emphatic word of the question, with or without the addition of an intensive word.

2. "Yes," by *sane*, *etiam*, *vērūm*, *vērō*, *ita*, *ita est*, *ita enī* *vērō*.

3. "No," by *non*, *non vērō*, *minīme*, *minīme vērō*, *nihil minū*. E. g.

Estne pōpulus Collatinus in suā potestāte? — *Est*. Is the people of Collatia master of itself? — It is.

* After *numquid* and *ecquid* the answer is generally "no"; after *ecquid*, sometimes "yes."

Dāsne hōc nōbis ? — <i>Dō sīne.</i>	Do you concede this to us ? — I do.
Tūne nēgas ? — <i>Nēgo hērcle vērō.</i>	Do you deny it ? — I verily deny it.
Virtūtes nārro. — Mēas ? — <i>Tūas.</i>	I report virtues. — Mine ? — Yours.
Abiit Clitiphō. — Sōlus ? — <i>Sōlus.</i>	Clitiphō has left. — Alone ? — Alone.
Nōn irāta ēs ? — <i>Nōn sūm irāta.</i>	Are you not angry ? — I am not angry.
Estne frāter intus ? — <i>Nōn est.</i>	Is your brother in ? — He is not.
Nōn existimas, cādere in sapiētem aegritūdinem ? — <i>Prorsus nōn arbitror.</i>	You do not suppose that a philosopher can be affected by misfortune ? — I do not think it possible.
Haecce tūa dōmus est ? — <i>Ita, inquam.</i>	Is this your house ? — It is.
Facies ? — <i>Vērūm.</i>	Shall you do it ? — Yes.
Visne sermōni reliquo dēmum operam sedētes ? — <i>Sīne quīdem.</i>	Is it your wish that we attend to the rest of the discussion sitting ? — Certainly.
Cur nōn intrōeo in nōstram dōmum ? — <i>Quid dōmum vēstram ? — Ita enim vērō.</i>	Why do I not go into our house ? — What, into your house ? — Ay, to be sure.
Dic mihi, cūjum pēcus ? an Mœliboēi ? — <i>Nōn, vērūm Aegōnis.</i>	Tell me, whose flock this is ? that of Mælibæus ? — No, but of Ægon.
Nōn opus est ? — <i>Nōn hērcle vērō.</i>	It is not necessary ? — No, by my troth, no.
An tū hōc nōn crēdis ? — <i>Minime vērō.</i>	Or do you not believe this ? — By no means.
An Gāllos existimātis hic versāri animo demisso utque hūmili ? — <i>Nihil vērō minus.</i>	Do you think the Gauls remain here humble and submissive ? — Far from it.

REMARKS.

1. *Recte* and *optime* are either "yes" or "no," according to the nature of the question. *Scilicet*, "doubtless," "to be sure," affirms ironically. E. g. *Satin' salve ? dic mihi.* — *Recte*, Are you very well ? tell me. — I am. *Quid est ?* — *Nihil*, recte perge, What is it ? — Nothing. *Thucydidem*, inquit, *imitamur.* — *Optime*, We imitate Thucydides, he says. — Very well. *Ego tibi irascērer ? tibi ego possem irasci ?* — *Scilicet !* I angry with you ? Could I be angry with you ? — Forsooth !

2. *Imo* or *immo* always corrects the preceding question, and either raises doubt or opposes something else to it (sometimes the very opposite). Hence it is sometimes "yes," "to be sure," and sometimes "no," "O no." E. g. *Credisne ?* — *Imo certe* (Ay, to be sure). — *Non patria præstat omnibus officiis ?* — *Immo vērō* (certainly). — *Tenaxne est ?* — *Imo pertinax* (Nay, even pertinacious). — *Silebitne filius ?*

Immo vero (on the contrary) *obsecrabit patrem, ne faciat.* — *Dic, me orare, ut veniat.* — *Ad te?* — *Imo ad Philumenam* (No, but to Philumena).

3. If the answer is given with a noun, adjective, or pronoun, its case must be the one required by the verb of the question. E. g. *Cujus liber est?* — *Caesaris.* — *Mene vis?* — *Te.* *Quanti emisti?* — *Parvo.*

DISJUNCTIVE QUESTIONS.

C. I. An interrogative sentence may be composed of two or more members, in such a manner that one excludes the other. Such questions are called *disjunctive* or *double*, and are of two kinds, viz. :—

1. The second member is simply the negation of the first. E. g. *Is ambition a virtue, or none* (i. e. or is it not a virtue)?

2. The second member contains another question opposed to the first. E. g. *Has he conquered, or you* (i. e. or have you conquered)? If, in the answer to a double question, one of the cases is affirmed, the other is denied, and *vice versa*. E. g. *It is not a virtue.* He has conquered, and *not* you.

II. The particles employed in such disjunctive questions are as follows :—

1. The first member is either introduced by *utrum, num,* — *ne,* or stands without any particle.

2. The “or” of the second member is generally *an*, but when the first member is without a particle, the enclitic *ne* may take the place of *an*. When the question contains more than two members, the formula is *utrum, &c. . . . an an, &c.*

3. The “or not” of the second member is *annon* (or *an non*), and more rarely *necne*.

The use of these particles gives rise to five different formulas for disjunctive questions. They are as follows :—

<i>utrum,</i>	<i>utrumne</i>	—	<i>an,</i>	<i>anne,</i>	<i>annon.</i>
<i>num,</i>	<i>numquid</i>	—	<i>an,</i>	<i>annon.</i>	
— <i>ne</i>		—	<i>an,</i>	<i>annon.</i>	
—		—	<i>an,</i>	<i>annon.</i>	
—		—	— <i>ne,</i>	<i>necne.</i>	

EXAMPLES.

<i>Num</i> tábulas hábet, <i>annon?</i>	Has he the pictures, or not?
<i>Útrum</i> ánimos sociórum ab <i>rê</i> públicâ abalienábas, <i>án nón?</i>	Did you alienate the minds of our allies from the republic, or not?
<i>Ísne</i> est, quém quaéro, <i>annon?</i>	Is it he whom I am looking for, or not?
<i>Súnt</i> hæc túa vérba, <i>nécne?</i>	Are these your words, or not?
<i>Dicam</i> huic, <i>án nón dicam?</i>	Shall I tell him, or shall I not tell?

Ūtrum igitur hās cōrporis, an Pythagorae tibi mālīs vires ingēnii dūri?

Which would you then rather have, physical strength like this, or the intellectual powers of Pythagoras?

Ūtrum tándem perspicuísne dúbīa aperiúntur, an dúbīis perspicua tollúntur?

Are doubtful things elucidated by those that are clear, or are the clear corrected by the doubtful?

Nūmq̄uid dúas habētis pátrias, an ést illa pátria commúnis?

Have you two countries, or is that your common country?

Aristóteles ipséne érrat, an álios vult érrāre?

Is Aristotle himself mistaken, or does he wish others to be so?

Récto itinere duxísti exércitum ad hóstes, an per anfráctus viárū?

Did you march the army directly against the enemy, or by a circuitous route?

Ūtrum hóc tū párum commeminísti, an égo nōn sátis intellexi, an mutásti senténtiam?

Do you not recollect this very well, or did I not sufficiently comprehend it, or have you changed your opinion?

Romámne vénio, an hic máneo, an Arpinum fúgio?

Shall I go to Rome, or remain here, or flee to Arpinum?

REMARKS.

1. *Ūtrum* indicates at the very outset that a second question is to follow. In *direct* double questions beginning with *num*, the first member is expected to be denied, and the second affirmed. (Cf. Lesson LXXXV. B. III.) In double questions otherwise introduced, either member may be affirmed or denied.

2. The *ne* of the second member is almost entirely confined to *indirect* questions. E. g. *Sine sciam, captiva materno in castris tuis sim*, I wish to know whether I am a captive or your mother in your camp. *Albus aterne fuérís, ignorat*, He knows not whether you were white or black. On the use of these particles in indirect disjunctive questions generally, see Lesson LXXXVII. D.

3. When "or" introduces no second question, but only another word of the same question, it is expressed by *aut*. E. g. *Tibi ego aut tu mihi servus es?* — *Voluptas melioremne efficit aut laudabiliorem virum?*

4. If the second member of a double question is introduced by the English "and not," the Romans put simply *non*. E. g. *Ergo histrio hoc videbit in scena, non videbit vir sapiens in vĩa?* Will the actor see this on the stage, and the philosopher not in life? *Hujus vos animi monumenta retinébis, corpóris in Italia* nullum sepulcrum esse patiemini? Will you retain the monuments of his genius, and not suffer a sepulchre for his body in Italy?

The form, figure.

The woman

The wife.

The married woman.

Forma, figura, ae, f. Species, ci, f.

Femina, ae, f.: mulier, *ëris, f.*

Conjux, ugis, f.: uxor, *ôris, f.*

Nupta, marita, ae, f.

The lady of the house, mistress.	Materfamilias, <i>f.</i> ; hēra, domīna, <i>ae, f.</i>
The mother.	Māter, tris, <i>f.</i>
The daughter.	Fillia, nāta, <i>ae, f.</i>
The girl.	Puella, <i>ae, f.</i>
The door.	Ostium, <i>i, n.</i> ; janua, <i>ae, f.</i>
The bottle.	Lagēna, <i>ae, f.</i>
The phial.	Ampulla, <i>ae, f.</i>
The fork.	Furca, <i>ae, f.</i>
The spoon.	Cochlēar, <i>is, n.</i>
The plate.	Catillus, <i>i, m.</i> (<i>pl. catilla, n.</i>); discus, <i>i, m.</i> (<i>large plate</i>).
The cup.	Pocillum ansātum (<i>i, n.</i>).
The saucer.	Scutella, <i>ae, f.</i>
The towel.	Mantēle, <i>is, n.</i> ; mantēlium, <i>i, n.</i>
The napkin.	Mappa, mappūla, <i>ae, f.</i>
The soup.	Juscūlum, <i>i, n.</i>
The butter.	Butyrum, <i>i, n.</i>
The dessert.	Mensa secunda (<i>ae, f.</i>); bellāria, ōrum, <i>n.</i>
To serve the dessert.	Mensam secundam apponere.
To eat (sip) soup.	Juscūlum sorbere (-bui).
To wipe.	{ Tergēo, ēre, tersi, tersum.
To speak through the nose.	{ Extergere (ALIAM REM).
The nose.	De nāribus loqui.
	Nāsus, <i>i, m.</i> ; nāres, <i>ium, f. pl. (nostrils)</i> .
The silk.	Bombyx, ūcis, <i>m.</i> ; serica, ōrum, <i>n.</i>
Made of silk.	Sericus, bombycinus, <i>a, um.</i>
The silk stuff.	Serica, bombycina, ōrum, <i>n.</i>
The silk stocking, cravat, &c.	Tibiāle sericum, focāle bombycinum.
My good linen.	Lintea mēa bōna (<i>pl.</i>).
His beautiful linen shirts.	Indusia ejus lintea pulchra.
The room (parlor).	Diaeta, <i>ae, f.</i>
The sleeping-room.	Cubiculum, <i>i, n.</i>
The closet, chamber.	Conclāve, <i>is, n.</i>
The wardrobe.	Conclāve vestiārūm.
The dining-room.	Coenaculum, triclinium, <i>i, n.</i>
The front-room.	Cubiculum anticum.
The back-room.	Cubiculum posticum.
The study.	Musēum, <i>i, n.</i> ; bibliothēca, <i>ae, f.</i>
To live in, occupy.	{ Habitare (in) aliquo loco.
	{ Tenere locum.
To live in the front (or first part of the house).	Primum locum aedium tenere.
The sister.	Sōror, ōris, <i>f.</i>
The young lady (virgin).	Virgo, inis, <i>f.</i>
The tongue.	Lingua, <i>ae, f.</i>
The language.	Lingua, <i>ae, f.</i> ; sermo, ōnis, <i>m.</i>

The street.	Via, via publica (ac, <i>f.</i>); platēa, ae, <i>f.</i> (<i>wide street</i>).
The city, town.	Urbs, <i>gen. urbis, f.</i> ; oppidum, i, <i>n.</i> ; civitas, ātis, <i>f.</i> (<i>inhabitants</i>).
The hand.	Mānus, ūs, <i>f.</i>
The right hand.	Dextra, ae, <i>f.</i>
The left hand.	Sinistra, laeva, ae, <i>f.</i>
The nut.	Nux, <i>gen. nūcis, f.</i>
The father and his son or his daughter.	Pāter et ejus filius vel fīlia.
The mother with her son or daughter.	Māter cum ejus fīlio seu fīliā (mātā).
The child and its brother or its sister.	Infans ejusque frāter sive sōror.
To take into one's hand.	In mānum sumēre.
To hold in one's hand.	(In) mānū tenēre.
To write with one's own hand.	Mānū propriā scribēre.
He thinks he will be praised.	Crēdit, sē laudātum iri.
I hope that I shall be loved.	Spēro, mē amātum iri.

EXERCISE 158.

Are you not surprised at what my friend has done? — I am much surprised at it. — At what is your son surprised? — He is surprised at your courage. — Are you sorry for having written to my uncle? — I am, on the contrary, glad of it. — At what art thou afflicted? — I am not afflicted at the happiness of my enemy, but at the death of my friend. — How are your brothers? — They have been very well for these few days. — Are you glad of it? — I am glad to hear that they are well. — Are you a Saxon? — No, I am a Prussian. — Do the Prussians like to learn French? — They do like to learn it. — Do the Prussians speak German as well as the Saxons? — The Saxons and the Prussians speak German well; but the Austrians do not pronounce it very well. — Which day of the week do the Turks celebrate (*agere* or *festum habere*)? — They celebrate Friday; but the Christians celebrate Sunday, the Jews Saturday, and the negroes their birthday (*natalis, sc. dies*). — Has your sister my gold ribbon? — She has it not. — Who has my large bottle? — Your sister has it. — Do you sometimes see your mother? — I see her often. — When did you see your sister? — I saw her three months and a half ago. — Who has my fine nuts? — Your good sister has them. — Has she also my silver forks? — She has them not. — Why does your brother complain? — He complains because his right hand aches. — Which bottle has your little sister broken? — She broke the one which my mother bought yesterday. — Have you eaten of my soup or of my mother's? — I have eaten neither of yours nor your mother's, but of that of my good sister. — Have you seen the woman that was with me this morning? — I have not seen her. — Has your mother hurt herself. — She has not hurt herself. — Have you a sore nose? — I have not a sore nose, but a sore hand. — Have you cut your finger? — No, my lady, I have

cut my hand. — Will you give me a pen? — I will give you one. — Will you (have) this (one) or that (one)? — I will (have) neither. — Which (one) do you wish to have? — I wish to have that which your sister has. — Can you write with this pen? — I can write with it. — Shall you remain at home, or ride out or drive out? — I shall remain at home. — Has he washed his hands or his feet? — He had done both. — Has he learnt his lesson or not? — He has learnt it. — He has not learnt it. — You certainly are mistaken, if you suppose that you will be praised, unless you are assiduous.

Lesson LXXXVI. — PENSUM OCTOGESIMUM SEXTUM.

OF THE SUBJUNCTIVE MOOD.

A. By the subjunctive mood the speaker does not absolutely assert the existence of an action or state, but represents it as he conceives it, as dependent upon other circumstances, and as possible only in consequence of them. Hence this mood serves to express that which is contingent, conditional, or hypothetical; or, in general, that which *may, can, might, could, would, or should* be or be done.

The subjunctive is used more extensively in Latin than in English, and is often put where the latter idiom requires or prefers the indicative. It most commonly occurs in *subjoined* or dependent clauses, as its name implies, but frequently also as the leading verb of an independent clause.

THE SUBJUNCTIVE IN HYPOTHETICAL PROPOSITIONS.

B. An hypothetical sentence is composed of two members, called the *protasis* and *apodosis*. The former contains the *condition*, and is commonly introduced by one of the conjunctions *si, nisi, etsi, etiamsi, or tametsi*; the latter denotes the *inference* or *conclusion*. The subjunctive may occur in both these members of an hypothetical proposition, and represents an action or state as the *possible* consequence of other circumstances; in other words, that something *would take place* or *would have taken place, if* or *unless* something else *were so* or *had been so*. In this use of the subjunctive (as *conditionalis*), the Latin language makes an important distinction between the present and the past tenses of that mood.

I. In the protasis of a hypothetical proposition, the imperfect and pluperfect subjunctive imply that the fact or reality *does*

not or cannot correspond with the supposition made, and in the apodosis that something *would be* or *would have been*, if the fact supposed *were* or *had been* a real one. E. g.

<i>Si sēper optima tenēre possēmus, haud sāne consilio multum egerēmus.</i>	If we were always able to keep what is best, we surely would not stand in need of much deliberation.
<i>Nōn possē vivere, nisi in litteris vivērem.</i>	I could not live, unless I lived in letters.
<i>Si Neptūnus, quod Thēseo promisērat, nōn fecisset, Thēseus filiō Hippolyto nōn orbātus esset.</i>	If Neptune had not done what he had promised Theseus, Theseus would not have lost his son Hippolytus.
<i>Aurum et argentum, aēs, ferrum frustra natūra divina genuisset, nisi eādē docuisset, quemadmodum ad eōrum vēnas pervenirētur.</i>	Divine Nature would have produced gold and silver, brass, iron, to no purpose, unless she at the same time had taught us how to get at their veins.
<i>Nec tū, si Atheniēnsis ēsses, clārus unquam fuisses.</i>	Nor would you ever have been a distinguishing man, if you had been an Athenian.
<i>Id, nisi hic in tuo rēgno essēmus, nōn tulissem.</i>	We would not have submitted to that, unless we were here in your kingdom.
<i>Nōn, si redisset filiū, ei pater vēniā daret?</i>	If the son had returned, would not his father give him leave?
<i>Haec, si, bis bina quōt ēssent, didicisset, certe nōn diceret.</i>	If he knew how much twice two are, he would certainly not say this.

REMARKS.

1. The protasis and apodosis both generally contain either the imperfect or the pluperfect subjunctive. The imperfect, however, frequently takes the place of the pluperfect in one of the clauses, as in several of the preceding examples. When thus used, it serves to transfer a past action, partly at least, into the present time. E. g. *Quod certe non fecisset, si suum numerum navilarum naves haberent* (= *habuissent*), Which he would certainly not have done, if the ships had had (lit. *were then possessed of*) their usual complement of men. And in the apodosis: *Cimbri si statim infesto agmine urbem petissent, grande discrimen esset* (= *fuisset*), If the Cimbri had at once invaded the city, there *would have been* a desperate struggle.

2. The mood of the verb in the apodosis is sometimes the indicative instead of the subjunctive. (Cf. Lesson LXXXIV. A. III.) E. g. *Quem hominem, si qui pudor in te fuisset, sine supplicio dimittere non debuisti*, If there had been any shame left in you, you ought not to have dismissed the man without punishment. *Quodsi Pompeius prius esset hoc tempore, tamen erat mittendus*, Even if Pompey were at

this time a private man, it would still be necessary to send him. *Jamque castra excindere parabant* (= *pararissent*), *ni Mucianus sextam legionem opposuisset*. And now they would have already begun to destroy the camp, unless Mucianus had opposed the sixth legion to them. *Praeclare viceramus* (= *vicissimus*), *nisi Lepidus recipisset Antonium*. We would have won a signal victory, unless Lepidus had received Antony. This usage is confined chiefly to the pluperfect.

II. The present and perfect subjunctive in the protasis indicate that the reality either *does*, or at any rate *may*, correspond with the supposition made. The apodosis to such a clause then contains, either one of the same tenses of the subjunctive, or a tense of the indicative mood. E. g.

Memória minuitur, nisi eam exerceas, aut si sis naturā tardior.

Your memory grows weaker, unless you exercise it, or if you by nature are somewhat slow of comprehension.

Aequabilitatem vitae servare non possis, si aliorum virtutem imitans omittas tuam.

You cannot preserve consistency of life, if while imitating the virtues of others you neglect your own.

Dies deficiat, si velim numerare, quibus bonis male evenierit.

The day would fail me, if I wished to enumerate the good men that have suffered evil.

Si injuriæ non sint, haud sæpe auxilii egeas.

If there were no injuries (inflicted), you would not often stand in need of help.

Si existat hodie ab infæris Lycurgus, gaudeat murorum Spartaë ruinis.

If Lycurgus were to-day to rise from the dead, he might rejoice in the ruins of the walls of Sparta.

Sim imprudens, si plûs pœstitem, quam homini a rerum naturâ tribui pœstet.

I would be imprudent, if I demanded more than can be conceded to man from the nature of things.

Thucydidis orationes ego laudare soleo; imitare neque possim, si velim, nec velim fortasse, si possim.

I am accustomed to praise the orations of Thucydides, but imitate them I neither could, if I would, nor would I perhaps, if I could.

Si scieris aspidem occulte latere uspian, improbe feceris, nisi monueris alterum, ne assideat.

If (for example) you should know of an asp lying concealed anywhere, you would do wrong, if you did not caution another not to sit down there.

Nemo de nobis unus excellat; sin quis exstiterit, alio in loco et apud alios sit.

Let no one of our number excel alone; but if any one has won distinction, let him be among others and in another place.

Si a coronâ relictus sim, non quæam dicere.

If I am deserted by my audience, I cannot speak.

REMARKS.

1. From the above examples it will be perceived, that in conditional clauses the present and perfect subjunctive may generally be rendered by the corresponding tenses of the indicative, from which they differ but little. Sometimes, however, it is better to translate them by the imperfect or pluperfect subjunctive. In Latin, however, the distinctions, already laid down, respecting the different tenses of the subjunctive, are never disregarded, and the present tenses (i. e. the present and perfect) always imply the reality or possibility of the fact supposed, while the past tenses (i. e. the imperfect and pluperfect) represent it as wanting or impossible. E. g. *Hæc si tecum patria loquatur, nonne impetrare debeat?* If your country should thus talk to you (an event which the speaker considers possible), ought it not to obtain what it requires of you? But, *Si universa provincia loqui posset, hæc voce uteretur*, If the entire province could speak (an event which the speaker deems impossible), it would use this language towards you. And so in every instance of the kind.

2. When the clause introduced by *nisi*, *nisi forte*, or *nisi vero* stands as a correction of what has gone before, its verb is commonly in the indicative. E. g. *Nemo fere saltat sobrius, nisi forte insanit*, No one scarcely ever dances when he is sober, unless perchance he is insane. *Erat autem nihil novi, quod scriberem, nisi forte hoc ad te putas pertinere*, I have nothing new to write you, unless perhaps you consider this of importance to you. — On the Indicative after *si*, *nisi*, &c., generally, see Lesson LXXXIV. A. III.

<i>If</i> , (conj.).	<i>Si</i> (cum IND. or SUBJ.).
<i>If not, unless.</i>	<i>Nisi, ni: si non.</i>
But if.	<i>Sin, sin autem, si vero.</i>
But if not.	<i>Si non, si minus, si aliter.</i>
If indeed.	<i>Si quidem.</i>
If (unless) perchance.	<i>Si (nisi) forte.</i>
If any one.	<i>Si quis (or aliquis).</i>
If anything.	<i>Si quid (aliquid).</i>
If at any time.	<i>Si quando (aliquando).</i>
If I had money.	<i>{ Si mihi esset pecunia.</i>
If I saw him.	<i>{ Si pecuniam haberem.</i>
If I were not.	<i>Si eum vidërem.</i>
If he should do this.	<i>{ Nisi ego essem.</i>
	<i>Si hoc (or hoc si) faceret (fäciat).</i>
If any one should say this.	<i>{ Si quis hoc dicat (diceret).</i>
If perchance he were to lose his money.	<i>{ Si pecuniam suam forte perdat (perderet).</i>
Were he at any time to beat his dog.	<i>{ Si aliquando canem suam percütäret (percütat).</i>
If you were rich.	<i>{ Si tu dives esses.</i>
If he is not ill, why does he send for the physician?	<i>{ Si aëger non est, quid causae est, cur medicum accëssat?</i>

Should you (= if you should) still receive my letter to-day, I beg you to call on me instantly.

Should he (= if he should) be hungry, something must be given him to eat.

I should do it.

He would have done it.

We would go thither.

They would have gone thither.

They would have written to us.

You would thank me once.

I would buy this, if I had money.

Had I money enough, I would pay for it.

Had I money, I would give you some of it.

If I went thither, I should see him.

If I should give this to him, he would keep it.

If I should give that to him, he would not return it.

If you had come a little sooner, you would have met my brother.

If he knew what you have done, he would scold you.

If there was any wood, he would make a fire.

If I had received my money, I would have bought a new pair of shoes.

Would you learn Latin, if I learnt it?

I would learn it, if you learnt it.

Would you have learnt English, if I had learnt it?

I would have learnt it, if you had learnt it.

Would you go to Germany, if I should go there with you?

I should go there, if you would go with me.

Would you have gone to Italy, if I had gone there?

I would have gone.

Litteras meas si hodie etiam accipias, a te quaeso et peto, ut statim ad me venias.

Si esuriat, dandum est ei aliquid ad manducandum.

Facerem.

Fecisset.

Nos eo iremus.

Eo ivissent.

Litteras ad nos dedissent.

Gratias mihi aliquando ageres (agas).

Emirem hoc, si pecunia mihi esset.

Si mihi esset pecunia, emirem hoc.

Si pecunia mihi sufficeret, solverem pro hoc.

Si mihi esset pecunia, tibi de ea darem.

Si eo irem (eam), eum vidirem (videam).

Hoc, si ei darem, teneret.

Istud, si ei darem, mihi non restitueret.

Si aliquantulo maturius venisses, fratrem meum convenisses.

Ille si sciret factum tuum, tibi increparet.

Si lignum adesset, ignem accenderet.

Ego, si pecuniam mihi debitam accepissem, novum calceorum par emissem.

Disceresne sermonem Latinum, si ego discerem?

Discerem, si tu disceres.

Didicissesne Anglice, si ego didicissem?

Didicissem, si tu didicisses.

Faceresne iter in Germaniam, si ego tecum proficiscerer?

Facerem sane, si tu mecum proficiscereris.

Fecissesne iter in Italiam, si ego profectus essem?

Vero, fecissem.

Would you write a note, if I had written a letter?	Scriberēsne schédulam, si égo hīteras scripsissem?
I should write a book, if you had written a letter.	Scriberem égo librum, si tū litteras scripsisses.
Would you remain at home, if I went out?	Tenerēsne tē dómi, si égo in públicum prodirem?
I should remain at home.	Sáne, tenērem mē dómi.
The (pair of) spectacles.	*Perspicillum, i, n.
The old man.	Sēnex, gen. sēnis, m.
Optics.	Opticō, ōis, f.
The optician.	Opticēs gnārus.
The son-in-law.	Gēner, ōri, m.
The daughter-in-law.	Nūrus, ūs, f.
The step.	Grādus, ūs, m.; passus, ūs, m.
To make a step.	Grādum facere.
The progress.	Progressus, ūs, m.; progressio, ōnis, f.
To make progress (in anything).	Procedere. Progrēdi. Proficere. Progressus facere. (IN ALIQUA RE.)
To progress in virtue.	{ Progressiōnem facere ad virtutem.
To make great progress.	{ Procedere et progrēdi in virtute.
To make but little progress.	Multum proficere (in aliquā re).
Does he make progress in learning Latin?	Pārum proficere.
Really.	Proficitne in linguā Latinā ediscendā?
Once, at some future time.	Vere (adv.); rē verā, rē.
I should like to know.	Aliquando, olim (adv.).
Would you have the goodness?	Scire velim.
Would you be so good?	Vellisne esse eā benignitāte (ut . . .)?
Would you do me the favor?	Vellisne esse tam benignus (ut . . .)?
He might fall.	Velisne mīhi dare (tribuere) hoc?
He might do it.	{ Cādat (cāderet).
To ask any one about anything.	{ Fieri potest, ut cādat.
To keep one's bed.	Fācere hoc pōsit.
Perhaps you are mistaken.	Interrogāre aliquem aliquid or de aliquā re.
	Lecto tenēri, lecto affixum esse.
	{ Nescio (dubito) an erres.
	{ Fortasse erras.

EXERCISE 159.

Would you have money, if your father were here? — I should have some, if he were here. — Would you have been pleased, if I had had some books? — I should have been much pleased, if you had had some. — Would you have praised my little brother, if he had been good? — If he had been good, I should certainly not only have

praised, but also loved, honored, and rewarded him. — Should we be praised, if we did our exercises? — If you did them without a fault, you would be praised and rewarded. — Would my brother not have been punished, if he had done his exercises? — He would not have been punished, if he had done them. — Would your sister have been praised, if she had not been skilful? — She would certainly not have been praised, if she had not been very skilful, and if she had not worked from morning until evening. — Would you give me something, if I were very good? — If you were very good, and if you worked well, I would give you a fine book. — Would you have written to your sister, if I had gone to Dresden? — I would have written and sent her something handsome, if you had gone thither. — Would you speak, if I listened to you? — I would speak, if you listened to me, and if you would answer me. — Would you have spoken to my mother, if you had seen her? — I would have spoken to her, and have begged of her to send you a handsome gold watch if I had seen her. — If the men should come, you would be obliged to give them something to drink. — If he could do this, he would do that. — A peasant having seen that old men used spectacles to read, went to an optician and asked for a pair. The peasant then took a book, and having opened it, said the spectacles were not good. The optician put another pair of the best which he could find in his shop upon his nose; but the peasant being still unable to read, the merchant said to him: "My friend, perhaps you cannot read at all?" "If I could," said the peasant, "I should not want your spectacles." — I have always flattered myself, my dear brother, that you loved me as much as I love you; but I now see, that I have been mistaken. I should like to know why you went a walking without me? — I have heard, my dear sister, that you are angry with me, because I went a walking without you. — I assure you that, had I known that you were not ill, I should have come for you; but I inquired at your physician's about your health, and he told me that you had been keeping your bed the last eight days.

Lesson LXXXVII. — PENSUM OCTOGESIMUM SEPTIMUM.

THE SUBJUNCTIVE IN INDEPENDENT PROPOSITIONS.

A. The present and perfect subjunctive are frequently used independently in a *potential* sense, and rendered by the English *may, can, &c.* In this construction the perfect is generally equivalent to the present. E. g.

*Forsitan quaerâtis.
Quis dubitet?*

You may perhaps inquire.
Who can doubt?

Velim (nolim, málím) sic existimes.

I wish you to (I do not wish you to, I would rather you would) think so.

Nemo istud tibi concédât.

No one can concede this to you.

Forsitan témere fécerim.

I may perhaps have acted rashly.

Hic quærat quispiam, cuiusnam causâ tanta rerum molitio facta sit.

Here some one may inquire, on whose account so great exertions were made.

Ita facillime sine invidiâ laudem inrénias et amicos páres.

You may thus easily win glory without any envy, and gain friends.

Fáveas tú hósti? bonorum spém virtutémque debúites? et te consulárem, aut senatórem, aut dénique civem pútes?

Can you favor the enemy? Can you deject the hope and courage of the patriotic? and still consider yourself a man of consular rank, or a senator, or even a citizen?

At nōn históriâ céssërim Græcis, nec oppónere Thucydidi Sallústium véreär.

But still I cannot surrender the palm in history to the Greeks, nor am I afraid to oppose Sallust to Thucydides.

Hóc sine dubitatióne confirmáverim, eloquentiam rém éssë ómnium difficillimam.

I can assert this without any hesitation, that eloquence is the most difficult of all things.

REMARKS.

1. The use of the present subjunctive instead of the perfect is an energetic expression, by which an unfinished action is represented as already completed. It is confined chiefly to the active form of verbs, but sometimes also occurs in the passive. E. g. *Ne illi quidem se nobis mérito prætulérint gloriatique sint*, Not even they can justly call themselves better than us, and glory in it.

2. The *imperfect* subjunctive is rarely used in this potential sense, except where the idea of unreality or impossibility is to be conveyed. Thus of wishes to which no fulfilment is (or can be) expected: *Vellem*, I could wish; *nollem*, I should be unwilling; *mallet*, I should rather wish. To these add the second and third persons singular of *dico*, *púto*, *crêdo*, *video*, *cerno*, and *discerno*, which frequently occur in a potential sense, instead of the *pluperfect* subjunctive. E. g. *Reos dicêres*, You would have called them guilty (i. e. if you had seen them). *Signum datum credêres, ut vasa colligêrent*, You would have supposed that a signal had been given to collect vases. *Havul facile discerêres*, You could not have easily distinguished. *Quis unquam credêret (or arbitrâretur)?* Who could ever have believed (or supposed)?

B. The present and perfect subjunctive are often used in independent clauses to express a wish, an asseveration, a request, command, or exhortation, and also a concession or permission. E. g.

With the subjunctive thus used, the English "not" is expressed by *ne*, and not by *non*. When a wish or request is conveyed, one of the verbs *velim*, *suadeo*, or *censeo* is often added.

Dñi bñe vèrant! May the gods grant success to it!
Dñi prohibèant a nóbis ímpias May the gods defend us against
méntes! impious minds!
Váleant cives méi, váleant; sint Farewell to my fellow-citizens,
incólúnes, sint floréntes, sint farewell! May they be safe,
beáti! may they be prosperous, may
they be happy!

Stet hæc úrbs praeclára, mihi- Let this noble city remain un-
que pátria caríssima! shaken, and my dearest father-
land!

Ne sálvus sim, si áliter scribo,* Let me perish, if I write differently
ac scéntio. from what I think.

Vélim mihi ignóscas. I wish you to pardon (or excuse) me.

Quídquid véniat in méntem, I want you to write whatever comes
scribas vélim. into your mind.

Essédum álíquod suádeo cápias. I advise you to take some travel-
ling conveyance.

Trévros vítes, cénseo; áudio ca- I think you should avoid the Tre-
pitáles esse. viri; I hear that they are mortal
against us.

Fácias. Relínquas. Ad nos vé- Do so. Relinquish. Come to see
nias. us.

Aúliat, víleat. Désinant. Let him hear, let him see. Let
them cease.

Hóc ne féceris. Nihil ignóvèris. Do not do this. Do not pardon
anything.

Misericórdia ne commótus sis. Do not be moved by compassion.
Nihil incómodo valetúdinis Do not do anything to the detri-
túae féceris. ment of your health.

Émas, nòn quód ópus ést, sed Buy not what you want, but what
quód necesse ést. is absolutely necessary.

Immitémus nóstros Brútos, Ca- Let us imitate our Brutuses, our
millos, Décios; amémus pátri- Camilli, our Decii; let us cher-
am, pareámus senátui, consu- ish our country, obey the senate,
lámus bónis.† and provide for the patriotic.

Meminérinus étiam advèrsus ín- Let us remember, that the require-
fimos justítiam esse serván- ments of justice must be observed
dám. towards the humblest even.

Ne desperémus; a légibus nòn Let us not despair; let us not
recedámus. swerve from the laws.

REMARKS.

1. The subjunctive instead of the imperative is especially frequent in the third person; as, *dicat, faciat, scribant*, let him say, let him do,

* So also *moriar, inteream, peream*, Let me die, perish (if that is so).

† In exhortations the subjunctive is commonly in the plural.

let them write. The second person thus used is commonly connected with a negative, and the perfect is put in the sense of the present; as, *ne dixeris, ne hoc feceritis*, do not say, do (ye) not do this. The subjunctive implies a gentleness of command, which is sometimes increased by the addition of words like *quaeso, oro*, I beseech you; *dum*, now, pray; and *sis* (= *si vis*), please. E. g. *Quaeso, parcas mihi*, I beg you to spare me. *Taceas (tace), sis*, Please be silent.

2. In prescriptions which relate to the past, the imperfect and pluperfect subjunctive are employed. E. g. *Pater ejus fortasse aliquando iniquior erat; pateretur*, His father was perhaps at times unjust; he was obliged to bear it. *Forsitan non memo vir fortis dixerit, resistisses*, A brave man may say, perhaps, you ought to have resisted.

3. In exhortations *non* is sometimes used instead of *ne*. E. g. *Non (for ne) desperemus*, Let us not despair.

C. The subjunctive is also used in doubtful questions, to which no positive answer is expected, and which imply the idea of the contrary.

These negative questions are commonly rendered by *can, shall, could, &c.* The subjunctive of this connection is called the *dubitative*.

Quid <i>fá</i> ciam?	Quô <i>é</i> am?	What can I do? Where can I go?
Quid <i>fá</i> cërem?	Quô <i>í</i> rem?	What could I do? Where could I go?
Quid <i>fá</i> ciam?	<i>ró</i> ger, anne <i>ró</i> gem?	What shall I do? Shall I ask or be asked?
Quém <i>tê</i> <i>appé</i> llem?		What shall I call you?
Quid <i>fá</i> ceret <i>áli</i> ud?		What else could he do?
Cur <i>fortún</i> am <i>periclí</i> taretur?		Why should he try his fortune?
Nam, quém <i>fér</i> ret, si <i>parént</i> em <i>nón</i> <i>fér</i> ret <i>sú</i> um?		Who could he bear, if he could not bear his own parent?
Cum <i>tempestá</i> te <i>pú</i> gnem <i>pericu</i> lôse <i>pó</i> tius, quam <i>í</i> lli <i>obé</i> mpere et <i>pá</i> rëam?		Shall I fight with the storm at my own peril, rather than yield to and obey it?
Apud <i>exércit</i> um <i>ín</i> hi <i>fú</i> eris, <i>ín</i> quit, <i>tót</i> <i>á</i> nnos? <i>fó</i> rum <i>nón</i> <i>atú</i> geris? <i>abfú</i> eris <i>tú</i> ndiu?		You have been with the army, said he, for so many years? You have not come in contact with the forum? You have been absent so long?

REMARK. — In these questions the answer implied is commonly the opposite. E. g. *Quis possit*, Who can (could)? — No one. *Quis non possit*? Who could not? — Every one could. *Hoc non noceat*? This is not hurtful? — It is certainly so.

SUBJUNCTIVE IN INDIRECT QUESTIONS.

D. When a question is stated indirectly, or merely quoted, its verb is in the subjunctive.

A clause containing an indirect question is generally dependent upon another verb. The verbs on which an indirect question may depend are not only those of asking, but many others, especially those requiring the accusative with the infinitive. (Cf. Lesson LIII.)

All the words and particles used in direct questions may also introduce an indirect one. They are *quis, quid; qui, quae, quod; quot, quantus, quam, ubi, unde, quare, cur, uter, quo, quomodo; utrum, an, — ne, num.* (Cf. Lesson LXXXV. B. II.)

When the question is double, it follows the construction of direct questions of the same class. (Cf. Lesson LXXXV.)

EXAMPLES.

<i>Quaeritur, quid faciendum sit.</i>	The question is, what is to be done.
<i>Mors ipsa quid sit, primum est videndum.</i>	We must first see what death itself is.
<i>Quâlis sit ânimus, ipse ânimus nescit.</i>	The mind itself is ignorant of what mind is.
<i>Disce, quid sit vivere.</i>	Learn what it is to live.
<i>Quid quâcque nôx aut dies ferat, incertum est.</i>	It is uncertain what every night or day may bring.
<i>Quaeritur, cur doctissimi homines de maximis rebus dissident.</i>	The question is, why the most learned differ on the most important points.
<i>Difficile dictum est, quâenam causa sit.</i>	It is difficult to say, what the reason is.
<i>Nôn, quantum quisque possit, sed quanti quisque sit, ponderandum est.</i>	We are not to consider what any one can do, but what he is morally worth.
<i>Nôn est, cur spes eorum infringatur.</i>	There is no reason why their hope should be dejected.
<i>Videamus primum, deorûmne providentiâ mûndus regatur.</i>	Let us see first, whether the world is governed by the providence of the gods.
<i>Inter se rogabant, num* quem plebei consulis poeniteret.</i>	They inquired of each other, whether any one was tired of the plebeian consul.
<i>Antigonus nōndum statuerat, conservâret Eûmenem, nec ne.</i>	Antigonus had not yet determined whether he would save Eumenes or not.
<i>Deliberat senatus, captivos ab hostibus redimat, an nōn.</i>	The senate is deliberating, whether to redeem the captives from the enemy, or not.
<i>Ipse qui sit, utrum sit, an nōn sit, id quodque nescit.</i>	He himself does not know what he is, nor whether he is or is not.
<i>Quod nescire malum est, agitemus, utrumne divitiis homines, an sint virtute beati.</i>	Let us discuss what it is a misfortune not to know: whether men are made happy by riches, or by virtue.

* The particle *num* in indirect questions does not imply a negative answer, as in direct questions.

REMARKS.

1. When the question is regarded as direct, the indicative is sometimes used, especially after imperatives like *dic*, *vide*. E. g. *Dic, quaeso, num te illa terrent?* Pray tell me, whether those things frighten you? *Quaeramus, ubi maleficium est (for sit)*, Let us inquire where the mischief is. But instances like these are comparatively rare.

2. The expressions *nescio quis*, *nescio quid*, in the sense of *aliquis* or *quidam*, *aliquid* or *quiddam*, are not linked to any particular mood of the verb. E. g. *Nescio quid (= paululum) turbatus esse mihi vidēris*, You seem to me to be somewhat agitated.

To propose.

{ *Animum inducere* (ut . . .).
 { *Cogitare* (facere aliquid).

I have made up my mind to do this.

Stat mihi sententia (or simply stat mihi) facere hoc.

I propose going on that journey.

Ite illud facere cogito.

I have made up my mind to leave here.

Stat mihi abire hinc.

He proposes to write.

Animum inducit scribere or ut scribat.

To endeavor, strive.

{ *Opem dare* or *navare*.
 { *Niti* or *eniti* (*nitus sum*).
 { *Laborare, contendere*.
 { (All with *ut* . . .)

To make great effort.

{ *Omnibus viribus contendere*.
 { *Omnibus nervis conniti*.

To make a fruitless effort.

Opem et oleum perdere; frustra niti.

I wish you would endeavor to do this.

Opem des velim, ut hoc facias.

I shall endeavor to accomplish it.

Id ut perficiam, enitar et contendam.

Take care of your health.

Da opem, ut valeas.

I endeavor to succeed in it.

{ *Rem eo perducere laboro*.
 { *Ego, ut rem prospere agam, contendo*.

To aspire after (anything).

{ *Niti, anniti, or aspirare (AD REM)*.
 { *Petere or appetere (REM)*.

To aspire after honors, riches, pleasure.

Petere honores, divitias, voluptatem.

To aspire after praise, after one's money.

Ad laudem, ad alicujus pecuniam aspirare.

The honor.

Honor, oris, m.

Places of honor.

Honores, munera honorifica.

For the sake of honor (honorary).

Honoris causā.

The riches.

Divitiae, arum, f.

The title.	Appellatio, ōnis, <i>f.</i> ; nōmen, inis, <i>n.</i> ; dignitas, ātis, <i>f.</i>
The reputation.	Existimatio, ōnis, <i>f.</i> ; dignitas.
To be for (redound to) one's honor or reputation.	Honōri esse alicui.
To injure any one.	{ Nocēre (cūi, cūtum) alicui. Damnum inferre alicui.
To be an injury to any one.	Dainno seu detrimento esse alicui.
To plunge, precipitate.	Praecipitāre, dejicere (ALIQUEM DE LOCO, IN LOCUM).
To throw any one into the sea.	Dejicere aliquem in mǎre.
To plunge any one into a pit, into destruction, into misery.	Praecipitāre aliquem in fovēam, in exitium, in mǎla (miserias).
To tie, bind.	Ligāre; alligāre, deligāre, illigāre.
To tie a handkerchief a- round the neck.	Sudārium ligāre circum collum.
To tie the horse to the tree.	Equum ad arbōrem alligāre.
To oblige (any one), to lay one under obligations.	{ Alligāre or obligāre (SIBI ALI- QUEM). Obstringo, ēre, nxi, ctum. Devincio, ire, vinzi, vinctum. (SIBI ALIQUEM ALIQUĀ RE.)
To oblige any one by kind offices.	Obligāre or obstringere aliquem officiis.
To oblige any one greatly.	Pergrātum seu gratissimum facere alicui.
To lay one under perpetual obligations.	Aliquem sibi in perpetuum devin- cire.
To render a service to any one.	Grātum facere alicui; officia alicui praestare.
The obligation (duty).	Officium, i, <i>n.</i>
The use.	Usus, ūs, <i>m.</i>
You would oblige me very much, if you would do me this favor.	Gratissimum mihi facies, hoc si beneficium mihi tribuas.
If you would render me this ser- vice, you would lay me under lasting obligations.	Hoc si mihi officium praestes, me tibi in perpetuum devincias.
Since you are happy, why, pray, do you complain?	Quoniam felix es, quid, quaeso, quereris?
I should not have complained of what he has done, if he had injured me alone; but in do- ing it, he plunged many fami- lies into misery.	Nihil de eo, quod fecerit, conquē- stus essem, si mihi soli nocuisset, sed hoc faciens multas familias in mǎla praecipitavit.
What do you wish to say with this (= what do you mean)?	{ Quidnam hoc dicis? Quidnam hoc vis intelligi?
Since you have nothing to tell	Quoniam, quod ei nunties, non há-

him, why then do you wish to see him?	bes, cur tamen eum convenire vis?
Who of them has made the best use of his money?	Quis eorum pecuniā suā usus est sapientissime.
I should do it, if it were possible.	Facerem hoc, si fieri posset.
Were I in your place.	{ Si tuo loco essem.
If I were in your place.	{ Si ego essem, qui tu es.
Had he (= if he had) the treasures of Croesus.	Croesi divitiarum si mihi essent.
That man would be happier, if he left off gambling.	Felicior esset ille, si missam faceret aleam.
He would have been happier, if he had left off gambling.	Felicior fuisset, si missam fecisset aleam.
He would not have done it, had he (= if he had) foreseen the result.	Id non fecisset, si exitum praevidisset.
I should think myself ungrateful, did I not (= if I did not) consider you as my benefactor.	Ingratum me putarem esse, nisi te mihi beneficiorum auctorem judicarem.
The French would not have gained the battle, if they had not had superior forces.	Francogalli in proelio non vicerent, ni hostibus numero superiores fuissent.
I wish you would do this.	Velim, ut hoc facias.
I wish you would go there.	Velim, ut illuc eas.
I wish you had done it.	Vellem, ut illud fecisses.
I wish you had gone there.	Vellem, ut eo ivisses.
I should have wished to see him, had it been possible.	Convenire eum voluissem, si fieri potuisset.
I should like to read, if I had only leisure.	Legerem ego libentissime, si modo mihi otium esset.
If I could, I would do it.	Facerem hoc, si possem.
If she were amiable, he would marry her.	Illam, si amabilis esset, uxorem sibi sumeret.
You would have been a philosopher, if you had observed silence.	Si tacuisses, philosophus fuisses.
Polite.	Urbānus; modestus; benignus, a, um.
Impolite.	Inurbānus, a, um.
Deaf.	Surdus, a, um.
Timid, bashful.	Timidus, a, um.
Carefully.	Cum curā; accurāte, diligenter.
The occasion	Occasio, ōnis, f.; locus, i, m.
Opportunity.	Opportunitas, potestas, ātis, f.
I have occasion, the opportunity for doing anything.	Est mihi occasio, potestas faciendi aliquid.
The insensibility.	Inhumanitas, immanitas, ātis, f.
The supplication, request.	Preces, pl.; flagitatio, ōnis, f.
The career (in life).	Vitae curriculum.

To follow one's advice.	{ Sequi alicujus consilium. Alicujus consilio temperare.
To experience misery.	

In miseriā esse or versari.

EXERCISE 160.

Well, does your sister make any progress? — She would make some, if she were as assiduous as you. — You flatter me. — Not at all; I assure you that I should be highly (*magnopere*) satisfied, if all my pupils worked like you. — Why do you not go out to-day? — I would go out if it were fine weather. — Shall I have the pleasure of seeing you to-morrow? — If you wish it, I will come. — Shall I still be here when you arrive? — Will you have occasion to go to town this evening? — I do not know, but I would go now if I had an opportunity. — You would not have so much pleasure, and you would not be so happy, if you had not friends and books. — Man would not experience so much misery in his career, and he would not be so unhappy, were he not so blind. — You would not have that insensibility towards the poor, and you would not be so deaf to their supplication, if you had been yourself in misery for some time. — You would not say that, if you knew me well. — Why has your sister not done her exercises? — She would have done them, if she had not been prevented. — If you worked more, and spoke oftener, you would speak better. — I assure you, sir, that I should learn better, if I had more time. — I do not complain of you, but of your sister. — You would have had no reason to complain of her, had she had time to do what you gave her to do. — What has my brother told you? — He has told me that he would be the happiest man in the world, if he knew the Latin language, the most beautiful of all languages. — I should like to know why I cannot speak as well as you. — I will tell you: you would speak quite as well as I, if you were not so bashful. But if you had studied your lessons more carefully, you would not be afraid to speak; for, in order to speak well, one must learn; and it is very natural, that (*necesse* or *par est, ut*) he who does not know well what he has learnt should be timid. — You would not be so timid as you are, if you were sure to make no mistakes. — There are some people who laugh when I speak. — Those are impolite people; you have only to laugh also, and they will no longer laugh at you. If you did as I (do), you would speak well. — You must study a little every day, and you will soon be no longer afraid to speak. — I will endeavor to follow your advice, for I have resolved to rise every morning at six o'clock, to study till ten o'clock, and go to bed early. — I wish your son would be more assiduous. — Let us be more diligent. — Let them listen to the advice of their friend, and not be deaf to the words of wisdom. — Let us imitate the best and wisest among men. — Do you know what that is? — I do not know what it is. — I do not know whether he will go out or remain at home. — Do you know whether he has finished his letter or not? — I do not know. — I beg you not to write. — Please be silent.

Lesson LXXXVIII.—PENSUM DUODENONGESIMUM.

THE SUBJUNCTIVE AFTER CONJUNCTIONS.

A. Dependent clauses denoting an intention, purpose, object, or result are put in the subjunctive. These clauses are commonly introduced by the conjunctions *ut*, *ne*, *quo*, *quin*, and *quominus*. The tense of the subjunctive is determined by that of the leading verb, according to Lesson LXXXIII.

I. *Ut* or *uti*, "that," "in order that," "so that," indicates the purpose, object, consequence, or effect of another action. When it expresses a result, it is commonly preceded by one of the words *sic*, *ita*, *tam*, *tālis*, *tantus*, *ejusmodi*, &c. E. g.

Lēgum idcirco sēvi sūmus, ut liberī ēsse possimus. We are therefore the servants of the law, that we may be able to be free.

Esse opōrtet ut vivas, nōn vivere, ut ēlas. You should eat to live, and not live to eat.

Romāni eum ab arātro abduxerunt, ut dictātor esset. The Romans called him from the plough, that he might be dictator.

Pylades quum sis, dices tē esse Orēstem, ut moriāre pro amico? Since you are a Pylades, will you say that you are Orestes, in order to die for your friend?

Si ōmnia fēcit, ut sanāret, perēgit medicus pārtes suas. If the doctor has done everything (he could) to cure, he has performed his duty.

Cum Antōnio sic agēmus, ut perspiciat, tōtum mē futurum sūum. Let us treat with Antonius in such a manner, that he may see that I will be entirely in his favor.

Siciliam Vērres ita vexāvit, ut ea restitui in pristinum stātum nullo mōdo possit. Verres has harassed Sicily to such an extent, that it cannot by any means be restored to its former condition.

Adeo aēqua postulātis, ut ūltro vōbis deferēnda fuerint. Your demands are so reasonable, that it was necessary to accede to them voluntarily.

Pompēius ea est virtūte ac fortūnā, ut ea potuerit sēper, quae nemo praeter illum. Pompey's valor and success is such, that he has always been able to accomplish what no one else could.

Tālis est ōrdo actiōnum adhibendus, ut in vitā ōmnia sint apta inter se et conveniētia. We should observe such an order of our actions, that everything in life may be harmonious and consistent.

REMARKS.

1. The adverbs *ita*, *sic*, *tam* before the verbs and adjectives preceding *ut* are sometimes omitted, and the latter then is rendered by *so that*. (See examples on page 387.)

2. *Ut* is originally an adverb of manner and the correlative of *ita*, so—as. E. g. *Ut initium, sic finis est*. In this sense it is not followed by any particular mood, but has either the indicative or subjunctive, as the construction may require. When, in the sense of *as soon as*, it indicates a relation of time, it generally takes the indicative perfect. E. g. *Ut primum loqui posse coepi*, As soon as I could speak. — On *ut* with the sense of *would that* and *supposing that*, see Lesson LXXXIX.

II. *Ne* always implies a purpose or intended effect, and is equivalent to the English “lest,” or “that not.” E. g.

Cura, ne denuo in morbum incidas. See that you do not fall sick again.

Efficio, ne cui molesti sint. I see to it, that they do not become troublesome to any one.

Ne id fieri posset, obsidiōne fiebat. The possibility of that was prevented by the blockade.

Timoleon oravit omnes, ne id facerent. Timoleon begged them all not to do that.

Mē obsecras, ne obliviscar vigilare. You beseech me not to forget to watch.

Hortatur eos, ne animo deficiant. He exhorts them not to lose their courage.

Quod potuisti prohibere, ne fieret. Which you could have prevented from being done.

REMARKS.

1. *Ut non* is used instead of *ne*, when no intended effect, but a mere consequence, is to be expressed (in the sense of *so that not*), and also when the negation does not relate to the entire sentence, but only to a particular word of it. E. g. *Tum forte aegrotabam, ut ad nuptias tuas venire non possem*, I happened to be sick then, so that I could not come to your wedding. *Confer te ad Manlium, ut a me non ejectus ad alienos, sed invitatus ad tuos isse videaris*, Go to Manlius, so that you may not have the appearance of having been cast out among strangers by me, but of having gone invited to your friends.

2. As a continuation of *ut* and *ne* in negative sentences the particle *neve* is used, which after *ne* stands in the sense of *aut ne*, “or lest,” “or that not,” and after *ut* in the sense of *et ne*, “and that not.” E. g. *Legem tulit, ne quis ante actarum rerum accusaretur neve multaretur*, He enacted a law, that no one should be accused of past offences, nor (or) punished for them.*

* Instead of *neve* preceded by *ut*, *neque* (or *nec*) is not unfrequently employed. E. g. *Persuadent, ut paterentur, nec ultima experiri vellent*, They exhort them to suffer it, and not to attempt to resort to extremes.

3. Instead of *ne*, the double conjunction *ut ne* is also used, especially in legal language. E. g. *Operam dant, ut judicia ne fiant*, They are endeavoring to prevent judgment. *Ut hic, qui intervēnit, ne ignoret, quae res agatur*, That he who happens to come in may not be ignorant of what is going on.

III. After verbs denoting fear or apprehension, *ne* is equivalent to the English "that," or "lest," and *ut* or *ne non* to "that not." E. g.

Tímeo, ne plúat.

I am afraid that it will rain.

Tímeo, ut plúat.

I am afraid that it will not rain.

*Tímeo, ne nōn * plúat.* }

Véreor, ut ápte dicam.

I fear I do not speak correctly.

Véreor, ut matúre vénias.

I fear you will not come in proper time.

Métuo, ne frustra labórem suscēperis.

I am afraid that you have worked in vain.

Timēbam, ne evenírent éa, quae acciderunt.

I was afraid that that would come to pass, which (actually) has occurred.

Veréndum est, ne brévi témpore fames in úrbe sí.

It is to be feared that in a short time there will be a famine in the city.

Omnes labóres tē excípere vídeo.
Tímeo, ut sustíneas.

I perceive that you are undertaking the whole of the labor. I am afraid that you will not hold out.

Verétur Hiémpsal, ut sátis firmum sí (foédus) et rítum.

Hiempsal was afraid that the compact would not be sufficiently firm and safe.

Verebámini, ne nōn id fácērem, quód recepíssem sémel.

Ye were afraid that I would not perform what I had undertaken.

Metuēbat scilicet, ne indicárent, ne dolórem férre nōn póssent.

He was afraid perhaps they might declare, that they would be unable to endure the pain.

Pávor céperat mílites, ne mortíférum ésset vúl nus Scipiōnis.

The terror had invaded the soldiers, that Scipio's wound might be mortal.

REMARKS

1. This construction includes also substantives denoting fear, apprehension, or danger (as the *pavor* of the last example). So also the causative verbs *terrere*, *conterrere*, and *detertere*. To these add *carere*, to beware, and *videre* and *observare*, in the sense of "to see, reflect, consider." E. g. *Cavendum est, ne assentatoribus patefaciāmus aures*, We should guard against opening our ears to flatterers. *Videndum est, ne quis nervus laedātur*, We must see, that no nerve is hurt.†

* *Ne non* in this construction is equivalent to *ut*.

† In this sense, *Vide ne* = "See whether not or that," and *Vide ne non* =

2. When verbs of fearing do not imply a wish (that something might or might not take place), but merely an emotion of the mind, they take the infinitive. E. g. *Vereor dicere*, I am afraid to speak. *Metuit tangi*, He is afraid of being touched.

IV. *Quo* generally occurs only in connection with a comparative, and is equivalent to *ut eo*, "that," "so that," "in order that." *Non quo*, followed by *sed*, is equivalent to *non quod*, "not that," "not as if." E. g.

Áger nōn sémel arátur, sed novátur et iterátur, quó meliôres fétus possit et grandióres édere.

The land is not ploughed once only, but a second and a third time, in order that it may produce better and larger crops.

Cohortárer vós, quó ánimo fortiôre essétis.

I should exhort you to be more resolute in mind.

Lêgem brevem esse oportet, quó facilius ab imperitis teneátur.

A law should be brief, in order that it may be the more easily remembered by the simple.

Ad tē lîtteras dedî, nōn quó habêrem magnópère, quod scribêrem, sed ut loquêrer tēcum absens.

I have written to you, not that I had anything particular to communicate, but in order that in my absence I might converse with you.

REMARKS.

1. *Quo* with the subjunctive always denotes a purpose. In the sense of *et eo*, "and by this means," and in the formula *quo — eo* or *hoc* (with comparatives), it has the indicative. E. g. *Quo plûres erant, (hoc) major caedes fuit*, The larger their number, the greater the massacre.

2. Instead of *non quo* in the sense given above, it is more common to say *non quod*, *non eo quod*, *non ideo quod*, *non quia*, and negatively *non quin*. E. g. *Non quod sola ornent, sed quod excellent*, Not that they are the only ornaments, but because they excel as such. *Non quin pari virtute et voluntate alii fuerint, sed, &c.*, Not as if others were not his peers in virtue and resolution, but, &c.

V. *Quin* (= *qui* + *non*) is used after negative propositions, or after general questions involving a negation, and may generally be resolved either into *qui non* or into *ut non*.

1. In the sense of *qui* (*quae*, *quod*) *non*, it occurs principally after expressions like *nemo* (*nullus*, *nilil*, *viz*, *aegre*) *est*, *reperitur*, *quin*, &c., and after general questions introduced by *quis* or *quid*. E. g. *Quis est, quin intelligat?* Who is there (or is there any one), that does not comprehend? *Nemo venit, quin videret*, No one came who did not see (without seeing).

"See whether or that not." E. g. *Vide ne hoc tibi obstat*, See whether this does not hurt you. *Vide ne non satis sit*, See whether this is enough.

2. In the sense of *ut non* it occurs after expressions like *facere non possum, quin*; *fiēri non potest, quin*; *nulla causa* or *nihil causae est, quin*, &c. E. g. *Facere non possum, quin mittam*, I cannot but send (cannot do otherwise than send). *Nulla causa est, quin hoc faciam*, There is no reason why I should not do this (I am authorized to do it).

3. It is moreover used, in the sense of the English *but that* or *that*, after verbs and expressions signifying doubt, distance, prevention, or omission, such as *non dubito, non est dubium, non ambigo, quin*; *non abest, nihil* (or *paucum, non procul, haud multum*) *abest, quin*; *non* (*viz, aegre*) *abstineo, quin*; *temperāre mihi* (or *tenēre me*) *non possum, quin*; *non impedito, non recuso, non* or *nihil praetermitto, quin*, &c. E. g. *Non dubito, quin profectus sit*, I do not doubt that he has left (his having left). *Nihil abest, quin miserrius sim*, I lack nothing of being a most unhappy man.

4. Additional examples of all these constructions of *quin* are the following:—

Nihil est, quin possit depravari.

There is nothing but what can be corrupted.

Quis est, quin cernat, quanta vis sit in sensibus?

Who is there that does not perceive what a power there is in our senses?

Nihil tam difficile est, quin quaerendo investigari possit.

There is nothing so difficult that cannot be investigated by examination.

Nulla mora fuit, quin decernerent bellum.

There was no delay about their finishing the war.

Facere non potui, quin tibi sententiam meam declararem.

I could not refrain from declaring to you my opinion.

Non dubito, quin domi sit.

I do not doubt but that he is at home.

Non est dubium, quin Helvetii plurimum possint.

There is no doubt but that the Helvetii are the most powerful and influential.

Haud multum absuit, quin ab exilibus interficeretur.

He had a narrow escape from being murdered by the exiles.

Teneri non potui, quin (hoc) tibi declararem.

I could not refrain from declaring this to you.

Impediri non potest, quin progrediatur.

He cannot be prevented from advancing.

Non possumus, quin alii a nobis dissentiant, recusare.

We cannot refuse to allow others to dissent from us.

Dubitandum non est, quin nunquam possit utilitas cum honestate contendere.

It is not to be doubted, that utility can never pretend to compete with honor.

REMARKS.

1. *Quin* in the sense of *qui, quae, quod non* commonly is used only for the nominative; and where it seems to stand for *quo non* or *cui non*, it may be resolved into *ut non*. Yet it is also found for *quod non*

acc. E. g. *Nego in Sicilia quidquam fuisse, quin (= quod non) conquiescitur*, I maintain that there was nothing in Sicily which he has not tried to rake together.

2. *Qui non* frequently occurs instead of *quin*; and so likewise *ut non*. E. g. *Quis est, qui hoc non sentiat?* Who is there that does not feel sensible of this? *Fieri non potest, ut eum tu in tuâ provinciâ non cognôris*, It is not possible that you should not have made his acquaintance in your own province.*

3. After *non dubito*, "I doubt not," the Acc. cum Inf. is sometimes put instead of *quin*. E. g. *Pompeius non dubitat, ea, quae de republicâ nunc sentiat, mihi valde probari*, Pompey doubts not but that his present sentiments with reference to the republic are acceptable to me. *Dubito* and *non dubito*, in the sense of "I hesitate," are commonly followed by the infinitive, but sometimes also by *quin*. E. g. *Non dubito respondere*, I do not hesitate to reply. *Non dubitâri, id a te per litteras petere*, I did not hesitate (or scruple) to ask that of you by letter. *Dubitâti, iudices, quin hunc vindicetis*, Do you hesitate, judges, to defend this man?

4. The English "I doubt whether" is expressed by *dubito sitne*, *dubito num* or *numquid*, or in double sentences by *dubito sitne — an*, *dubito utrum — an*. But the expressions *dubito an*, *dubium est an*, have (like *nescio an*, page 538) the affirmative sense, "I am inclined to." E. g. *Dubitat an turpe non sit*, He is inclined to consider it no disgrace.

5. *Quin* in the sense of *why not?* has the indicative; sometimes also, with a similar force, the imperative or the first person plural of the subjunctive. E. g. *Quin conscendimus equos?* Why not mount our horses immediately? *Quin uno verbo dic*, Say it in one word! *Quin experiamur*, Let us make the attempt at once!

VI. *Quomînus (= ut eo mînus, "that not")* is generally put only after verbs denoting prevention or hinderance, and which may likewise be followed by *ne*, or, where a negative precedes, by *quin*.

The principal verbs of this class are *defendere*, *detertere*, *impedire*, *intercedere*, *obstistere*, *obstare*, *officere*, *prohibere*, *recusare*. To these add *stat* or *fit per me*, *quomînus*; *non pugno*, *nihil moror*, *non contineo*, *quomînus*, and many others. E. g.:—

Aetas non impedit, quô mînus litterarum stûdia teneamus, usque ad ultimum tēpus connectûti. Age does not prevent us from adhering to the study of letters, even to the very end of our life.

Rēbus terrēnis multa extēra, Many external circumstances can

* *Qui non* and *ut non*, instead of *quin*, are necessary when no negation precedes, or when *non* belongs not to the leading verb, but to some other word of the sentence. E. g. *Non adeo imperitus sum, ut nesciam*, I am not so ignorant as not to know (where *non* belongs to *imperitus*).

<i>quominus perficiantur, possunt obsistere.</i>	act as obstacles to the accomplishment of earthly things.
<i>Quid obstat, quominus deus sit beatus?</i>	What prevents God from being happy?
<i>Epaminondas non recusavit, quominus legis poenam subiret.</i>	Epaminondas did not refuse to submit to the penalty of the law.
<i>Cæsar cognovit, per Afranium stare, quò minus proelio dimicaret.</i>	Cæsar was informed, that it was owing to Afranius, that they did not engage in battle.
<i>Ego tecum in eo non pugnabo, quominus, utrum velis, eligas.</i>	I will not oppose your choosing whichever of the two you please.

REMARKS.

1. After the verbs *impedio, deterreo, prohibeo*, and *recuso*, the infinitive is sometimes used instead of *quominus*. E. g. *Pudor impedit exquirere*, Shame prevents further inquiry. *Prohibentur exire*, They are prohibited from going out. *Quae facere ipse recuso*, Which I myself refuse to do.

2. *Quo secius* may take the place of *quominus*. E. g. *Impedimento est, quo secius lex feratur*, It prevents the bill from passing.

The kitchen.	Culina, ae, f.
The church.	Aedes, is, f.; templum, i, n.; ecclesia, ae, f. (<i>the assembly</i>).
Divine service.	Sacra publica, n. pl.
The school.	Schola, ae, f.; ludus, i, m.
The high school.	Academia, ae, f.; gymnasium, i, n.
The university.	Universitas litterarum.
The dancing-school.	Ludus saltatorius.
The fencing-school.	Ludus pugnatorius.
The play, comedy.	Comœdia, ae, f.; fabula, ae, f.
The drama.	Drâma, âtis, n.
The opera.	Drâma musicum.
The exchange.	Curia mercatorum.
The bank.	Aerarium publicum.
To go to church.	{ In templum ire.
	{ Sacra publica adire.
To be at church.	{ In templo esse.
	{ Sacris publicis adesse.
To go to school.	{ In ludum litterarum ire or itare.
	{ Scholam frequentare.
To be at school.	In ludo (scholâ) esse.
To go to the play.	Ire spectatum comoediam (fabulam).
To be at the play.	Fabulae adesse.
To be fond of the play.	Libenter fabulam spectare.
To act a play.	Fabulam agere (dare).
To go to the opera.	Drâma musicum auditum ire.
To be at the opera.	Drâmati musico adesse.
To go a fishing.	Piscatum ire, piscari.

Fishing.

Where is the wife of the tailor ?
She is in the kitchen.

Whose school did he go to ?
He frequented the public school.

Will you go to the opera ?

I am not disinclined to go.

Were you at church this morning ?

I was not present.

Are you fond of hunting ?

I am not.

The entire day, all day.

The whole year.

An entire week.

The whole morning.

The whole evening.

The whole night, all night.

Three entire days.

Six entire months.

The whole society.

This week.

This year.

Next week.

Last week.

The person (individual).

The belly-ache.

The stomach-ache.

The fruit.

The peach.

The cherry.

The strawberry.

The plum.

The pear.

The potato.

Vegetables.

Pulse.

Pastry.

The tart.

The dish.

The small dish.

The table-cloth.

The maid-servant.

The aunt.

Piscatio, ōnis, *f.*: piscatus, ūs, *m.*

Ūbi est sartōris ūxor ?

In culinā est.

Cujus scholam frequentābat ?

Scholam publicam frequentābat.

Visne auditum ire drāma musicum ?

Auditum ire nōn nōlo.

Adfuistine hōdie māne sacris publicis ?

Nōn adfui.

Delectarisne venationibus ?

Nōn delēctor.

Tōtum diem (*Acc.*)

Annum intēgrum.

Hebdomādem intēgram.

Tōtum māne.

Tōtum vesp̄rum.

Tōtam noctem.

Tōtos trēs dies, trēs ipsos dies, tōtum triduum.

Tōtos sex menses.

Tōtus (universus) conventus *or* circūlus.

Hāc hebdomāde.

Hōc anno.

Hebdomāde proximā.

Hebdomāde praeteritā *or* proxime elapsā.

Persōna, ae, *f.*

Tormīna, ōrum, *n. pl.*

Dōlor stomāchi.

Pōma, ōrum, *n.*

Mālum Persicum.

Cerāsum, *i. n.*

Frūgum, *i. n.*

Prūnum, *i. n.*

Pirum, *i. n.*

Bulbus (*i. n.*) solāni.

Olus, ēris, *n., or pl. olēra.*

Legūmen, Inis, *n.*

{ Opus pistōrium.

{ Crustūla, ōrum, *n. pl.*

Scriblita, ae, *f.*

Patina, ae, *f.*; lanx, *gen. lancis, f.*

Patella, scutūla, ae, *f.*

Mantēle, is, *n.*

Ancilla, ae, *f.*

Cognāta; amīta (*paternal*); matertēra (*maternal*), ae, *f.*

The cousin.	Amitina; consobrina, <i>ae, f.</i>
The niece.	Fratris (<i>or sororis</i>) filia.
The neighbor (female).	Vicina, <i>ae, f.</i>
The actor.	Histrionis, <i>m.</i> ; actor scenicus.
The actress.	Scenica, <i>ae, f.</i>
The countess.	*Comitissa, <i>ae, f.</i>
The country woman.	Rustica, <i>ae, f.</i>
The cook.	Cocina, <i>ae, f.</i>
The foolish woman.	Stulta, inepta, <i>ae, f.</i>
The sister-in-law.	Affinis, <i>is, f.</i> ; <i>glos, gen. gloris, f.</i>
The merchandise, goods.	Merx, <i>gen. mercis, f.</i> ; <i>pl. merces.</i>
The power, might.	Potentia, <i>ae, f.</i> ; potestas, <i>atis, f.</i>
The gazette, newspaper.	Acta publica <i>or</i> diurna, <i>orum, n.</i>
The cold (in the head).	Gravēdo, <i>inis, f.</i>
To have a cold.	Gravedine laborāre.
To take a cold.	Gravedine affici.
To have a cough.	Laborāre tussi.
To make one sick.	{ Morbum alicui afferre.
	{ Aliquem valetudine tentāre.
	{ Hōc mihi affert morbum.
	{ Hōc mē dolore afficit.
This makes me sick.	Tussis, <i>is, f. (acc. im).</i>
The cough.	Gravis, <i>is, e.</i>
Violent.	Valde, graviter.
Violently.	Subito, repentino, derepentine
All at once, suddenly.	(adv.).
At once, immediately.	Stātīm, illico, e vestigio.

EXERCISE 161.

Where is your cousin? — He is in the kitchen. — Where is your mother? — She is at church. — Is your sister gone to school? — She is gone thither. — Does your mother often go to church? — She goes thither every morning and every evening. — She goes thither as soon as she gets up. — At what o'clock does she get up? — She gets up at sunrise. — Dost thou go to school to-day? — I do go thither. — What dost thou learn at school? — I learn to read, write, and speak there. — Where is your aunt? — She is gone to the play with my little sister. — Do your sisters go this evening to the opera? — No, madam, they go to the dancing-school? — Is your father gone a hunting? — He has not been able to go a hunting, for he has a cold. — Do you like to go a hunting? — I like to go a fishing better than a hunting. — Is your father still in the country? — Yes, madam, he is still there. — What does he do there? — He goes a hunting and a fishing there. — Did you hunt when you were in the country? — I hunted the whole day. — How long have you stayed with (*apud*) my mother. — I stayed with her the whole evening. — Is it long since you were at the castle? — I was there last week. — Did you find many people there? — I found only three persons there. — Who were those three persons? — They were the count, the countess, and their daughter. —

Are these girls as good as their brothers? — They are better than they. — Can your sisters speak German? — They cannot, but they are learning it. — Have you brought anything to your mother? — I brought her good fruits and a fine tart. — What has your niece brought you? — She has brought us good cherries, good strawberries, and good peaches. — Do you like peaches? — I do like them much. — How many peaches has your neighbor (fem.) given you? — She has given me more than twenty of them. — Have you eaten many cherries this year? — I have eaten many of them. — Were there many pears last year? — There were not many. — Have you read the newspaper to-day? — I have read it. — Is there anything new in it? — I have not read anything new in it. — Does he eat to live, or does he live to eat? — He lives to eat. — Why do you study Latin? — I study it, in order that I may read, speak, and write it. — Is he so bad, that he must be punished? — He is. — Did your father exhort you not to go to the play? — He begged and conjured me not to go there. — He was sick yesterday so that he could not come to the lesson (*ad scholam*). — Are you afraid that it will rain to-day? — I am rather afraid that it will not rain. — Is your brother afraid to speak Latin? — He is afraid; for he is as yet ignorant of the language. — He should be more diligent, in order that he may be able to speak more readily (*facilius*). — I give you this advice, not that I think you need it, but in order to encourage (*animum alicui addere*) you. — I cannot refrain from writing to you. — There is no doubt but that you are correct. — I do not doubt but that he will arrive to-morrow. — Can he prevent you from advancing? — He cannot prevent me. — He could refrain from weeping, when he heard that you were so unfortunate and unhappy. — What can prevent us from being happy? — Nothing can prevent us from being as happy as any one ever was.

Lesson LXXXIX. — PENSUM UNDENONAGESIMUM.

SUBJUNCTIVE AFTER CONJUNCTIONS. — *Continued.*

A. The subjunctive is put after various other particles, besides those already considered in the preceding Lesson.

I. After particles denoting a wish, such as *utinam*, *utinamne*, *ut* or *uti*, *o* or *o si*, "O that," "would that," the verb is always in the subjunctive.

In this construction the present and perfect subjunctives are used of things considered as possible, the imperfect and pluperfect when the wish is regarded as a vain or impossible one. E. g.

Utinam habeam! *Utinam habuerit!* O that I may have! I wish that he may have had!

<i>Ūtinam habērem ! Ūtinam habu- isset !</i>	Would that I had ! O that he had had !
<i>Ūtinam mōdo conāta efficere pōssim !</i>	May I but be able to accomplish my endeavors !
<i>O mihi praetēritos rēferat si Jūppiter ānnos !</i>	O that Jupiter may restore to me my past years !
<i>Illud ūtinam ne vēre scribērem !</i>	Would to God that what I have written were no reality !
<i>Ūtinam minus vitāe cūpidi fuis- sēmus !</i>	O that we had been less desirous of preserving life !
<i>Ut tē dūi pērdunt !</i>	May the gods destroy you !

REMARK. — The particle *si* is sometimes omitted. E. g. *Tecum ludere sicut ipsa possem !*

II. After the particles of comparison *quasi*, *quam si*, and after *tamquam*, *ut*, *velut*, *similiter ac*, *idem ac*, *aeque ac*, *perinde ac*, *proinde ac*, with or without *si*, and *ceu*, "as if," "just as if," the verb is always in the subjunctive. E. g.

<i>Sed quid ego his tēstibus ūtor, quasi rēs dūbia aut obscura sit ?</i>	But why do I use witnesses like these, as if the case were a doubt- ful or an obscure one ?
<i>Quaestor est factus, quam si es- set sūmmo loco nātus.</i>	He was made questor, as if he had been of the highest rank by birth.
<i>Parvi primo ortu sic jacent, tām- quam omnino sine animo sint.</i>	Infants, when they are just born, lie as if they were entirely with- out life.
<i>Cruditatē ejus, velut si coram adēset, horrēbant.</i>	They shrunk from his cruelty, as if he were present before them.
<i>Similiter facis, ac si mē rōges.</i>	You act just as if you were asking me.
<i>Delēta est Ausōnum gens, per- inde ac si internecivo bello certasset.</i>	The Ausonian nation has become extinct, as if it had engaged in internecine warfare.

III. The particles *non quod*, *non eo quod*, *non ideo quod*, and *non quia*, "not because," *non quo*, "not as if," and *non quā*, "not but that," are followed by the subjunctive, but the *sed quod* or *sed quia* of the subsequent clause requires the indicative. E. g.

<i>Nōn idcirco quorūdam amicō- rum ūsum dimisēram, quod sis succēnsērem, sed quōd eōrum me suppedēbat.</i>	I had given up the acquaintance of certain friends, not because I was angry with them, but be- cause I was somewhat ashamed of them.
<i>Nōn quō vērba ūnquam pōtius, quā m rēs, exercuerim, sed quia assuēvēram militāribus ingē- niis.</i>	Not that I have ever dealt in words rather than in substance, but be- cause I had become accustomed to military minds.

Crasso commendationem non sum pollicitus, non quin eam valituram apud te arbitrarer, sed (quod) mihi egere commendatione non videbatur. I did not promise Crassus any recommendation, not because I thought that it would have no effect with you, but because he did not seem to me to need any recommendation.

IV. The subjunctive is likewise put after the conjugations *dum*, *modo* or *dummodo*, "provided," and *dum ne*, *modo ne* or *dummodo ne*, "provided not." So also after *ut* and *ne*, when they signify "although," "although not," and after *nēdum* or *ne*, "not to say," "much less," "much more." E. g.

Neque, dum sibi regnum pararet, quidquam pensi habebat. Nor did he have a regard for anything, provided he might win royal authority.

Cicero omnia postposuit, dummodo praeceptis patris pareret. Cicero disregarded everything, provided he might obey the instructions of his father.

Dum ille ne sis, quem ego esse nolo, sis mea causa, qui lubet. So long as you are not what I do not wish to be, you may be what you please, for aught I care.

Ut desint vires, tamen est laudanda voluntas. Although the strength be wanting, yet the wish is to be commended.

Verum ut hoc non sit, tamen servet rempublicam. Though this be not so, it may nevertheless save the republic.

Ne sit summum malum dolor, malum certe est. Although pain is not the greatest evil, it is still unquestionably an evil.

Nunquam sufferre ejus sumptus queat, nēdum tu possis. He never can defray his expenses, much less can you.

Vix in ipsis tectis frigus vitatur, nēdum in mari et in via sit facile abesse ab injuria temporis. The cold can scarcely be avoided in the houses themselves; much less easy it is to be exempt from the ill effects of the season at sea and on the roads.

Quippe secundae res sapientium animos fittigant; ne illi corruptis moribus victoriae temperarent. Since prosperity tries the minds of the wise even, much less could they who are men of corrupt morals restrain themselves from an abuse of the victory.

V. *Quamvis* (*quantumvis*, *quantumlibet*), "however," and *licet*, "although," commonly take the subjunctive; but *utut*, "however," and *quamquam*, "although," have more frequently the indicative. E. g.

Licet strenuum metum putes esse, velocior tamen spes est. Although you may consider fear rapid in its operation, yet hope is quicker.

<i>Quámvis licet Ménti delúbra et Virtúti et Fidei consecrémus, támen hæc in nobis ípsis sita vidémus.</i>	Although it be true, that we dedicate shrines to the Intellect, to Virtue, and to Faith, we nevertheless perceive that they reside in ourselves.
<i>Quód turpe ést, id, quámvis occultétur, támen honéstum fieri nullo módo pótest.</i>	That which is morally disgraceful, however it may be concealed, can never by any means become honorable.
<i>Vítia méntis, quantúmvis, exígua súnť, in május excéľunt.</i>	The vices of the mind, however small they may be, increase and spread.
<i>Út haéc súnť, támen hoc fáciám.</i>	However these things may be, I shall nevertheless do it.
<i>Quámquam excellébat abstinentiá, támen exsílio decem annórum multátus ést.</i>	Although he was noted for his moderation, he yet was punished with an exile of ten years.

REMARK. — Tacitus uses the subjunctive after *quamquam* as after *quámvis*. Cicero only occasionally. Later authors reverse the rule, and put *quamquam* with the subjunctive, and *quámvis* with the indicative.

VI. *Dum, donec, and quoad*, in the sense of "as long as," or "while," require the indicative; but when they signify "until," they may have either the indicative or subjunctive. E. g.

<i>Aegróto dum ánima ést, spés ésse dicitur.</i>	As long as the patient keeps up his spirits, there is said to be hope.
<i>Cáto quoad víxít, virtútum laúde crevit.</i>	Cato advanced in renown for virtue as long as he lived.
<i>Delibéra hoc, dum égo réleo.</i>	Think this over until I return.
<i>De comítiis, donec rediit Marcellus, siléntium fuit.</i>	Respecting the election, there was nothing said until Marcellus returned.
<i>Expectáte, dum cónsul aut dictátor fiat Kaeso.</i>	Wait, until Caeso becomes consul or dictator.
<i>Quoad pervéntum sí éo, quo súmpta návis ést.</i>	Until they may have arrived at the spot for which the ship was taken.

VII. *Antequam* and *priusquam* are commonly followed by the present subjunctive, when they imply a reference to the future, and by the imperfect or pluperfect subjunctive when they imply a causal connection between two past events. But when these conjunctions express merely a relation of time, the verb is in the indicative. E. g.

<i>Tragoédi quotidie, antequam pronúntient, vócem sénsim éxciťant.</i>	Tragic actors gradually tune their voice every day, before they begin to declaim.
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Ante videmus fulgurationem,
quam sonum audiamus.

In omnibus negotiis *prius*, *quam*
aggrediāre, adhibenda est prae-
paratio diligens.

Caesar ad Pompēii castra per-
venit *prius*, *quam* Pompeius
sentire posset.

Saepe magna indoles virtutis,
priusquam rei publicae pro-
desse potuisset, exstincta fuit.

Dabo operam, ut istuc veniam
ante, *quam* plane ex tuo ani-
mo effluo.

Mēbris utimur *prius*, *quam* di-
dicimus, cuius ea utilitatis cau-
sa habeamus.*

We perceive the lightning before
we hear its voice.

You should make diligent prepara-
tions in every transaction, before
you set to work at it.

Cesar arrived at Pompey's camp
before Pompey could perceive it.

It has often been the case, that a
great natural capacity for virtue
was lost, before it could become
an advantage to the republic.

I shall endeavor to come to your
place, before I am entirely for-
gotten by you.

We use our limbs, before we have
learnt the end for which we have
them.

OF THE CONSTRUCTION OF "QUUM."

B. *Quum* or *cum* expresses either a relation of time, and is equiv-
alent to *tum quum*, *eo tempore quum*, or *ex eo tempore quum*, "then
when," "when," "while," "after," or "since"; or it denotes the
relation of cause and effect, and is equivalent to the English "since,"
"although," "because." The former is called the *quum temporale*,
and is generally followed by the indicative, the latter the *quum causale*,
and is followed by the subjunctive.

I. The clause introduced by *quum temporale* may either be
the leading or a subordinate one, and the verb may be in any
tense of the indicative.

Facile omnes, *quum* valēmus,
recta consilia aegrotis dāmus.

Ager *quum* multos annos *quieverit*,
uberiores efferre fructus solet.

Qui non defendit injuriam, ne-
que propulsat a suis, *quum* po-
test, injuste facit.

Quum haec in Hispania gerebantur,
comitiōrum jam appetē-
bat dies.

Vos tūm parvistis, *quum* paruit
nemo, qui noluit.

When we are well, we all of us
can easily give advice to those
who are sick.

When land has been left fallow for
many years, it usually yields
more abundant crops.

He who does not repel injustice,
nor protect his friends against it,
when he can, acts unjustly.

While these things were carried on
in Spain, the day of the elec-
tions was approaching.

You obeyed at a time when no one
obeyed, that was not disposed to
do so.

* In the last two of these examples, these conjunctions express merely a
relation of time.

Quum inimici nostri ventre dicentur, tum in Epirum ibo.

When our enemies will be reported as coming, then I shall go into Epirus.

Jam vēr appetēbat, quim Hannibal ex hibernis movit.

Spring was already approaching, when Hannibal moved out of his winter-quarters.

Vix annus intercēsserat, quum Sulpicius accusāvit C. Norbanum.

A year had scarcely elapsed when Sulpicius preferred an accusation against Norbanus.

*Multi anni sūnt, quum Fabius in aēre meo est.**

It is many years since Fabius is my debtor.

Triginta dies erant ipsi, quum hās dabam litteras.

There were thirty entire days, since the date of this letter.

REMARK. — On the imperfect and pluperfect subjunctive after *quum temporale*, see III.

II. *Quum causale* is rendered by the English *since, because, although*, and is followed by the subjunctive. E. g.

Quae cum ita sint.

Since these things are so.

Quum sciam, scirem.

Since I know, though I knew.

Quum intellēxerim, intellēxissem.

Since I have understood, had understood.

Socratis ingēnium variōsque sermonēs immortalitāti scriptis suis trādīdit Plāto, quum litteram Socrates nullam reliquisset.

Plato in his writings has bequeathed us an immortal record of the genius and various discourses of Socrates, though Socrates himself had not left a syllable.

Dionysius quum in communibus suggestis consistere nōn aulēret, concionāri ex tūrre altā solēbat.

Dionysius was in the habit of haranguing the people from a high tower, as he did not dare to stand upon the usual platforms.

Coelo serēno interdū obscurāta lux est, quum lūna sub orbem solis subisset.

Daylight has sometimes been darkened, even under a clear sky, on account of the moon having passed beneath the orbit of the sun.

Druentia, quum aquae vim vehat ingentem, nōn tamen navium patiens est.

The (river) Durance, although it carries a large quantity of water, is yet unfit for navigation.

Ego me saepe nova vidēri dicere intelligo, quum pervetēra dicam.

I know that I have often the appearance of saying new things, when (i. e. although) I say something that is quite old.

Phocion fuit perpetuō pauper, quum divitissimus esse posset.

Phocion was perpetually poor, when (i. e. although) he might have been very rich.

III. In narration *quum* is commonly followed by the imperfect and pluperfect subjunctive, though generally rendered by the English *when* or *after*. E. g.

* On this use of *quum*, compare Lesson LVII.

Zenōnem, *quūm* Athēnis *essem*,
audiēbam frequēter.

Fuit tēpus, *quum* rūra *colērent*
hōmīnes, neque * *urbem habē-*
rent.

Ibi *ēum* *quūm* Cæsar *vidisset*,
nihil *aspere*, nihil *acerbe* dixit.

Thucydides libros suos tūm scrip-
sisse dicitur, *quūm* a repū-
blicā *remōtus* atque in exsili-
um *pulsus* *esset*.

I frequently heard Zeno's discours-
es, when I was at Athens.

There was a time when men in-
habited the country, and had no
cities.

When Cæsar saw him there, he
said nothing that was harsh, noth-
ing that was bitter.

Thucydides is said to have written
his books after he had been re-
moved from public life and
driven into exile.

REMARKS.

1. The subjunctive sometimes stands after *quum* where we might expect the indicative. E. g. *Si tibi tum, quum petēres consulātum, affui*, If I assisted you at the time you were a candidate for the consulate, &c. But in most such cases there are generally other reasons for the subjunctive. E. g. *Qui dies est, quæ nox, quum ego non ex istorum insidiis divino consilio eripiar?* † What day is there, what night, in which I was not saved from the wiles of these wretches, by a Divine Providence?

2. In Livy and Tacitus *quum* is sometimes also followed by the historical infinitive. E. g. *Nec multum erat progressa navis, quum dato signo ruere tectum loci*, Nor had the ship advanced far, when at the given signal the deck fell in.

To march.

To walk, to go on foot.

To step.

To advance.

To travel.

To travel abroad.

To travel through a place.

To travel or pass by a place.

To go (leave for) abroad.

The traveller.

The wanderer (traveller on
foot).

To travel a mile.

To make a step.

To take a step (i. e. meas-
ures).

{ *Ambulāre, incēdēre.*

{ *Castra movēre, movēre.*

{ *Iter facēre.*

Incēdēre, pedibus ire, ambulāre

Gradior, i, gressus sum.

Prōgrēdi, pergrēre.

{ *Proficisci, iter facēre.*

{ *Tendēre, contendēre (AD LOCUM).*

Peregrināri.

Transire, iter facēre per locum.

Aliquem locum prætergrēdi, præ-
tervēhi, non attingēre.

Abire, discēdēre, proficisci.

Peregrinātor, peregrinus.

Viātor, ōris, m.

Mille passuum emetiri (emensus
sum) or conficēre.

Gradum or passum facēre.

Agēre et moliri; consilium inire.

* *Neque* here, as frequently, = *et non*.

† The subjunctive here depends upon the indefinite general question.

To enter on a journey.	Se dāre in viam; proficisci.
To make <i>or</i> deliver a speech.	Verba facere; oratiōnem habere; dicere.
To transact business.	Rem gerere; negotiari, mercatūram facere.
Business, a piece of business, an affair.	Negotium, i, n.; rēs, rēi, f.; opus, ōris, n.
To be engaged in anything.	Occupātum esse aliquā rē.
To be at leisure.	Otiōsum esse, vacāre.
Where is the traveller going to?	Quō tendit viātor?
He is going towards Vienna.	Vindobonam vērsum tendit.
Is the merchant occupied with business?	Occupātusne est mercātor negotiis?
He is very much occupied (with it).	Est vērō occupatissimus.
He is distracted with business.	Distēntus est negotiis.
How many miles did he travel?	Quot milia pāssuum emēsus est?
He has travelled twenty.	Viginti.
Did the clergyman speak?	Fecitne verba clericus?
He did not.	Nōn fecit.
Did I transact the business well?	Gessine rem bene?
You have transacted it in the best possible manner.	Sāne, eam quam optime gessisti.
Was the master at leisure?	Vacavitne praeceptor?
He was not at leisure.	Nōn vacavit.
<i>To salt, season with salt.</i>	{ Salire, sāle condire (REM). { Sālem aspergere (REI).
Salt meat.	Caro sāle condita.
Salt fish.	Salsamenta, ōrum, n.
Fresh meat.	Caro recens (<i>gen. carnis recentis</i>).
The food, victuals.	Cibus, i, m.; esca, ae, f.; cibaria, ōrum, n.
The dish, mess.	Cibus, i, m.; fercūlum, i, n.
The milk.	Lac, <i>gen. lactis</i> , n.
The milk-food.	Cibus lactens; lactentia, ium, n. <i>pl.</i>
Milk soup.	Jūs lactens.
Salt meats.	Cibaria salsa, n. <i>pl.</i>
To partake of food, to eat.	Cibum capere <i>or</i> sūmere.
<i>To attract.</i>	{ Attrahere, traxi, tractum. { Ad se trahere (ALIQUID, ALI- QUEM.)
To allure, entice.	{ Allicio, ěre, lexi, lectum. { Allectare (ALIQUEM AD SE).
To excite, to delight.	Delectare; oblectare.
To charm, enchant.	{ Rapio, ěre, pui, ptum. { Permulceo, ěre, si, sum. { Admiratiōne afficere.
To enrapture, ravish.	{ Suavissime afficere. { Voluptate perfundere.

The beauty.	Pulchritudo, <i>inis, f.</i>
The harmony.	Harmonia, <i>ae, f.</i> ; <i>concentus, ūs, m.</i>
The voice.	Vox, <i>gen. vocis, f.</i>
The power, force.	Vis, <i>plur. virus, f.</i>
The power, authority.	Potestas, <i>ātis, f.</i>
To have power (influence) over any one.	Multum (<i>or plurimum</i>) apud aliquem posse <i>or</i> valēre.
To occupy one's self with anything.	Versari <i>or</i> occupari in aliqua re.
To meddle with anything.	Se immiscere (<i>ŭi, mixtum or mistum</i>) alicui rei.
To trouble one's head about anything.	Curare rem; laborare de re; se immiscere rei.
The quarrel, contest.	Lis, <i>gen. litis, f.</i> ; <i>rixa, ae, f.</i>
The commerce, traffic.	Mercatura, <i>ae, f.</i> ; <i>negotia, ōrum, n.</i>
I do not meddle with other people's business.	Ēgo mē aliēnis negotiis nōn immisceo.
It is strange.	Mirabile dictu est.
The art of painting.	Ars pingendi, <i>ars pictoria.</i>
Chemistry.	Chymica, <i>ae, f.</i>
The chemist.	Chymicus, <i>i, m.</i>
The art.	Ars, <i>artis, f.</i>
To look at some one.	Adspicere, adspectare, intuēri aliquem.
To concern (some one).	{ Attingo, ēre, tigi, tactum (ALIQUEM). Pertinere (AD ALIQUEM <i>or</i> REM). Spectare ad rem.
What is that to me?	{ Quid ad mē? Quid id mēa refert <i>or</i> interest?
What is that to you?	{ Quid tibi cum illa re? Quid id tuā refert?
I have nothing to do with that.	{ Id nihil ad mē attinet. Id mēa nihil interest. Quod ad mē attinet.
As far as I am concerned.	{ Rēs ad tē spectat. De tē fābula narratur.
This concerns (has reference to) you.	{ Quid hōc ad rēm?
What has that to do with the matter?	
I do not like to meddle with things that do not concern me.	Ēgo mē aliēnis lītibus nōn nisi invitus immisceo.
Did the song of the maiden attract you?	Allexitne te cāntus puellae?
It truly enchanted me.	Immo mē suavissime affecit.
The magnet attracts iron.	Māgnes ferrum ad sē allicit et trahit.
Is he engaged in the art of painting?	Versaturne in arte pingendi?
No, he occupies himself with chemistry.	Nōn; in chymicā versatur.

The singing (song).	Cantus, <i>m.</i>
To repeat.	{ Repēto, ēre, iri (<i>II</i>), <i>itum</i> . lierāre, retractāre (<i>ALIQUID</i>).
The repetition.	Repetitio, iteratio, ōnis, <i>f.</i>
The beginning, commencement.	Initium; principium, <i>i, n.</i>
The wisdom.	Sapientia, <i>ae, f.</i>
The study, application to letters.	{ Tractatio litterarum. Litterarum studia, ōrum, <i>n.</i>
The goddess.	Dēa, diva, <i>ae, f.</i>
The nightingale.	Luscinia, <i>ae, f.</i>
The Lord.	Dominus, Deus, <i>i, m.</i>
The Creator.	Creātor, auctor, ōris, <i>m.</i>
To create.	Creāre, efficere.
The creation.	{ Creatio, ōnis, <i>f. (act.)</i> . Mundus, <i>i, m.</i> ; rerum natura (<i>cf. fact.</i>).
The heaven.	Coelum, <i>i, n.</i>
The earth.	Terra, <i>ae, f.</i>
The solitude.	Solitudo, <i>inis, f.</i>
The goodness.	Benignitas, humanitas, ātis, <i>f.</i>
The cleanliness.	Munditia, <i>ae, f.</i> , or mundities, <i>ei, f.</i>
The uncleanness.	Immunditia, <i>ae, f.</i>
The government.	Magistrātus, ūs, <i>m.</i> , or <i>pl. magistrātus</i> ; senātus, ūs, <i>m.</i>
Sensible, reasonable.	Sānus, prūdens, modestus.
For my, thy, our sake; on my, thine own account.	Meā, tuā, nostrā causā or gratiā.
On his, on the father's account.	Ejus causā, patris causā or gratiā.
Not only — but also.	{ Non mōdo — sed (or verum) etiam. Non tantum — sed etiam. Non solum — sed etiam.
Not only not — but not even.	Non modo (non) * — sed ne . . . quidem.
He was not only unlike the preceding king, but even more cruel than Romulus.	Non solum proximo regi dissimilis, sed ferocior etiam Romulo fuit.
Such a man will never venture not only to do, but not even to think, anything that is not honorable.	Talis vir non mōdo facere, sed ne cogitare quidem quidquam audēbit, quod non honestum sit.

* In this construction the first *non* is generally omitted, when both members of the sentence have a common predicate, as in the second of the following examples, where *audēbit* is the common verb, and *ne — quidem* equivalent to *etiam non*.

EXERCISE 162.

Will you dine with us to-day? — With much pleasure. — What have you for dinner? We have good soup, some fresh and salt meat, and some milk-food. — Do you like milk-food? — I like it better than all other food. — Are you ready to dine? — I am ready. — Do you intend to set out soon? — I intend setting out next week. — Do you travel alone? — No, madam, I travel with my uncle. — Do you travel on foot or in a carriage? — We travel in a carriage. — Did you meet any one in your last journey (*ultimo in itinere tuo ad*) to Berlin? — We met many wanderers. — What do you intend to spend your time in this summer? — I intend to take a short journey. — Did you walk much in your last journey? — I like very much to walk, but my uncle likes to go in a carriage. — Did he not wish to walk? — He wished to walk at first, but after having taken a few steps, he wished to get into the carriage, so that I did not walk much. — What have you been doing at school to-day? — We have been listening to our teacher, who made a long speech on the (*qui verba faciebat multa de*) goodness of God. — What did he say? — After saying, "God is the creator of heaven and earth; the fear of the Lord is the beginning of all wisdom"; he said, "Repetition is the mother of studies, and a good memory is a great benefit of God." — Why did you not stay longer in Holland? — When I was there, the living was so dear that I had not money enough to stay there any longer. — What sort of weather was it when you were on the way to Vienna? — It was very bad weather; for it was stormy, and snowed, and rained very heavily. — May I have leisure to read through the book? — Would that I had an opportunity to do (*faciendi*) what you have done! — O that he had never written that letter! — You act as if you were sad; what is the matter with you (*quid tristis es*)?

EXERCISE 163.

What are you doing all the day in this garden? — I am walking in it. — What is there in it that attracts you? — The singing of the birds attracts me. — Are there any nightingales in it? — There are some in it, and the harmony of their singing enchants me. — What does your niece amuse herself with in her solitude? — She reads a good deal and writes letters to her mother. — What does your uncle amuse himself with in his solitude? — He employs himself in painting and chemistry. — Does he no longer do any business? — He no longer does any, for he is too old to do it. — Why does he meddle with your business? — He does not generally meddle with other people's business (*alienis negotiis se immiscere non assolet*); but he meddles with mine, because he loves me. — Has your master made you repeat your lesson to-day? — He has made me repeat it. — Did you know it? — I did know it pretty well. — Have you also done some exercises? — I have done some, but what is that to you, I beg? — I do not generally meddle with things that do not concern me; but I love you so much (*tantopere*), that I concern myself much about what you are doing. — Does any one trouble his head about you? — No one troubles his head about me; for I am not worth the trouble. — Not only

for the sake of cleanliness, but also for the sake of health, prudent people avoid (*vitare*) uncleanness, and wash themselves often. — Shall you buy that horse? — I shall buy it, although it is not an English one. — Though he is my cousin, he nevertheless does not come to see me. — Although they are not rich, they are nevertheless very benevolent. — I do not know, whether he is at home or not. — The question is (*quaeritur*), whether he will do it or not.

Lesson XC. — PENSUM NONAGESIMUM.

SUBJUNCTIVE AFTER RELATIVES.

A. Relative pronouns and adverbs are followed by the subjunctive, when the clause introduced by them contains the *consequence* or *result*, or the *cause*, *reason*, *purpose*, or *motive* of what has gone before.

B. When the relative is preceded by *is*, *hic*, *ille*, *talis*, *tantus*, *ejusmodi*, *hujusmodi*, *adeo* or *tam*, so as to denote a consequence or result, its verb is in the subjunctive.

In this construction *qui* becomes equivalent to *ut ego*, *tu*, *ille*, &c.; — *cujus* to *ut mei*, *tui*, *sui*, *illius*, *ejus*; — *cui* to *ut mihi*, *tibi*, *sibi*, *ei*, *illi*, and so through all the cases. E. g.

*Ego is sum, qui nihil unquam
mea potius, quam meorum ci-
vium causa fecerim.*

My character is such, that I have never done anything on my own account rather than on that of my fellow-citizens.

*Ea est Romana gens, quae victa
quiescere nesciat.*

Such is the character of the Roman race, that it cannot rest when conquered.

Non tu is es, qui, qui sis, nescias.

You are not such a man as to be ignorant of what you are.

Non ego sum ille ferreus, qui fratris moerore non movear.

I am not so heartless a man as not to be moved by the sorrow of my brother.

Innocentia est affectio talis animi, quae noceat nemini.

Innocence is that disposition of the mind which does nobody any harm.

Est hujusmodi reus, in quo homine nihil sit, praeter summa peccata.

He is so guilty, that there is nothing in the man but the most culpable offences.

In corpore si quid ejusmodi est, quod reliquo corpori noceat, uri secarique patimur.

If there is anything in our body of such a character as to injure the remaining parts of it, we suffer it to be burnt or cut.

Nulla gens tam fēra, nemo omnium tam immānis est, cuius mētem nōn imbūerūt deōrum opīnio. There is no race so savage, no man so monstrous, whose mind is not imbued with the idea of a God.

REMARKS.

1. The demonstrative to which the relative refers is sometimes to be supplied. E. g. *Nunc dicis aliquid* (sc. ejusmodi), quod ad rem pertineat, Now you say something to the point.

2. This rule includes relative expressions containing a limitation or restriction. Such are, — *Quod sciam* or *intelligam*, As far as I know or understand. *Quod commodo tuo fiat*, So far as it can be done without inconvenience to you. *Quod sine alterius injuriā fiat* or *fieret*, As far as it can be done without injury to another. *Quod salvā fide possim*, So far as I can honorably.*

3. When a comparative precedes, the clause introduced by *quam* qui (*quam cuius, cui, quorum, &c.*) requires the subjunctive. E. g. *Major sum, quam cui possit fortuna nocere*, I am superior to the injuries of fortune. *Majora deliquērunt, quam quibus ignosci posset*, They had been guilty of too grave offences to be pardoned. †

C. When the relative is preceded by an indefinite expression, positive or negative, or by an indefinite question involving a negation, its verb is in the subjunctive.

Such expressions are *est, sunt, existunt, inveniuntur, reperiuntur* (with *homines* understood); — *nemo, nullus, nihil est*; — *quis est? quid est? qui, quae, quod* (sc. *negotium, &c.*) *est? quantum est? quotusquisque est? &c.* E. g.

Sunt, qui dicant, censeant.

There are those who say, those who suppose.

Sunt, qui dixerint, viderint.

There are those who have heard, those who have seen.

Inventus est, qui flammis impōneret manum.

There was one found who put his hand into the flames.

Fuerunt, qui dicērent.

There were those who said.

Est aliquid, quod nōn oporteat, etiāsi licet.

There is something which does not behoove us, although not unlawful.

Multi erunt, quibus recte litteras dare possis.

There will be those whom you can properly trust with letters.

Nemo est orator, qui se Demosthenis similem esse nōli.

There is no orator who is unwilling to be like Demosthenes.

Nōn dēerunt, qui Cāssii et Brūti meminerint.

There will not be wanting those who remember Cassius and Brutus.

* So frequently with *quidem*; as, *Quos quidem aut invenīrim aut legērim*, As far at least as I have been able to find or read. But *quantum* in this construction has the indicative; as, *Quantum possum*, As much as (as far as) I can.

† For the same reason *quam*, even without a relative, is sometimes followed by the subjunctive. E. g. *In his litteris longior fui, quam aut vellem* (instead of *valle*), *aut quam me putāvī fore*.

Helvétiiis dómi <i>nihil erat, quó famem tolerarent.</i>	The Helvetii had nothing at home, wherewith to still their hunger.
<i>Quis est, qui utilia fugiat?</i>	Who is there that seeks to avoid the useful?
<i>Quótus quisque est, qui voluptátem neget esse bonum?</i>	How many are there among men, that deny pleasure to be a good?
<i>Plúres auctóres invénio,* qui Romános Horátios vocent.</i>	I find several authors who call the Horatii Romans.
<i>Núm ámplius quid desideras, quod respondeas?</i>	There is nothing else that you desire to reply?
<i>Nihil habébam nóvi, quód post accídisset, quam dedissem ad té litteras.</i>	I have nothing new to communicate, that occurred after my writing this to you.

REMARKS.

1. This rule includes also the expressions *non est quod, nihil est quod* (*quare* or *cur*), "there is no ground or reason why"; and *est ut* (when it = *est cur*), "there is ground, reason." E. g. *Est quod gaudeas*, You have reason to rejoice. *Non est, quod te puléat*, You need not be ashamed. *Nihil est, quod pertimescat*, He has no cause to dread. *Non est, cur eorum spes infringátur*, There is no reason why they should be dejected. *Ille erat ut odisset defensorem salutis meae*, He had reason to hate the defender of my safety. *Non est igitur ut mirandum sit*, There is consequently nothing to be wondered at. *Quid est, cur virtus ipsa per se non efficiat beatos?* What is the reason that virtue of herself does not make men happy?

2. The subjunctive also follows *habeo quod, non habeo quod*. E. g. *Non habeo, quod dicam*, I have nothing to say. *Quid habes, quod reprehendas?* What fault have you to find? *Non habeo, qui (= quare) utar*, I have nothing to live on. *Quo se vertéret, non habébat*, He knew not where to turn to.†

3. When, in connection with the expressions *sunt qui*, a particular and determinate subject is expressed, the verb is in the indicative. E. g. *Sunt autem bestiae quaedam, in quibus inest aliquid simile virtutis*, There are certain animals in which there is something that resembles virtue. But when the subject is merely a general one, such as *multi, pauci, nemo*, &c., or is entirely suppressed, the subjunctive is the common construction, and the indicative in these cases is generally employed by poets only.

D. When the relative clause denotes the *purpose, object*, or *motive* of what has gone before, it may be resolved into a clause with *ut*, and the verb is in the subjunctive.

* This rule extends to the active verbs *habeo, reperio, invenio, nanciscor, desidero, quaero*, and *relinquo*, after all of which the relative may take the subjunctive. Cf. note 2.

† But this last example more properly belongs to Lesson LXXXVII. D. So likewise, *Non habeo quid dicam*, I know not what to say. *Quid faceret, non habébat*, He knew not what to do. These are indirect questions.

The relative is then either *qui* in the sense of *ut is*, or *quo*, "in order that" (before a comparative), or *quā*, *ubi*, *unde*, "where," "whence," in the sense of "in order that there, or thence."

The verbs on which such clauses depend are especially those of choosing, ordering, devoting, sending, coming, going, and receiving. E. g.

Litterae posteritatis causā repertae sunt, *quae* subsidio oblivioni esse possent.

Letters were invented for the benefit of posterity, as a protection against oblivion.

Dolabella venerat ipse, *qui* esset in consilio, et primus sententiam diceret.

Dolabella had appeared in person, so that he might take a part in the deliberation, and gave his opinion first.

Sunt multi, *qui* eripiunt aliis, *quod* aliis largiantur.

There are many who rob some of that which they wish to lavish upon others.

Cohortarer vōs, *quod* animo fortiore essetis.

I should exhort you to be more resolute.

Darius pontem fecit in Istro flumine, *quā* copias traduceret.

Darius constructed a bridge, over the Danube, over which he might lead his forces.

Themistocli Artaxerxes Lampsaecum urbem donarat, *unde* vinum sumeret.

Artaxerxes made Themistocles a present of the city of Lampsaecum, from which he might get his wine.

E. When the clause introduced by the relative contains the ground or reason of what has gone before, the verb is in the subjunctive.

The relative is then either *qui*, rendered by "that," "because," or "since," or *quippe qui*, *ut qui*, *utpote qui*, "as one who," "inasmuch as he," &c. E. g.

Magna est Pelōpis culpa, *qui* non eruditū filium, nec docuerit, quātēnus esset quidque curandum.

The great fault of Pelops is, that he did not educate his son, nor teach him to what extent to carry everything.

Actio malūmus iter facere pedibus, *qui* incōmmodē navigassēmus.

We preferred to start from Actium on foot, *because* we had had a bad passage at sea.

Solis cādor illustrior est, *quippe qui* in immēso mūdo tam longē latēque collūceat.

The light of the sun is brighter (than any other), inasmuch as it shines so far and wide in the immensity of the universe.

Sunt homines naturā curiosi, *ut qui* sermunculis etiā fabellis-que ducantur.

Men are naturally curious, since they are influenced even by idle talk and fables.

A Catilinā Antonius non procul aberat, *utpote qui* in fugā sequeretur.

Antonius was not far from Catiline as he pursued him in his flight.

O fortunâte adolêscena, qui tûae
virtûtis Homêrum praeconem
invênêris!

Mê infelicem, qui per tôt ânnos
tê vidêre nôn potuêrim!*

O lucky young man, for having
found a Homer to proclaim thy
valor!

How unfortunate I am, that I have
not been able to see you for so
many years!

F. After the adjectives *dignus*, *indignus*, *aptus*, and *idoneus*, the question *for what?* is answered by the relative with the subjunctive, and sometimes by a simple infinitive. *E. g.*

Dignus, indignus est, qui amêtur.

He is worthy, unworthy of being
loved.

Idôneus est, qui imperet.

He is competent to command.

*Qui modêste paret, vidêtur, qui
aliquândo impêret, dignus êsse.*

He who modestly obeys seems to
be worthy of commanding at
some future time.

*Liviânae fâbulae nôn sâtis dignae
sunt, quae itêrum legântur.*

The dramas of Livy are scarcely
worth reading a second time.

*(Méntem) sôlam censêbant idô-
neam (êsse), cui crederêtur.*

They held that the intellect alone
was fit to be relied upon.

*Nûlla videbâtur âptior persôna,
quae de aetâte loquerêtur.*

There seemed to be no person bet-
ter qualified to discourse on old
age.

*Lyricôrum Horâtius fêre sôlus
lêgi dignus êst.*

Of the lyrical poets Horace is al-
most the only one worth reading.

*Utêrque ôptimus êrat, dignûsque
âlter êlîgi âlter êlîgere.*

They both were men of the first
order; and worthy the one to
be chosen, and the other to
choose.

G. In narration, the imperfect and pluperfect subjunctive are sometimes put after relative pronouns and adverbs, when a repeated action is spoken of. *E. g.*

*Elephânti tâtum ab hôstibus,
quacûmq; incêderent, âgmen
praebebant.*

The elephants formed a safe pro-
tection against the enemy, wher-
ever they might march.

*Domitiânus, quôties ôtium êssel,
âleâ se oblectâbat.*

Domitian amused himself with dice-
playing, whenever he was at
leisure.

*Sôcrates quam sê cûnque in pâ-
tem dedisset, ômnium fâcile
fuit princeps.*

Socrates was confessedly the first
in everything to which he had
applied himself.

*Nêc quisquam Pyrêrum, quâ tu-
lisset impêtum, sustinêre vâ-
luit.*

Nor could any one stand against
Pyrrhus, where he had charged
upon the enemy.

REMARK.—The subjunctive is thus sometimes put after *quum*,

* In this and the preceding example, the student should notice the *person* of the verb, which adapts itself to that of the antecedent of the relative.

"when"; *ubi* and *ut*, in the sense of "as soon as," and after *si*. E. g. *Id ubi dixisset, hastam in fines eorum emittebat*, When (or as soon as) he had said that, he sent the javelin within their limits. But in all the cases of this rule, the indicative is even more frequently used than the subjunctive.

To die of a disease.

Morior (mori, mortuus sum) aliquo morbo.

The small-pox.

Variolae, arum, pl.

The fever.

Febris, is, f.

The intermittent, tertian, quartan, continual fever.

Febris remittens, tertiana, quartana, quotidiana.

To get the fever.

In febrim incidere (incidi, incasum).

To have the fever.

Febris laborare, febrim habere.

An attack of fever; a fit.

Accessus febris; motus febriculatus.

The fever comes on.

Febris accedit.

The fever stops.

Febris decedit.

The apoplexy.

Apoplexia, ae, f.

To be struck with apoplexy.

Corripior (i, repletus sum) apoplexiā.

To open (active).

{ *Aperio, ire, erui, ertum.*
Patefacio, ere, feci, factum.

To unlock, unbolt.

{ *Recludo, ere, si, sum.*
Ruesero, are, avi, atum.

To open, be open (*neut.*).

{ *Aperior, iri, ertus sum.*
Recludi, reserari.

To stand or lie open.

Patēo, ēre, patui, —.

To close, shut (act.).

{ *Claudo, ere, si, sum.*
Obsero, are, avi, atum.

To cover (shut).

Operio, ire, ui, rtum.

To shut, close (*neut.*).

Claudi, obserari; operiri.

To sell well, readily (*of goods*).

{ *Vendibilem (or -bile) esse.*
Emptores facile invenire.

Of what disease did your sister die?

Quo morbo mortua est soror tua?

She died of the small-pox.

Mortua est variculis.

Did you ever get the fever?

Incidistine unquam in febrim?

Yes, I had the tertian fever once.

Sane; in febrim tertianam quondam incidi.

Was the old man struck with apoplexy?

Corruptusne est senex apoplexiā?

He was struck.

Corruptus est.

Did the wine sell well last year?

Invenitne vinum facile emptores anno proximo elapso?

I do not know how it sold.

Haud scio, quomodo venderetur.

Will you shut the door?

Visne ostium claudere?

No, I will open it (wide).

Inimmo id potius patefacere nalo.

Has he already locked (bolted) the door?	Obseravítne jam óstium?
He has not yet bolted it.	Nõndum obserávit.
The key opens the door (fits the lock).	Clávis óstium áperít.
The door opens easily.	Óstium fáçile áperitur.
The door does not shut.	Fóres híant.
The window shuts well.	Fenéstia ex tóto claúsa ést.
The window does not shut easily.	Fenéstia nõn fáçile operitur.
The door of the temple stood open.	Jánua témpli patébat.
Nature opened the way.	Natúra íter patefécit.
They opened their ears to flatterers.	Aúres suas assentatóribus patefecerunt.
Letters can either be lost, or opened, or intercepted.	Litterae aut interire, aut áperiri, aut intércipi póssunt.
<i>From afar, afar off.</i>	<i>E longinquo; procul; eminus.</i>
Summer clothes.	Vestes aestivae.
To conceive, comprehend.	{ Comprehendo, ére, di, sum.
That is not said.	{ Mente complector (i, plexus sum).
That cannot be comprehended.	{ Hóc nõn dicitur.
	{ Hóc comprehendí nõn pótest.
	{ Hóc in intelligéntiam nõn cadit.
	{ Est plánum, evidens, manifestum, in aperto.
It is evident, manifest, clear.	{ Constat, lúcet, líquet.*
<i>According to the circumstances of the case.</i>	<i>Pro rē, pro rē nālā.</i>
According to circumstances.	Ex tempóre, pro tempóre.
Under these circumstances.	His rébus; quae cum ita sint.
To proceed according to circumstances.	Ex rē consúlère (ui, tum).
<i>According as, as.</i>	<i>Pro eo ut, prout (cum Indic.).</i>
As the circumstances admitted.	Prout facultátes hominis ferébant.
As the case may demand.	Prout rēs póstulat.
As far as the difficulty of the case admitted.	Pro eo ut difficúltas témporis tūlit.
As far as I can.	Quántum in me sítum est. Ut póterò.
According as I deserve.	Pro eo ut mérëor.
It depends upon circumstances.	Hóc ex rē et ex témpore péndet.
Everything depends upon you alone.	In té uno pósita sūnt ómnia.
It all depends on this.	{ Hóc cápút réi est.
	{ Ómnia húc redéunt.
<i>To put, place, lay, set.</i>	<i>Ponère, locāre, statuère (ALIQUID IN ALIQUO LOCO).</i>

* On the construction of these expressions, see Lesson LIII. B. Rem. 2.

To put anything before the fire.	Appōnēre or propōnēre aliquid igni (ad ignem).
To put, or place upon.	{ Impōnēre aliquem or aliquid in rem. Collocāre aliquid in re.
To put anything in its proper place.	Aliquid suo loco pōnēre.
To put (seat) the boy upon the horse.	Impōnēre puērū in equum.
To set the glass upon the table.	Scyphum in mensā statuēre (ū, ūtum).
To put back anything to its place.	Aliquid suo loco repōnēre.
To stick, fix, insert.	{ Infigo, ēre, fixi, fixum. Insēro, ēre, serui, sertum. (ALIQUID REI or IN REM.)
To insert the thread into the needle.	Inserēre filum in acum.
To put the ring on the finger.	Anūlum digito inserēre.
The javelin sticks fast in the gate.	Hasta infigitur portae.
Do not put the glass upon the table; for it will break.	Ne scyphum in mensā státuas. Nam frangētur.
To be angry (at some one).	{ Irascor, i, irātus sum. Succenseo, ēre, ūi, sum. Irātum esse (ALICUI).
To be angry (about anything).	Graviter or moleste ferre (ALIQUID).
To pretend to be angry with any one.	Se simulāre alicui irātum.
What are you angry about?	Quid succēnses (irāsceris)?
I am angry with you, for having carried away my book.	Tibi succēnseo, quod mīhi librum abstulisti.
He has done nothing for you to be angry about.	Nihil fēcit, quod succēnseas.
I am angry that he did not come.	Irātus sūm, eūm nōn venisse (or quod nōn vēnit).*
Are you sorry for having done it?	{ Poenitēne tē fūcti? Poenitēne tē hōc fecisse?
I am sorry for it.	{ Id mē poenitet. Dōlet mīhi valde.
I do not regret having lived.	Nōn poenitet mē vixisse.
Are the women handsome?	Sūntne mulieres formósae?
They are so.	Sūnt véro.
They are well-bred and handsome.	Et bēne moratae et formósae sūnt.
What countrywoman is she?	{ Cujus ést illa? Unde vēnit?
She is from France.	{ Dómo Francogállia ést. Ex Francogállia vēnit.

* On the government of these verbs, see Lesson LIV. II.

What sort of a pen have you lost?	Quâlem pënnam (quid pënnæ) amisisti?
A gold one.	Aurëam.
What sort of pens has your sister made?	Quâles pënnas fidit sôror tua?
Good ones.	Bônas.
To cut a pen.	Pënnam <i>or</i> calâmum findere (fidi, fissum).
To mend a pen.	Pënnam <i>or</i> calâmum temperare.
To put pen to paper.	Calâmum sumere; se ad scribendum conferre.
Happy.	Fêlix, icis; beâtus, a, um.
Unhappy, miserable.	Infêlix, icis; miser, a, um.
Polite, courteous.	Urbânus, benignus, modestus, a, um.
Impolite, uncivil.	Inurbânus, a, um; rusticus, a, um.

EXERCISE 164.

Of what illness did your sister die? — She died of the fever. — How is your brother? — My brother is no longer living. He died three months ago. — I am surprised at it, for he was very well last summer when I was in the country. — Of what did he die? — He died of apoplexy. — How is the mother of your friend? — She is not well; she had an attack of ague the day before yesterday, and this morning the fever has returned. — Has she the intermitting fever? — I do not know, but she often has cold fits. — What has become of the woman whom I saw at your mother's? — She died this morning of apoplexy. — Did the wine sell well last year? — It did not sell very well; but it will sell better next year, for there will be a great deal of it, and it will not be dear. — Why do you open the door? — Do you not see how it smokes here? — I do not see it; but you must open the window instead of opening the door. — The window does not open easily; that is the reason why I open the door. — When will you shut it? — I will shut it as soon as there is no more smoke. — Why do you not put those beautiful glasses on the small table (*mensûla*)? — If I put them upon that little table they will break. — Did you often go a fishing when you were in that country? — We often went a fishing and a hunting. — If you will go with us into the country, you will see the castle of my father. — You are very polite, sir; but I have seen that castle already. — Are you such a man, as to be capable of doing that (*hoc facere possis*)? — I am by no means so heartless; nor are you such a man as not to know who I am. — Such is our character, that we cannot be contented with anything but liberty. — Are there any who affirm that this is not true? — There are none. — Is there any one who does not understand? — There is no one. — There were many who said that you were mistaken. — Had your brother anything new to write to you? — He had many things to write to me. — Are you not fortunate for having found such a book? — I am as happy as any man in the world (for it). — Did he begin to write this morning? — He could not begin, because he had no ink. —

Is your brother competent (*idoneus*) to teach? — He is not competent to teach, but to write. — Is he worthy to command? — He is as worthy as any one. — Did your teacher often go out walking? — He took a walk as often as he was at leisure. — Has my son been diligent? — He was confessedly the first in everything to which he applied himself.

Lesson XCI. — PENSUM UNUM ET NONAGESIMUM.

OF THE SUBJUNCTIVE IN INTERJECTED CLAUSES.

A. Interjected clauses, in which the language or thoughts of the person spoken of are conveyed, or which are essential to the definition of what has gone before, have a verb in the subjunctive.

Clauses of this kind always occur in sentences, which are themselves dependent upon another proposition; e. g. in the construction of the Acc. cum Inf., or in sentences dependent on a conjunction, &c. They are commonly introduced either by a relative (pronoun or adverb), or by a conjunction. E. g.

Thales, qui sapientissimus in septem fuit, homines existimare dixit oportere, omnia, quae cernerentur, deorum esse plena.

Caesar hortatus est milites, ne ea, quae accidissent, graviter ferrent.

Thales, who was the wisest of the seven sages, said that men ought to consider all things beheld by our senses as full of divinities.

Caesar exhorted his soldiers not to be chagrined at what had happened.

REMARK. — Sentences, in which the language or sentiments of another (or of one's self) are stated *indirectly*, are said to be in the *oratio obliqua*, in contradistinction to the *oratio directa*, in which they are quoted as they were uttered. Thus the above clauses stated in the *oratio directa* are: "*Omnia, quae cernuntur, deorum plena sunt.*" — "*Ne ea, quae acciderunt, ferre graviter*" (Do not be chagrined at what has happened).* Thus also in English: *I wrote him, "I shall come to-morrow"* (*oratio directa*); and: *I wrote him that I would come to-morrow* (*oratio obliqua*). And in the third person: *He said, "I have conquered"*; and indirectly: *He said that he had conquered.* — The following rules will elucidate these cases more fully.

B. When an interjected clause occurs in the construction of the *accusativus cum infinitivo*, either as an expression of the

* The student will notice here the change of mood and tense in the direct statement: *quae acciderunt* instead of *quae accidissent*; *quae cernuntur* instead of *quae cernerentur*, and the imperative *ne — ferre* instead of *ne — ferrentur*.

language or sentiments of the person spoken of, or otherwise as an essential part of that which is advanced in the statement, the verb of that clause is in the subjunctive. E. g.

Mōs est Athénis, laudári in concione eos, qui sint in proéliis interfecti.

Sócrates dicere solēbat, omnes in eo, quod scirent, satis esse eloquentes.

Elēus Hippias, quum Olympiam venisset, gloriatus est, nihil esse ullā in arte rerum omnium, quod ipse nesciret; nec solum has artes, quibus liberales doctrinae atque ingenuae continerentur; sed anulum, quem haberet, pallium, quo amictus, soccos, quibus indutus esset, se sua manu confecisse.

Principes Aeduorum, non dubitare se, dicebant, quin, si Helvetios superavērint Romani, una cum reliqua Gallia Aeduis libertatem sint erepturi.

It is customary at Athens to deliver public eulogies on those who have fallen in battle.

Socrates was in the habit of saying, that all men were eloquent enough in what they knew.

Hippias of Elis, having come to Olympia, boasted, that there was nothing in any one of all the arts, which he himself did not understand; and that these arts were not only those, in which the liberal sciences were contained, but that he himself had manufactured with his own hand the ring which he wore, the cloak which he had on, and the shoes that were on his feet.

The leaders of the Aedui said, that they had no doubt but that, if the Romans conquered the Helvetii, they would deprive the Aedii, together with all the rest of Gaul, of their liberties.

REMARKS.

1. When the interjected clause is an addition of the speaker or writer himself, and not the language or sentiments of the subject spoken of, the verb is in the indicative. E. g. *Cave tibi amicos esse credas, quos vicisti*, Beware of regarding those whom you have conquered as your friends.

2. If the interjected relative clause is merely explanatory of a fact, or a circumlocution for a noun or adjective, its verb is sometimes in the indicative. E. g. *Caesar per exploratores certior factus est, ex ea parte vici, quam Gallis concesserat, omnes noctu discessisse*, Caesar was informed by his scouts, that during the night all had left that section of the village which he had conceded to the Gauls. *Nam sic habetote, magistratibusisque, qui praesunt, rempublicam contineri*, For these shall be your sentiments, that the republic is maintained by its magistrates and by those who are at the head of it.

C. When the interjected clause occurs in a sentence introduced by a conjunction, as an essential part of the purpose, request, precept, command, or supposition of the same, the verb of that clause is in the subjunctive. E. g.

Ubi orabant, ut sibi Cæsar auxilium ferret; vel, si id facere prohiberetur, exercitum modo Rhenum transportaret.

Rex imperavit, ut, quae bello opus essent, pararentur.

Eo simus animo, ut nihil in malis ducamus, quod sit vel a deo immortalis vel a natura constitutum.

The Ubii besought Cæsar to come to their assistance, or, if he was prevented from doing so, to bring at least his army across the Rhine.

The king ordered such preparations to be made, as might be necessary for the war.

Let us be so disposed, as to consider nothing an evil, that may have been appointed either by the immortal God or by nature.

REMARKS.

1. When the subjunctive clause introduced by *ut* does not denote a purpose, command, &c., but merely a result or definition (as after *tam, ita, talis,** &c.), the verb of the interjected clause is in the indicative. E. g. *Eloquendi vis efficit, ut ea, quae ignoramus, discere, et ea, quae scimus, alios docere possimus*, The power of speech enables us to learn the things we are ignorant of, and to teach others what we know. *Asia tam optima est et fertilis, ut multitudinem earum rerum, quae exportantur, facile omnibus terris antecellat*, Asia is so rich and fertile, that in the multiplicity of exportable products it easily excels all other countries.

2. The verb of the interjected clause is sometimes in the indicative, when the speaker adds it on his own account. E. g. *Xerxem litteris certiores feci, id agi, ut pons, quem in Hellesponto fecerat, dissolveretur*, I informed Xerxes by letter, that a plan was on foot to destroy the bridge which he had constructed over the Hellespont.

D. Dependent clauses generally, introduced by relatives or conjunctions, take a verb in the subjunctive, when they convey the sentiments of the person or party spoken of, and not of the speaker himself. E. g.

Ennius non censet, lugendam esse mortem, quam immortalitas consequatur.

Socrates accusatus est, quod corrumpere juventutem et novas superstitiones induceret.

Noctu ambulabat in publico Themistocles, quod somnum capere non posset.

Plinius major perire omne tempus arbitrabatur, quod studiis non impertiretur.

Ennius does not think that death is to be regretted, which (in his opinion) is followed by immortality.

Socrates was impeached, because (as his enemies alleged) he corrupted the youth, and introduced new superstitions.

Themistocles was in the habit of walking abroad at night, because (he said that) he could not get any sleep.

Pliny the elder considered all the time lost which (he said) was not devoted to his studies.

Aristides nōne ob eam causam Was not Aristides expelled from
expulsus est patriā, quod prae- his country, because (it was al-
ter modum iustus esset? leged) that he was too just?

REMARKS.

1. In all the above examples the writer himself does not indorse or positively affirm the opinion advanced in the dependent clause; if he did, the verb would be in the indicative.

2. On the use of the reflexives *se, sui, sibi*, and *suus* in this construction, see Lesson LXXV. C.

3. Instead of the subjunctive of the verb itself, the expressions *quod dicēret, quod arbitrārētur*, "because he said," "because he thought," are sometimes put, and the verb is made dependent upon these. E. g. *Ab Atheniensibus, locum sepulturae intra urbem ut darent, impetrare non potui, quod religione se impediri dicērent,** I could not prevail upon the Athenians to grant me a burial-place within the limits of the city, because they said that they were prevented from doing so by religious scruples.

*The utility, use.
The advantage.*

*Utilitas, utis f.; usus, ūs, m.
Commōdum, emolumentum, lucrum,
i, m.*

To be of use.

{ Utilitatem or ūsum afferre (ALI-
CUI):
Usū esse, prodesse, conducere
(ALICUI).

To be of great use.

Magnam utilitatem afferre; valde
or plurimum prodesse; magnae
utilitati esse (ALICUI).

To be of little use.

Parum utilitatis afferre; parvae
esse utilitati; parum (non mul-
tum) prodesse (ALICUI).

To be of no use.

Nihil prodesse (ALICUI); longe
abesse (AB ALIQUO).

To profit by, derive profit from
anything.

Utilitatem, fructum, commōdum ca-
pere or percipere ex aliquā re.

To turn anything to one's advan-
tage or profit.

Aliquā rē ūti; aliquid in rem suam
convertere; lucri facere aliquid.

To turn everything to one's own
profit.

Omnia ad suam utilitatem referre.

To look to one's own advan-
tage.

Commōdis suis consulere or servire.

To benefit (be useful) to any
one.

Alicujus commodis consulere or
servire.

Of what use is this?

{ Cui ūsui est hoc?
{ Quid refert? Quid prodest?

* Instead of the *quod religione se impediri* of the rule, or the *quod religione se impediri dicēbant*, when the speaker himself is the authority for the truth of the assertion. This construction, although grammatically incorrect, is not uncommon.

That is of no use.	{ Hóc est nulli úsui.
It is of use to me ; it is to my advantage.	{ Hóc nihil pródest.
It is for the advantage of the state.	{ Hóc mihi pródest (inshi útile est).
Of use, of advantage.	{ Est e rê méa ; est in rém méam.
Useful ; advantageous.	{ Hóc ést e rê pública.
Useless ; of no use.	
It is well, right, fair, just, proper (to do anything).	Ex úsu, e rê, in rem (alicújus).
It is not well, unjust, wrong (to do anything).	Utilis ; salutáris ; fructuósus.
I consider it proper, right, fair.	Inútilis ; sine utilitáte ; carens fructu.
Is it right to do this ?	Aequum, pâr, jus, fas est (ALIQUID FACERE).
Is it not right ; it is wrong.	Injustum, iniquum, nefas est (ALIQUID FACERE).
Is it useful to write much ?	Aequum esse censeo (e. g. te hoc facère, &c.).
It is very useful, of great use.	Aequúmne ést facère hóc ?
Did he derive much advantage from his books ?	Nòn aequum est ; nefas est.
He derived not much from them.	Estne útile (prodéstne) multum scribere ?
Is it for your advantage ?	{ Est sane máxime útile.
It is not ; it is for my father.	{ Plúrium pródest.
What is your name ?	{ Cepítne multum frúctum ex líbris súis ?
My name is Charles.	{ Immo éi nòn multum profuérunt.
What do you call this (how is this called) in Latin ?	{ Estne e rê tuá ?
What does this signify in French ?	{ Nòn est ; est e rê pátris.
This signifies <i>parler</i> in French.	{ Quód ést tibi nòmen ?
It is not easy to tell.	{ Quínam vocáris ?
Do they call him king, philosopher, Frederic ?	{ Est mihi nòmen Carólus (Caróli, Carólo).*
They do.	{ Appéllor Carólus.
To name, call.	{ Quid ést (dícitur, vocátur) hóc Latíne ?
To give one a name.	{ Quid ést (sónat, significat) hóc Francogállice ?
The name, appellation (of a person or object).	{ Hóc Francogállice <i>parler</i> ést (sónat, significat).
	{ Nòn fáctum.
	{ Appellántne éum régem, philosophum, Fredéricum ?
	{ Fáctum.
	{ Nomináre, appelláre, vocáre, dicere.
	{ Nòmen alicui dáre (indére, imponere).
	{ Nòmen † ; appellatio ; vocabúlum.

* Compare page 367.

† The *nomen* is properly the middle of the three names of a free Roman citi-

The name of emperor.	Nōmen imperatōria.
Called William; William by name.	Qui dīcitur (vocātur) Guilielmus. { Nōmine Guilielmus.
William.	Wilhelmus (Guilielmus), i, m.
Francis.	Franciscus, i, m.
James.	Jacōbus, i, m.
Elizabeth.	Elisabētha, ae, f.
Eleanor.	Leonōra, ae, f.
Wilhelmine.	Wilhelmina, ae, f.
Schiller.	Schillērus, i, m.
Goethe.	Goethius, i, m.*
Euripides.	Euripides, is, m.
Plato.	Plato, ōnis, m.
George the Third.	Georgius Tertius.
Henry the Fourth.	Henricus Quartus.
Charles the Great.	Carōlus Magnus.
Louis the Fourteenth.	Ludovicus Quartus Decimus.
To speak a language.	Aliquā linguā lōqui or ūti.
Fluently, with facility.	Expedite, facile; profluente celeritate.
He speaks Latin fluently.	{ Linguā Latīnā facile lōquitur. { Linguae Latīnae peritus est.
Charles the Fifth spoke several European languages fluently.	Carōlus Quintus linguārum Europēnsium pluribus profluente celeritate utebātur (loquebātur).
Have you ever heard such a thing?	Audivistine unquam tāle quid?
Never.	Nūquam.
I have never seen or heard such a thing.	Nūquam ego aliquid tāle neque vīdi neque audivi.
Such a thing.	Aliquid tāle, tāle quid.
The army.	Exercitus, ūs, m.
The camp.	Castra, ōrum, n.
Europe. — European.	Eurōpa, ae, f. — Eurōpensis, e; Eurōpaeus, a, um.
The works (of an author).	Opēra; scripta, ōrum, n.
Sooner — than.	Prius (citius, ante) — quam.
Rather — than.	Prius (potius, citius) — quam.
He arrived sooner than.	Citius, quā́m ego, advēnit.
I will rather pay him than go thither.	Dēbitum ei sōlvēre pōtius, quam eo ire, mālō.
I will rather burn the coat than wear it.	Combūram pōtius, quam gestābo, vēstem.
Rather than squander my money, I will throw it into the river.	In flūvium conjicere praecēpto, quam dilapidāre pecūniam.

zen, who had a *praenomen*, *nōmen*, and *cognōmen* (family name). Sometimes, however, it stands generally for any one of these names.

* Modern proper names are either indeclinable without any change (e. g. Schiller, Goethe), or they assume analogous Latin terminations.

*Sure, certain.**Certus, explorātus, a, um.*

To be sure of a thing.

{ Rem explorātam habēre.

{ Certo or pro certo scire.

{ Explorātum mihi est.

Are you quite sure of it ?

{ Satin' hōc tibi explorātum 'st ?

I am sure of it.

{ Explorātum habeo.

{ Pro cēto scio hōc.

I am sure that he has arrived.

{ Hōc cēto scio, eum advenisse.

*To repair (or go) to any place.**Se conferre aliquo.**Ire, proficisci aliquo.*

To withdraw, retire anywhere.

Concedere aliquo.

I went to my room.

Ego mē in conclāve meum contuli.

He repaired to that town.

Ūrbem in illam sē contulit.

He repaired to his army.

Ad exercitum suum profectus est.

I repaired to that place.

In locum illum profectus sum.

He retired into the country to live.

Rūs habitatum concessit.

Go where you please.

I, quō tibi collibeat.

To go to any one, to meet any one.

{ Accedere, se conferre ad aliquem.

{ Adire, convenire aliquem.

EXERCISE 165.

When did you see my father's castle ? — I saw it when I was travelling last year. It is one of the finest castles that I have ever seen ; it is seen far off. — How is that said ? — That is not said. That cannot be comprehended. — Cannot everything be expressed in your language ? — Everything can be expressed, but not as in yours. — Will you rise early to-morrow ? — It will depend upon circumstances ; if I go to bed early, I shall rise early, but if I go to bed late, I shall rise late. — Will you love my children ? — If they are good, I shall love them. — Will you dine with us to-morrow ? — If you will get ready (*si vis apparare*) the food I like, I shall dine with you. — Have you already read the letter which you received this morning ? — I have not opened it yet. — When will you read it ? — I shall read it as soon as I have time. — Of what use is that ? — It is of no use. — Why have you picked it up ? — I have picked it up, in order to show it to you. — Can you tell me what it is ? — I cannot tell you, for I do not know ; but I shall ask my brother, who will tell you. — Where have you found it ? — I have found it on the bank of the river, near the wood. — Did you perceive it from afar ? — I did not want to perceive it from afar, for I passed by the side of the river. — Have you ever seen such a thing ? — Never. — Is it useful to speak much ? — If one wishes to learn a foreign language, it is useful to speak a great deal. — Is it as useful to write as to speak ? — It is more useful to speak than to write ; but in order to learn a foreign language, one must do both. — Is it useful to write all that one says ? — That is useless. — Does your uncle walk often ? — He walks every morning before breakfast, because (he says) it is wholesome (*salutare*). — Why was he expelled from the academy ? — He was expelled from it, be-

cause (it was alleged that) he was sick. — What did he boast of? — He boasted that he had not only learnt all the lessons which are contained in this book, but that he himself had with his own hand written all the exercises, belonging to every one of them. — What did your master command you to do? — He commanded me to bring him the book which he had lent me.

EXERCISE 166.

Where did you take this book from? — I took it out of the room of your friend (fem.). — Is it right to take the books of other people? — It is not right, I know; but I wanted it, and I hope that your friend will not be displeased; for I will return it to her as soon as I have read it. — What is your name? — My name is William. — What is your sister's name? — Her name is Eleanor. — Why does Charles complain of his sister? — Because she has taken his pens. — Of whom do those children complain? — Francis complains of Eleanor, and Eleanor of Francis. — Who is right? — They are both wrong; for Eleanor wishes to take Francis's books and Francis Eleanor's. — To whom have you lent Schiller's works? — I have lent the first volume to William and the second to Elizabeth. — How is that said in French? — That is not said in French. — How is that said in German? — It is said thus. — Has the tailor already brought you your new coat? — He has brought it to me, but it does not fit me well. — Will he make you another? — He must make me another; for rather than wear it, I will give it away. — Will you use that horse? — I shall not use it. — Why will you not use it? — Because it does not suit me. — Will you pay for it? — I will rather pay for it than use it. — To whom do those fine books belong? — They belong to William. — Who has given them to him? — His good father. — Will he read them? — He will tear them rather than read them. — Are you sure that he will not read them? — I am sure of it, for he has told me so.

Lesson XCII. — PENSUM ALTERUM ET NONAGESIMUM.

OF THE IMPERATIVE MOOD.

A. The imperative of Latin verbs has two forms, called the imperative *present* and the imperative *future*. Both of these serve to express a *command*, sometimes also a *wish*, an *advice* or *exhortation*, that something should be done. But the imperative present requires the immediate performance of an injunction, whereas the future implies that something should be done in connection with (i. e. in consequence of, after, or simultaneously with) some other act. E. g. *PRES. Discède!* Leave (be off)!

Discēdīte! Leave ye! *FUT. Quum legēris, tum discedīto!*
Leave, after you have read!

NOTE.—The second action, on which the imperative future depends, is not always expressed, but may generally be supplied from the context. — Compare *F. II.*

B. FORMATION OF THE IMPERATIVE.

1. The imperative present active is formed from the present infinitive, by dropping the termination “*re*.” *As*, —

1. *amāre* — *āmā*, love thou.
2. *monēre* — *mōnē*, remind thou.
3. *legēre* — *lēgē*, read thou.
- (3.) *capēre* — *cāpē*, take thou.
4. *audire* — *audi*, hear thou.

2. The imperative present passive has the same form as the present infinitive active in all the conjugations. *As*, —

1. *amāre*, be thou loved.
2. *monēre*, be thou reminded.
3. *legēre*, be thou read.
- (3.) *capēre*, be thou taken.
4. *audire*, be thou heard.

3. The imperative future active is formed from the present by changing, 1. *ā*, 2. *ē*, 3. *ě*, 4. *ī*, into, 1. *āto*, 2. *ēto*, 3. *yto*, 4. *ito*, and the passive, by adding *r* to these terminations of the active *As*, —

1. *amā* — *amāto*, *amātor*, thou shalt love, be loved.
2. *monē* — *monēto*, *monētor*, thou shalt remind, be reminded.
3. *lēgē* — *lēgito*, *lēgitor*, thou shalt read, be read.
- (3.) *cāpē* — *capito*, *capitor*, thou shalt take, be taken.
4. *audi* — *audito*, *auditor*, thou shalt hear, be heard.

INFLECTION OF THE IMPERATIVE.

C. The following paradigms exhibit the inflection of the imperative, active and passive.

FIRST CONJUGATION.

ACTIVE.		PASSIVE.	
<i>Present.</i>		<i>Present.</i>	
S.	<i>āmā</i> , love (thou).	S.	<i>amāre</i> , be thou loved.
P.	<i>amāte</i> , love ye.	P.	<i>amāminī</i> , be ye loved.
<i>Future.</i>		<i>Future.</i>	
S.	2. <i>amāto</i> , thou shalt love.	S.	2. <i>amātor</i> , thou shalt be loved.
S.	3. <i>amāto</i> , let him love.	S.	3. <i>amātor</i> , let him be loved.
P.	2. <i>amatōte</i> , ye shall love.	P.	2. <i>amāminor</i> , ye shall be loved.
P.	3. <i>amanto</i> , let them love.	P.	3. <i>amantor</i> , let them be loved.

SECOND CONJUGATION.

ACTIVE.		PASSIVE.	
<i>Present.</i>		<i>Present.</i>	
S.	monē, remind (thou).	S.	monēre, be thou reminded.
P.	monēte, remind ye.	P.	monēminī, be ye reminded.
<i>Future.</i>		<i>Future.</i>	
S. 2.	monēto, thou shalt remind.	S. 2.	monētor, thou shalt be reminded.
S. 3.	monēto, let him remind.	S. 3.	monētor, let him be reminded.
P. 2.	monetōte, ye shall remind.	P. 2.	monēmīnor, ye shall be reminded.
P. 3.	monento, let them remind.	P. 3.	monentor, let them be reminded.

THIRD CONJUGATION.

<i>Present.</i>		<i>Present.</i>	
S.	legē, read (thou).	S.	legēre, be thou read.
P.	legite, read ye.	P.	legimīni, be ye read.
<i>Future.</i>		<i>Future.</i>	
S. 2.	legīto, thou shalt read.	S. 2.	legītor, thou shalt be read.
S. 3.	legīto, let him read.	S. 3.	legītor, let him be read.
P. 2.	legītōte, ye shall read.	P. 2.	legimīnor, ye shall be read.
P. 3.	legunto, let them read.	P. 3.	leguntor, let them be read.

FOURTH CONJUGATION.

<i>Present.</i>		<i>Present.</i>	
S.	audī, hear (thou).	S.	audire, be thou heard.
P.	audite, hear ye.	P.	audimīni, be ye heard.
<i>Future.</i>		<i>Future.</i>	
S. 2.	audīto, thou shalt hear.	S. 2.	audītor, thou shalt be heard.
S. 3.	audīto, let him hear.	S. 3.	audītor, let him be heard.
P. 2.	audītōte, ye shall hear.	P. 2.	audimīnor, ye shall be heard.
P. 3.	audīunto, let them hear.	P. 3.	audīuntor, let them be heard.

So conjugate *apportā*, bring; *dā*, give; *laudā*, praise; *regnā*, rule; — *audē*, dare; *gaudē*, rejoice; *habē*, have; *jubē*, command; *studē*, strive; — *agē*, come on (stir); *mitte*, send; *pōne*, put; *scribe*, write; *sūme*, take; — *apēri*, open; *puni*, punish; *repēri*, find; *sentī*, feel; *veni*, come.

IMPERATIVE OF DEPONENT VERBS.

D. The imperative of deponent verbs follows the analogy of the passive voice. Thus:—

FIRST CONJUGATION.

*Present.*S. hortāre, *exhort (thou).*P. hortāmini, *exhort ye.**Future.*S. 2. hortātor, *thou shalt exhort.*S. 3. hortātor, *let him exhort.*P. 2. hortāminor, *ye shall exhort.*P. 3. hortantor, *let them exhort.*

SECOND CONJUGATION.

*Present.*S. verēre, *fear (thou).*P. verēmini, *fear ye.**Future.*S. 2. verētor, *thou shalt fear.*S. 3. verētor, *let him fear.*P. 2. verēminor, *ye shall fear.*P. 3. verentor, *let them fear.*

THIRD CONJUGATION.

*Present.*S. loquēre, *speak (thou).*P. loquimini, *speak ye.**Future.*S. 2. loquitor, *thou shalt speak.*S. 3. loquitor, *let him speak.*P. 2. loquiminor, *ye shall speak.*P. 3. loquuntor, *let them speak.*

FOURTH CONJUGATION.

*Present.*S. blandire, *flatter (thou).*P. blandimini, *flatter ye.**Future.*S. 2. blanditor, *thou shalt flatter.*S. 3. blanditor, *let him flatter.*P. 2. blandiminor, *ye shall flatter.*P. 3. blandiuntor, *let them flatter.*

So inflect *comilāre*, escort; *morāre*, delay (stay); *laetāre*, rejoice; *recordāre*, remember; — *merēre*, earn; *miserēre*, pity; *tuēre*, defend; — *fruēre*, enjoy; *morēre*, die; *obliviscēre*, forget; *ulciscēre*, revenge; *utēre*, use; — *experire*, experience (try); *largire*, spend; *opperire*, wait for (expect); *ordire*, begin; *partire*, divide.

IMPERATIVE OF IRREGULAR VERBS.

E. Of the irregular verbs, *possum*, *volo*, *malo*, *queo*, *nequeo*, and *fiō* want the imperative mood. That of the rest is as follows: —

1. *Esse*, to be. — PRES. *ēs* — *este*, be thou, be ye. FUT. 2. *esto* — *estōte*, thou shalt be, ye shall be; 3. *esto* — *sunto*, let him be, let them be.

So the compounds *abes*, *ades*, *dees*, &c. Some of which, however, like *possum*, do not admit of an imperative.

2. *Edēre*, to eat. — PRES. *ede* or *ēs* — *edite* or *este*. FUT. 2. *edito* or *esto* — *editōte* or *estōte*; 3. *edito* or *esto* — *edunto*.

So the compounds *adēde*, *ambēde*, *comēde*, &c.

3. *Ferre*, to bear. — ACT. PRES. *fēr* — *ferite*. FUT. 2. *ferto* — *fertōte*; 3. *ferto* — *ferunto*. — PASS. PRES. *ferre* — *ferimini*. FUT. 2. *fertor* — *feriminor*; 3. *fertor* — *feruntor*.

So also *affer*, *confer*, *perfer*, &c.

4. *Nolle*, to be unwilling. PRES. *nōli* — *nolite*. FUT. 2. *nolito* — *nolitōte*; 3. *nolito* — *nolunto*.

5. *Ire*, to go. — PRES. *i* — *ite*. FUT. 2. *ito* — *itōte*; 3. *ito* — *eunto*.

So the compounds *abi*, *exi*, *peri*, *prodi*, *redi*, &c.

6. *Inquam*, I say. — PRES. *inque* — *inquite*. FUT. *inquito*. — The rest is wanting. That of *aio*, I say, is *ai*, but obsolete.

7. *Memini*, *I remember*, has only the forms *memento* — *memento!*, remember thou, ye.

8. A few verbs occur in the imperative alone. They are *apage*, away, begone! *ave*, hail! *salve*, hail (good morning, &c.); *vale*, farewell; and *cedo*, say, tell me, let see. The remaining forms of these are *avete*, *aveto*; *salvete*, *salveto*; *valete*, *valeto*.

REMARKS.

1. The verbs *dicō*, *dūcō*, *faciō*, and *fēro* drop the final *e* of the imperative present singular, and have *dic*, *duc*, *fac*, *fer*. So also the compounds of those verbs; as, *educ*, *calescā*, *effē*, *perfer*, &c. The only exceptions are the compounds of *faciō*, which change the radical *a* into *i*; as, *confice*, *perfice*, &c. — Of the verb *sciō*, it is customary to say *scito* — *scitote* instead of *sci* — *scite*.

2. In an imperative clause, the English "not" is always *ne* instead of *non*, and the English "nor" *neve* instead of *neque*. E. g. *Ne crucia te*, Do not torment yourself. *Ne saevi tantopere*, Do not be so fierce. *Ne audēto accedēre neve loquitor*, Let him not venture to approach nor speak.

3. Instead of the simple imperative, it is not uncommon to employ the formulas *cura* (or *curāto*) *ut*, *fac ut* (or *fac* without *ut*), with the present subjunctive. E. g. *Cura, ut quam primum venias*, Try to come as soon as you can. *Fac (ut) animo forti magnōque sis*, Be brave (strive to be brave) and magnanimous. So also in prohibitions, *fac ne*, *cave ne* (or *cave* without *ne*), with the subjunctive, and *nōli* with the infinitive. E. g. *Fac ne venire praetermittas*, Do not fail to come. *Cave (ne) putes*, Do not suppose (Beware of supposing). *Nōli existimāre*, Do not think. *Nōlote dubitāre*, Be unwilling to doubt.

4. Instead of the imperative, the Romans frequently employ certain tenses of the indicative and subjunctive. They are, —

a) The first future indicative; as, *Facies* (= *facito*), *ut sciam*, Let me know. *Sed valēbis* (= *vale*), *meaque negotia vidēbis* (= *vide*), But farewell, and attend to my interests. *Tu non cessabis* (= *ne cessa*) *nosque diliges* (= *dilige*), Do you not cease from your efforts, and preserve your regard for us.

b) The second person of the present subjunctive. E. g. *Quum te bene confirmāris, ad nos venias* (= *venito*), When you shall have properly established your health again, you must come to see us. *Tuā quod nihil refert, ne cures* (= *ne cura*), Do not meddle with things that do not concern you. *Quod boni datur, frūare* (= *frūere*), *dum licet*, Enjoy the proffered good while it is lawful.

c) The third person of the present subjunctive. E. g. *Audiat*, Let him hear. *Videat*, Let him see. *Desinant furere*, Let them cease to rage. *Donis impii ne placare audeant deos*, The impious shall not dare to appease the gods with presents.*

* The subjunctive for this person is even more common than the imperative proper. Compare Lesson LXXXVII. B. Rem.

d) The second person of the perfect subjunctive, chiefly in negative commands with *ne*. E. g. *Hoc ne feceris* (= *ne facto*), You shall not do this. *Nihil ignovēris* (= *ignoscito*), Do not pardon anything. *Misericordiā commōtus ne sis*, Do not be moved with compassion.

F. OF THE USE OF THE IMPERATIVE.

I. The imperative present and its equivalents (cf. *E. Rem.* 3, 4) are used in direct commands or prohibitions, addressed by the speaker himself, and on his own authority. E. g.

Serva, obsecro, hæc nobis bona. Preserve these blessings unto us, I pray thee.

Iustitiam cole et pietatem. Cultivate justice and piety.

Subvenite misero; ite obviam injuriæ. Come ye to the rescue of an unhappy man; face the injustice.

Procul, o procul este, totòque abssistite lūco! Away! away! Keep off from the entire grove!

Nimium ne crede colōri. Do not trust beauty too much.

Quæso, animum ne desponde. Do not, I pray you, give up your courage.

Cura, ut valeas. Farewell!

Magnam fuc animum habes et spem bonam. Keep up your courage and hope.

Fac, ne quid aliud cures, nisi ut quam commodissime convalescas. See that you attend to nothing else, except the most suitable recovery of your health.

Cave, si me amas, existimes, me abjecisse curam reipublicæ. Beware, I beseech you, of supposing that I have thrown aside the cares of public life.

Noli te oblivisci Ciceronem esse. Do not forget that you are Cicero.

Nolite id velle, quod fieri non potest. Do not desire that which is impossible.

Tu nihil invitâ dices faciēve Minervâ. Say or do nothing but what you are fit for.

Si certum est facere, facias: verum ne post culpam conferras in me. If you are determined to do it, do so; but do not afterwards cast the blame on me.

Ne quæras; efferant, quæ secum huc attulerunt. Do not ask me; let them take away what they have brought here with them.

Quod dubitas, ne feceris. Do not perform what you are in doubt about.

II. The imperative future is used in indirect commands or prohibitions, especially in contracts, laws, and wills, but also as the form of a request, demand, advice, or moral precept. E. g.

Amicitia his legibus esto: — Excedito urbibus, agris, vicis, ca- There shall be peace on these conditions: let him evacuate the

stellis cis Taurum usque ad
Tánáim ámnem.

Régio império dúo *súnto*, ilque
Cónsulés *appellántor*, militíae
súmmum jús *habénto*, némini
parénto; illis sálus pópuli su-
préma léx *éstó*.

Impius *ne audéto* placáre dónis
íram deórú.

Hóminem mórtuum in úrbe *ne*
sepélito, *néve úrto*.

Nón sátis *ést* púlchra *éssé* po-
émáta; dúlcia *súnto*, et quo-
cúnque vólunt, ánimum audi-
tòris *agúnto*.

Coeléstia sémper *spectáto*, illa
humána *contémnúto*.

Quum valetúdini túae consulú-
ris, tum *consulúto* navigatióni.

Ubi nós lavérimus, si vóles, *la-
vátó*.

Pýthio Apóllini dónum
mittítote, lascíviám a vóbis *pro-
hibetóte*.

Si quò híc gradiétur, páriter
progrédímtnor.

Jácta álea *esto* (= Jácta sūt álea) !

cities, fields, villages, and forts
on this side of the Taurus as far
as the river Don.

There shall be two persons of royal
authority, and they shall be called
Consuls; they shall have the
chief command in war, shall be
obedient to no one; the welfare
of the people shall be their high-
est law.

No impious man shall dare to ap-
pease the anger of the gods with
presents.

Thou shalt bury or burn a dead
man in the city.

It is not enough that poems be
beautiful; they must be sweet,
and must carry the minds of the
hearer wherever they list.

You should always observe celes-
tial things, and despise the things
of earth.

When you shall have provided for
your health, then provide for
your voyage.

You shall wash, if you choose,
where we have washed.

Send a gift to Pythian Apollo,
guard against insolence.

If this man advances anywhere,
proceed ye at the same time.

Let the die be cast !

To obey, to render obedience.

To obey any one.

To obey any one's commands.

To obey any one's precepts.

To comfort, console any one.

To offend any one.

To borrow (anything of any
one).

{ *Pareo, ěre, ũi.*
{ *Obedio, ire, ĩi, ĩtum.*
{ *Obtemperāre* (ALICUI).

Alicui parěre, obtemperāre.

{ Alicui parěre atque imperāta fa-
cěre.

{ Alicui dicto audientem esse.

Alicujus praeceptis parěre or obe-
dire.

{ Consolāri aliquem.

{ Solatūm alicui praeběre or afferre.

{ Aliquem injuriā afficěre.

{ Aliquem offenděre, laeděre.

Mutuārĭ, mutūm sūměre (ALI-
QUID AB ALIQUO).

To lend (anything to any one).	Mutuum dare, commodare (ALICUI ALIQUID).
To lend money to any one (on interest).	Pecuniam alicui foenori dare.
To borrow money (of any one).	Pecuniam mutuam sumere, pecuniam petere (AB ALIQUO).
The patience.	Patientia, ae, f.; aequus animus.
The impatience.	Impatientia morae or sp̄ci.
To have patience.	Patientiam ūti; aequo animo esse.
Have patience!	Aequo sis animo!
Be patient (wait)!	Exspecta! Māne!
Be attentive! (pl.)	Attēdite! Adestōte animis!
Go thither!	I illo! Ite illorsum!
Give it to me!	Dā mihi hoc!
Lend me the book!	Commoda mihi librum!
Lend me some money!	Dā mihi mutuam pecuniam!
Be (ye) good.	Este boni.
Know (ye) it.	Scitōte hoc.
Obey your instructors and never give them any trouble.	Praeceptōribus vēstris paretōte, neque sis unquam molestiam exhibetōte.
Pay what you owe, comfort the afflicted, and do good to those that have offended you.	Dēbita solves, eos, qui aēgri animi sint, consolābēris, iisque, qui tē injūriis affecerint, benigne facies.
Love God, and thy neighbor as thyself.	Dēum ama, proximūque tuum tāmquam temetipsum.
Let us always love and practise virtue; and we shall be happy both in this life and in the next.	Virtutem sēper colāmus et exercitēmus; haec quum fiunt, beati erimus et in hac et illā in vērā vitā.
Let us see which of us (two) can shoot the best.	Videāmus, ūter nostrum sciētius mittat sagittas.
Sadness.	Tristitia, moestitia, ae, f.
The creditor.	Creditor, ōris, m.
The watch.	Horologium portabile.
The snuff box.	Pyxis, idis, f.
To add.	{ Addo, ēre, didi, ditum. Adjicio, ēre, jēci, jectum. (ALIQUID REI, AD REM.)
To build, construct.	{ Aedifico, āre, āvi, ātum. Exstruo, ēre, xi, ctum.
To embark, to go on board ship.	Conscendere navem (or simply conscendere).
I embark for Europe.	{ Conscendo, ut in Eurōpam transmittam. In Eurōpam conscendo. Velum in altum dare.
To set sail.	{ Solvere (i, solutum), sc. navem.

To set sail for any place.	{ Vēla (navem, cursum) dirigēre aliquo. Navigāre ad locum.
He is sailing for America.	Cūsum in Americam dirigit.
To sail with full sails.	Plenissimis velis navigāre or vehi.
He embarked on the sixteenth of last month.	Nāvem conscēdit sēxto dēcimo mēnsis prōximī.
He set sail on the third instant.	Vēla dēdit tērtio hūjus mēnsis.
I am out of danger.	In pōrtu nāvigo.
Flee with thy utmost speed !	Remīgio velōque fūge !
We must do our utmost to avoid that.	Rēs rēmis velisque fugiēda est.
To execute a commission.	Mandātum exsēqui or persēqui (secūtus sum).
To give one a commission.	{ Mandāre alicui aliquid. Alicui negotium dāre.
I have executed your commission.	Mandātum tuum fidēliter exēcūtus sum.
To do (or fulfil) one's duty.	Officiū facēre. Officio fungi. Officio suo non deesse.
To neglect one's duty.	{ Officio suo deesse. Officiū prātermittēre or negligēre.
To set one a task.	Pensum alicui prāscribēre or imperāre.
To do (or perform) one's task.	{ Opus suū facēre (conficēre). Pensum imperātum absolvēre or peragēre.
It is my duty.	{ Mēum officiū (or mīnus) ēst. Mēum ēst.
I deemed it my duty.	Mēum ēsse putāvi.
This man always fulfils his duty.	Hic vir officiū suū sēmp̄r exsēquitur.
He never swerves from his duty.	Ab officiū nūquam discēdit (recēdit).
Have you done your task ?	Absolvistine pēnsū imperātū ?
Not yet.	Nōndum absolvi.
To rely or depend upon something.	{ Fīdo, ēre, fīsus sum. Confidēre (ALICUI, REI or RE). Nītor, ī, nīxus sum (RE).
Relying or depending upon anything.	Frētus or nixus aliquā re.
I rely upon you.	{ Confīdo tibi.
I rely upon your humanity.	{ In fidē tuā requiesco. In humanitāte tuā causam mēam repōno.
You may rely upon him.	{ Confidēre ei pōssis.
He relies upon it.	{ In ejus fidē requiescere tibi licet. Confīdit hōc.

You may depend upon it.	Ne dubita. Factum pūta.
To suffice, to be sufficient.	Satis esse. Sufficere, fēci, sectum. (AD REM, QUOD . . .)
To be contented with something.	Contentum esse aliquā rē; nihil ultra desiderāre.
It is sufficient for me.	Hoc mihi sātis est (sufficit).
It is abundantly sufficient for me.	Mihi abunde est. Mihi abunde sufficit.
Will this money be sufficient for that man?	Sufficiētne illi pecūnia haec?
It will.	Sufficiet. Sātis erit.
Has this sum been sufficient for him?	Nūm haec sūmma ei sufficit?
It was not.	Nōn sufficit.
He was contented with it.	Fuit eā contentus. Nihil ultra desiderābat.
He would be contented, if you only add a few imperials.	Contentus esset, si paucos tantum addēres imperiales.
Little wealth suffices for the wise.	Pārvo (paucis) sapiens contentus est.
That is to say (i. e.).	Hoc est; id est: scilicet, nempe.
And so on, and so forth (ſc.).	Et cetera, cetera; et sic de ceteris.
Say on, go on.	Age! Perge!
Otherwise, differently.	Aliter, sēcus (followed by ac, atque, quam).
In another manner.	Alio mōdo, aliter.
Else, otherwise.	Aliter, aut; aliōqui.
If not.	Sin aliter, sin minus.
What else?	Quid aliud? Quid praeterea?
Have you anything else to say?	Num quid praeterea tibi dicendum est?
If I knew that, I should behave differently.	Id si scirem, mē aliā ratiōne (ulio mōdo) gerērem.
If I had known that, I should have behaved differently.	Id si cōgnitum habuissem, mē aliter gessissem.
I cannot do it otherwise.	Aliā ratiōne facere hoc nōn possum.
Mend, else you will be punished.	Resipisce, sin minus, puniēris.
If you go, very well; if not, I shall command you.	Si abis, bene est; sin minus, tibi mandābo.
To mend, reform.	Resipisco, ēre, pūi (pūi).
	In meliorem frugem redire.
A man polite towards every one.	Homo erga omnes humanus (officiōsus).
A father who loves his children most affectionately.	Pater filiōrum suōrum amantissimus.
You have to learn the twentieth lesson, and to translate the exercises belonging to it.	Ediscendum est tibi pensum vicēsimum, et vertēda sunt Latīno ad id pertinētia dictata.

I have received with the greatest pleasure the letter which you addressed to me, dated the 6th instant.	Litteras, quas sexto hujus mēsis ad mē dedisti, cum maximā voluptate accēpi.
I think he must have been sick, otherwise he would not look so pale.	Crēdo eum aegrōtum fuisse, aliōquin spēcīem tam pāllidam nōn praeberet.
To translate.	Vertēre, convertēre, reddēre.*

EXERCISE 167.

Have you executed my commission? — I have executed it. — Has your brother executed the commission which I gave him? — He has executed it. — Would you execute a commission for me? — I am under so many obligations to you, that I will always execute your commissions when it shall please you to give me any. — Ask the horse-dealer (*mango, ōnis*) whether he can let me have the horse at the price which I have offered him. — I am sure that he would be satisfied, if you would add a few florins more. — I will not add anything. If he can let me have it at that price, let him do so; if not, let him keep it. — Good morning, my children! Have you done your task? — You well know that we always do it; for we must be ill not to do it. — What do you give us to do to-day? — I give you the ninety-third lesson to study, and the exercises belonging to it to do, — that is to say, the 168th and 169th. Endeavor to commit no errors. — Is this bread sufficient for you? — It would be sufficient for me, if I was not very hungry. — When did your brother embark for America? — He sailed on the thirtieth of last month. — Do you promise me to speak to your brother? — I do promise you, you may depend upon it. — I rely upon you. — Will you work harder for next lesson than you have done for this? — I will work harder. — May I (*licēne mihi*) rely upon it? — You may. — Have patience, my dear friend, and be not sad; for sadness alters nothing (*nihil emendat*). — Be not afraid of your creditors; be sure that they will do you no harm. — You must have patience: I will pay all that you have advanced me (*mutuum dedisti*). — Do not believe that I have forgotten it, for I think of it every day (*in animo verso quotidie*). — Do not believe that I have had your gold watch, or that Miss Wilhelmine has had your silver snuffbox, for I saw both in the hands of your sister when you were at the concert. — What a beautiful inkstand you have there! pray, lend it to me. — What do you wish to do with it? — I wish to show it to my sister. — Take it, but take care of it, and do not break it. — Do not fear. — What do you want of my brother? — I want to borrow some money of him. — Borrow some of somebody else. — If he will not lend me any, I will borrow some of somebody else. — You will do well. — Do not wish (for) what you cannot have, but be contented with what Providence (*providentia diuina*) has given you, and

* Thus, in Latinum convertēre, Latine reddere, ex Graeco in Latinum sermōnem convertere, &c.

consider (*et repūta*) that there are many men who have not what you have. — Life being short, let us endeavor to make it as agreeable as possible. — Have you done your exercises? — I could not do them, because my brother was not at home. — You must not get your exercises done by your brother, but you must do them yourself.

Lesson XCIII. — PENSUM NONAGESIMUM TERTIUM.

ADVERBS.

A. Adverbs are indeclinable particles, which serve to qualify verbs, nouns, adjectives, participles, and other adverbs. E. g.

Bene, recte, egregie dixisti.

You have spoken well, correctly, nobly.

Natura ratioque cavet, ne quid homo indecore effeminatēque faciat.

Nature and reason enjoin that man should do nothing that is unbecoming or effeminate.

C. Flaminius, consul tērum.

C. Flaminius, a second time consul.

Nimis multa. Valde magnus. Maxime idoneus.

Too many things. Very great. Most competent.

In odium adducuntur adversarii, si quod eorum superbe, crudeliter, malitiose factum proferuntur.

Our adversaries will incur odium, if anything haughty, cruel, or malicious shall be alleged of them.

Nimis ferociter legatos nostros increpant.

They are too ferocious in their clamors against our ambassadors.

B. Adverbs are divided into various classes, according to their signification. The principal relations expressed by them are those of space, time, quantity, quality, measure, number, degree, manner, &c.

I. Adverbs expressing determinations of space may be divided into those denoting, —

1. PLACE. E. g. *hic*, here; *ibi*, *istic*, *illic*, there; *ubi*, where (for a complete list of these see IV.); — *intus*, within; *subtus*, below; *alibi*, elsewhere; — *intro*, in, into the house; *retro*, backwards; *porro*, farther; *protēnus*, forward; *sursum*, upwards; *rectā*, right on; *ultrō citrōque*, up and down; — *desuper*, down, from above; *indulē*, from the same place; *utrimque*, from both sides; — *prope*, near; *longe*, *procul*, far; *passim*, here and there; *praesto*, at hand; — *usquam*, *usquam*, somewhere; *nusquam*, nowhere.

2. QUANTITY, DIMENSION, or MEASURE. E. g. *multum*, much; *paulum*, little; *parum*, but little, too little; *nimis*, *nimium*, too much; *satis*, enough; — *longe*, long; *late*, wide; *alte*, high; *crasse*, thick; *arte*, tight; — *modice*, moderately; *largiter*, abundantly; *breviter*, shortly.

3. ORDER or RANK. E. g. *primo*, *secundo*, *tertio*, *quarto*, &c., in the first, second, third, fourth, &c. place; * *postrēmo*, in the last place; *deinceps*, one after another.

II. Adverbs expressing determinations of time may be divided into those denoting, —

1. TIME PROPER. E. g. *diu*, long; *paulisper*, *parumper*, for a little while; *usque*, incessantly; — *jam*, now; *nuper*, lately; *pridem*, long ago; *heri*, yesterday; *cras*, to-morrow; *olim*, once; *quondam*, at some time, once; *nondum*, not yet; *alias*, at another time; *ante*, *antea*, before; *post*, *postea*, afterwards; *interdum*, sometimes; *interim*, *interea*, meanwhile; *duclum*, long since; *unquam*, ever; *nunquam*, never, &c. To these add the correlatives of IV.

2. MULTITUDE or NUMBER. E. g. *saepe*, often; *quotidie*, daily; *identidem*, repeatedly; *deinde*, after that; *subinde*, directly after that; *denique*, finally, briefly; — *semel*, once; *bis*, twice; *ter*, *quater*, *quinques*, *sexies*, &c., three, four, five, six, &c. times. (On these numeral adverbs see Lesson XXI. E.)

3. ORDER or DIVISION. E. g. *primum*, *ūterum*, *tertium*, *quantum*, *postrimum*, for the first, second, third, fourth, last time; * — *dupliciter*, doubly; *bifariam*, in two parts, on two sides; *trifariam*, threefold, on three sides; *quadrifariam*, fourfold, on four sides; *multifariam*, *plurifariam*, *omnifariam*, on many, on several, on all sides; — *bipartito*, *tripartito*, *quadripartito*, in two, three, four parts, twofold, &c., &c.

III. Adverbs of quality may be subdivided into those denoting, —

1. QUALITY PROPER. E. g. *bene*, well; *male*, badly; *perperam*, incorrectly; *frustra*, in vain; *gratis*, for nothing; *sedūlo*, busily; *subito*, suddenly; *tuto*, safely; *certo*, certainly; *raro*, seldom; *crebro*, frequently; *vulgo*, generally; *plerumque*, for the most part, &c.

2. MANNER. E. g. *facile*, easily; *docte*, learnedly; *elegantē*, elegantly; *gregatim*, in flocks; *feliciter*, happily; *prudenter*, prudently, &c.

3. LIMITATION or DEGREE. E. g. *prope*, *propemodum*, nearly; *paene*, almost; *fere*, *ferme*, almost, about; *praesertim*, particularly; *precipue*, especially; *saltem*, at least; *dumtaxat*, only; *vix*, scarcely; *quidem*, indeed, at least; *ne* — *quidem*, not even; *prorsus*, entirely; *omnino*, altogether, wholly.

4. COMPARISON or SIMILITUDE. E. g. *sicut*, as, just as; *perinde*, just as if; *aliter*, *secus*, otherwise; *aeque*, equally; — *divinitus*, from God, divinely; *humanitus*, after the manner of men (and others in *itus*); — *simul*, *und*, together.

5. ASSENT, AFFIRMATION, or NEGATION. E. g. *ita*, *etiam*, yes;

* And so on from all the ordinals.

non, no; *haud*, not at all; *nae*, surely; *sane*, *profecto* (= *pro facto*), really, indeed; *utque*, undoubtedly; *vero*, truly, really; *nimirum*, *scilicet*, *videlicet*, *nempe*, of course, certainly, forsooth, namely; *quippe*, indeed, to wit; *aliòquin*, otherwise, if not; *imo* (*inmo*), nay, rather; *nequàquam*, *haudquàquam*, by no means; *neutiquam*, *minime*, not at all.

6. INTERROGATION. E. g. *num*, whether? *an*, perhaps? *-ne*, then? *cur*, why? *quidni*, *quidni*, why not?

7. POSSIBILITY, REALITY, NECESSITY. E. g. *forte*, by chance, perchance; *forsan*, *fortan*, *forsitan*, *fortassis*, *fortasse*, perhaps; *utnam*, would that! *certo*, certainly; *necesse*, necessarily.

IV. A number of adverbs are *correlative*, i. e. they have a certain mutual relation and correspondence of form and signification.

Correlatives correspond with each other as *demonstratives*, *relatives*, *interrogatives*, *indefinites*, and *generals*, and denote either a place, time, quality, or degree. The following is a list of the most important of them:—

DEMONST.	RELAT.	INTERR.	INDEF.	GENERAL
hic, ibi, istic, illic	} ubi	} ubi?	sicubi, necubi, ali- cubi	} ubicunque, ubiubi
huc, eo, istuc, illuc			siquo, nequo, ali- quo	
hac, eā, istac, illac	} quā	} quā?	siquā, nequā, ali- quā	} quacunque, quāquā.
hinc, inde, istinc, illinc			sicunde, necunde, alicunde	
tum, tunc, dum, etiam- nunc, nunc	} quum	} quando?	siquando, nequan- do, aliquando	} quandoque, quandocun- que
toties			aliquoties	
tam (dam, nam)	quam	quam?	aliquam	quamquam
ita, sic	ut, uti	ut?	—	utecunque, utut.

REMARKS.

1. The relation denoted by adverbs may frequently be expressed by cases with or without prepositions. E. g. *cum cura* = *diligenter*, carefully, with care; *cum fide* = *fideliter*, faithfully; *cum voluptate* = *libenter*, with pleasure; *eo tempore* = *tum*, at that time, then; *hoc loco* = *hic*, in this place, here, &c.

2. Adverbs of quality ending in *e* or *ter* (vide C. 1), and many of those in *o* (C. 6), are susceptible of comparison like adjectives. E. g. *docte*, *doctius*, *doctissime*; *fortiter*, *fortius*, *fortissime*; *tuto*, *tutius*, *tutissime*. (See Lesson XLII.) Among comparatives may be included a few diminutives; as, *longe* — *longūle*, somewhat far off; *saepe* — *saeppiūle*, *saepiuscūle*, somewhat often, oftener; *melius* — *meliuscūle*, a little better; *primum* — *primūle*, first, firstly.

DERIVATION OF ADVERBS.

C. Adverbs are either *primitive* or *derivative*, *simple* or *compound*.

Primitive adverbs are irregular in form, and have consequently no definite terminations. E. g. *jam*, *nunc*, *tum*, *his*, *semel*, *vix*, *sic*, *non*, &c.

Derivative adverbs, on the other hand, assume regular terminations, such as *ē*, *ter*, *um*, *ē*, *itus*, *tim*, *sim*, &c.

Derivatives are formed either from nouns, adjectives, pronouns, or participles. They are as follows:—

1. Adverbs in *ē* denote a *quality*, and are formed from adjectives and participles of the first and second declensions. Those in *ter* denote *manner*, and are formed from adjectives and participles of the third declension. E. g. *altē*, high; *latē*, wide; *longē*, long, far; *liberē*, freely; *doctē*, learnedly; *libenter*, willingly; *elegantē*, elegantly; *fideliter*, faithfully; *prudenter*, prudently, &c. Hence redundant adjectives give rise to adverbs of both these terminations. E. g. *hilarē* and *hilariter*, from *hilarus* and *hilaris*;—*luculente*, *opulente*, *turbulente*, and *luculenter*, *opulenter*, *turbulenter*, from *luculentus* and *luculens*, &c. So also *humānē* and *humaniter*, *firmē* and *firmiter*,* &c.

Irregular are *benē*, *malē* (with short *e*), and *omnino*, from *bonus*, *malus*, and *omnis*.

2. Adverbs in *um* and *ē* are derived from neuter adjectives of the second and third declensions, without any change of form. E. g. *multum*, *paulum*, *parvum* (from *parrus*), *primum*, *secundum*, &c.;—*in-punē*, *sublimē*, *facilē*, *difficilē* (instead of the more common *faciliter*, *difficiliter*), &c. So those in *ā* from neuters plural; as, *crebrā*, frequently; *acerbā*, fiercely.

3. Adverbs in *itus* convey the notion of *origin*, *source*, or *manner*, and are derived from nouns and adjectives. E. g. *funditus*, *radicibus*, *stirpibus*, from the foundation, by the root, root and branch; *divinitus*, from God, divinely; *humanitus*, after the manner of men, human; *antiquitus*, of old, anciently; *penitus*, from or in the inmost part, inwardly.†

4. Adverbs in *tim* and *sim* denote the manner of a condition or state *distributively*, and are derived from supines, adjectives, and nouns. E. g. *conjunctim*, *incisim*, *ordinatim*, *separatim*, *strictim*, *conjointly*, in short clauses, in regular order, separately, closely (briefly);—*gregatim*, in flocks; *acervatim*, in heaps; *furtim*, stealthily; *viridim*,

* Only a few adjectives in *us*, *a*, *um* have thus a double adverb, like those which are redundant.

† So, after the analogy of these, *continus*, close at hand; *emlinus*, from a distance; *intus*, within; *subtus*, below, from below; to which add *extrinsecus*, *intrinsecus*, and *mordicus*.

man by man; *singulatim*, singly; *paulatim*, by degrees; *privatim*, privately. So also *statim*, at once; *raptim*, rapidly; *cautim*, cautiously; *carpitim*, by parts or bits; *caesim*, with the edge (opposed to *punctim*, with the point); *divisim*, separately; *sensim*, gradually, &c.

5. An extensive class of adverbs are accusatives (singular or plural) of nouns, pronouns, adjectives, and participles. E. g. *bifuriam*, *omnifariam* (sc. *partem*), in two parts, on all sides; *partim* (= *partem*), partly, in part; *examussim*, exactly; *affatim*, abundantly; — *foras*, (= *fores*), out of doors (motion); *alias*, elsewhere; — *versum* (or *-us*), towards, in that direction; *rursum* (or *-us*), again.* Pronominals are *hinc*, *istinc*, *illinc*, hence, thence; *huc*, *istuc*, *illuc*, hither, thither; *utrinque*, on both sides; *intèrim*, meanwhile; *quam*, how, how much; *quin*, *quidni*, why not? *nequidquam*, in vain, to no purpose.

6. Others again are ablatives (singular or plural) of nouns, pronouns, &c. E. g. *forte* (from *fors*), perchance, perhaps; *pridie* (from *pris* — *dies*), *postridie*, *perendie*, on the day before, the day after, the day after to-morrow; *heri*, yesterday; *luci*, by day; *temperi*, in time; *rite* (= *ritu*), properly; *frustrâ*, in vain; *dextrâ* (sc. *manû*), on the right hand; *laevâ*, *sinistrâ*, on the left; *certo*, with certainty; *crebro*, repeatedly; *oppido*, very, exceedingly; *merito*, deservedly, &c. Pronominal ablatives are *hic*, *istic*, *illic*, here, there; *ibi*, there; *alibi*, elsewhere; *ubi*, where; *ubique*, everywhere; *utroque*, on both sides; *qui*, how?†

7. Adverbs derived from verbs are *dumtaxat* (= *dum* + *taxat*), merely, at least; *scilicet* (= *scire* + *licet*), it is plain, verily; and *videlicet* (= *videre* + *licet*), you can see, plainly. To these add *mordicus*, with the teeth, tooth and nail (from *mordeo*).

8. Many adverbs of the Latin language are compounds. These are formed, —

a) By the union of two adverbs, or of an adverb and another part of speech. E. g. *sicut*, *velut*, *tamquam*, as if; *quousque*, how far? *jamdudum*, long ago; — *alicubi*, elsewhere; *nequidquam*, by no means; — *undelibet*, from any place you please; *ubique*, wherever you please; *adhuc*, thus far; *deinde*, thence, then; *necubi*, lest anywhere.

b) By the union of other parts of speech. E. g. *hodie*, to-day; *postridie*, the day after; *quomodo*, how; *denuo* (= *de novo*), again; *scilicet*, forsooth; *postea*, afterwards; *alioqui*, otherwise, &c.

Sweet.

{ *Dulcis*, *e* : *suavis*, *e*. Adv. *dulciter*,
suaviter.

Mild, soft, gentle, placid.

{ *Lēnis*, *mitis*, *mollis*, *e*; *placidus*, *a*,
um.

{ Adv. *leniter*, *molliter*; *placide*.

* To these may be added *multum*, *tantum*, *solum*, *primum*, *secundum*, and all those enumerated in Case 2.

† Similar to these are the old datives of motion, *eo*, thither; *eodem*, to the same place; *huc*, *isto*, *istuc*, *illo*, hither, thither; *quo*, whither; *aliquo*, somewhere; *alio*, in another direction.

Agreeable, grateful.	{ Grātus, jucundus, a, um; suāvis.
Sweet wine, honey.	{ Adv. jucunde, suaviter.
A sweet song; a sweet voice;	Vinum, mel dulce.
sweet flowers.	Suāvis cantus; suāvis vox; suāvac
A mild air, breeze.	flōres.
A gentle zephyr.	Aēr mollis; ventus lēnis; aura, ae, f.
A soft (placid) sleep.	Zephyrus (i, m.) mollis.
	Somnus placidus (suāvis)
Sour, acid.	{ Acidus; acerbus, a, um.
	{ Acidulus (= sourish).
Nothing can make life more agreeable than the society of and intercourse with our friends.	Vitae nostrae suavitati melius consilere nihil possit, quam usus consuetudōque cum amicis nostris.
To cry, scream, shriek.	{ Clamāre; conclamāre (of several).
	{ Clamōrem edere or tollere.
	{ Vociferari.
To raise a great clamor.	{ Altum clamōrem tollere.
To cry out for help.	{ Maximā vōce clamāre (clamitāre).
	{ Vocare aliquem in auxilium.
To help, aid (any one in anything).	{ Juvo, āre, jūri, jūtum.
	{ Adjuvāre, opitulāri.
	{ (ALIQUEM IN ALIQUA RE.)
To help, succor (any one in distress).	{ Succurrere (curri, cursum).
	{ Subvenire, praesidio venire (ALICUI).
To assist one in doing anything.	Opēram suam alicui commodāre or praebere (AD REM, IN RE FACIENDA).
I will help you to do it.	Adjuvābo tē facere hoc (hoc in faciēdo).
He assists me in writing.	Opēram suam mihi praebet in scribēdo.
Shall I help you to work?	Adjuvabōne te in laborādo (laborare)?
To inquire after some one.	Quaerere percontari, sciscitari de aliquo.
To reach, hand (anything to any one).	{ Porrigere, rexi, rectum.
	{ Praebere, ūi, itum.
	{ (ALICUI ALIQUID.)
To offer (proffer).	{ Offero, erre, obtuli, oblātum.
	{ Deferre (ALICUI ALIQUID).
Complaisant, pleasing.	Benignus, officiosus, liberalis, humanus.
To be so good, as, . . .	Esse tam benignum, ut . . .
Be so good as to hand me that plate.	Sis tam benignus, ut mihi scutulam illam porrigas.
Will you be so good as to come early in the morning?	Vis (visne) esse tam benignus, ut bene mane venias?

Do me the favor to write, as soon as you can.	Dá mñhi hóc, ut quam primum potes scribas.
Please return as soon as you can.	Quam primum potes rédeas quaéro.
Please hand me the book.	Quaéro mñhi dés líbrum.
Be pleased to spare me.	Quaéro, parcas mñhi.
If you please.	Si tibi placet; sis (= si vis).
As you please.	{ Prout tibi libet.
	{ Ex tuâ voluntâte.
<i>I ask, beseech you (= please).</i>	<i>A te quaeso, a te quaeso et peto, peto quaesoque (UT, or SUBJ. without UT).</i>
To knock at the door.	Pulsâre januam (fôres, ostium)
Somebody is knocking at the door.	Pulsântur fôres.
To come to pass, to occur, happen.	Evenio, ire, vëni, ventum.
To happen, to befall (any one).	{ Accido, ëre, Idi, —.
	{ Contingo, ëre, tigi, tactum.
	{ (ALICUI ALIQUID; UT, NE.)
It came to pass, happened by chance, that, &c.	Fôrte evënit, ut
It commonly happens, that, &c.	{ Plerúmque evënit, ut
	{ Úsu venire sólet, ut
Did anything happen?	Acciditne áliquid? Numquid accidit?
Nothing (has happened).	Nihil.
A great misfortune has happened.	Accidit (evënit) magna calámitas.
A misfortune has happened to him.	Accidit ei málum.
I had a misfortune.	{ Accidit mñhi málum.
	{ Accépi calamitâtem.
One misfortune happened after another.	Accidëbat áliud ex álio málo.
If anything serious should happen to me (to you, to him), what will you do?	Si mñhi (tibi, ei) áliquid humanítus accidat, quid fácies?
If my life should be spared.	Si mñhi víta contígërit.
We have now more leisure than we have had for a great while.	Tántum habëmus ótii, quántum jám díu nobis nòn cóntigit.
Is any one knocking at the door?	Pulsátne áliquis óstium?
No one is knocking.	Nemo pulsat.
<i>To pour.</i>	{ Fundo, ëre, fudi, fûsum (REM EX RE, IN REM).
To pour into.	Infundëre (aliquid rei).
To pour away; to shed.	Effundëre, profundere (sc. aquam, sanguinem).
To fill one's cup.	{ Pocûlum alicui infundëre.
	{ Pocûlum alicui temperâre, víno implëre.

To shed tears ; to weep.	{ Lacrimas effundere. Lacrimare, flere.
With tears in one's eyes.	Lacrimans ; oculis lacrimantibus.
I cannot refrain from tears.	Lacrimas tenere non possum.
What are you pouring into the cup ?	Quid fundis in poculum ?
Wine.	Vinum.
He was pouring grain into the sack.	Fruméntum sacco infundebat.
Will you fill my glass ?	Visne mihi poculum temperare (infundere) ?
Yes, I shall (will) fill it with pure wine.	Sane, id mero implebo.
I pour away the wine ; for it is good for nothing.	Vinum effundo. Nam nihil est.
Who is crying ?	Quis lacrimat ?
The mother has been crying all day long.	Mater totum diem lacrimas effudit.
Full (of anything).	{ Plenus (alicujus rei or re). Repletus (aliqua re).
Full, entire, whole.	Plenus, integer, totus.
A full glass of wine.	{ Scyphus vini plenus. Integer scyphus vini.
A book full of errors.	Liber scatens vitiis.
To taste, to have a certain taste or relish.	{ Supto, ere, vi (ti). Aliquo sapore esse.
To have a pleasant taste.	{ Jucunde sapere. Suavi esse sapore.
To have a bitter taste.	Amaro esse sapore.
Not to taste well.	Voluptate carere.
To like, relish anything.	Libenter sumere (edere, bibere) aliquid ; appetere.
To dislike (the taste of) anything.	Aliquid fastidire.
How does this wine taste ? } How do you like this wine ? }	Quomodo hoc vinum sapit ?
I like it very well.	{ Jucundissime (sapit). Suavissimo est sapore.
It tastes bitter.	Amaro sapore est.
I never tasted any better.	Ego nunquam jucundius bibi.
He dislikes cheese.	Caseum fastidit.
I have no relish for food or drink.	Cibum potumque fastidio.
He knows what is good.	Sapit ei palatum.
The lady, mistress.	Domina, hera, ae, f.
The means.	Facultates, um, f.
To have the means, to be able, to afford.	Habere facultates. Sunt mihi facultates (AD ALIQUID PERFICIENDUM).

I have not the means (I cannot afford).	Facultātes mihi dēsunt.
Can you afford to buy a horse ?	Súntne tibi facultātes ad équum comparāndum ?
I cannot.	Nōn sunt.
I have the means to live.	Hábeo unde vivam.
He has not the means to live.	Nōn hábet unde vivat.
<i>To laugh (at anything).</i>	<i>Ruleo, ěre, risi, risum (ALIQUID, DE RE).</i>
To laugh at, deride any one.	Riděre, deriděre, irriděre; risum haběre aliquem.
I am laughed at.	Rĩdeor. Risui sum.
They are laughing at something.	Ridětur aliquid.
You are laughed at.	Riděris.
Do you laugh at that ?	Riděsne hoc ?
I do.	Rĩdeo.
What are you laughing at ?	Quid rĩdes ?
I am laughing at you.	Tĕ irĩdeo.
<i>To meet with, meet ; to find.</i>	<i>{ Offendo, ěre, di, sum.</i> <i>{ Incido, ěre, di, —.</i> <i>{ Inventire, reperire.</i>
To meet with any one (by chance).	Offenděre aliquem; inciděre in aliquem.
To find or catch any one in anything.	Deprehenděre aliquem in aliquā re.
He was caught in theft.	In fũrto deprehěsus ěst.
When have you met him ?	Ubi ěum offendĩsti ?
I met him in the market.	In fóro in ěum incidĩ.
We met them going to church.	Offendĩmus ěos ad templum cũntes.
I do not know what to do.	Něscio, quod fũciam.
I do not know where to go.	Něscio, quò mĕ convěrtam.
He does not know what to answer.	Něscit (nōn hábet), quod respondeat.
We do not know what to buy.	Nescĩmus (nōn haběmus), quod emāmus.
<i>To trust one.</i>	<i>{ Fido, ěre, fĩsus sum.</i> <i>{ Confiděre (ALICUI).</i>
To confide, rely on any one.	{ Fidũciam pōněre in aliquo. { Frĕtum ěsse aliquo.
To unbosom one's self to any one.	{ Se tōtum alicui committěre. { Omnia consilia alicui creděre.
To distrust, mistrust any one.	Diffĩděre alicui.
Do you trust this man ?	Confĩdsne huĩc hómĩni ?
I do not trust him.	Nōn confĩdo.
He trusts me.	Mĩhi confĩdit.
We must not trust everybody.	Nōn cuius confĩděre lĩcet.
Let this be said in confidence !	{ Hóc tibi sōlĩ dictum pũta ! { Hóc lípidi dixěrim !

A word with you in confidence.	Tribus vĕrbis tē vōlo.
As to, as for, with respect to.	Quod attinet ad.
As to me, you, him, the book.	Quōd ad mē, ad tē, ad illum, ad librum attinet.
With respect to the book which you demand, I do not know what to write you.	Quod ad librum, quem pōscis, attinet, nōn hābeo quōd tibi scribam.
To speak Hungarian, Bohemian.	Hungarice, Bohemice loqui
The goose.	Anser, ĕris, m.
The devil.	*Diabŏlus, i, m.

EXERCISE 168.

Do your scholars learn their exercises by heart? — They will rather tear them than learn them by heart. — What does this man ask me for? — He asks you for the money which you owe him. — If he will repair to-morrow morning to my house, I will pay him what I owe him. — He will rather lose his money than repair thither. — Charles the Fifth, who spoke fluently several European languages, said that we should speak Spanish with the gods, Italian with our mistresses (*amicula*), French with our friend, German with soldiers, English with geese, Hungarian with horses, and Bohemian with the Devil. — Why does the mother of our old servant shed tears? What has happened to her? — She sheds tears because the old clergyman, her friend, who was so very good to her (*qui ei tam multa beneficia tribuerat*), died a few days ago. — Of what illness did he die? — He was struck with apoplexy. — Have you helped your father to write his letters? — I have helped him. — Will you help me to work when we go to town? — I will help you to work, if you will help me to get a livelihood. — Have you inquired after the merchant who sells so cheap? — I have inquired after him; but nobody could tell me what has become of him. — Where did he live when you were here three years ago? — He lived then in Charles Street, No. 55. — How do you like this wine? — I like it very well; but it is a little sour. — Have you already received the works of Cæsar and Cicero? — I have received Cæsar's only; as for those of Cicero, I expect to receive them next week. — How does your sister like those apples? — She likes them very well; but she says that they are a little too sweet. — Will you have the goodness to pass that plate to me? — With much pleasure. — Do you wish me to pass these fishes to you? — I will thank you to pass them to me. — Shall I pass the bread to your sister? — You will oblige me by passing it to her. — How does your mother like our food? — She likes it very well; but she says that she has eaten enough. — What dost thou ask me for? — Will you be kind enough to give me a little bit of that mutton? — Will you pass me the bottle, if you please? — Have you not drunk enough? — Not yet; for I am still thirsty. — Shall I pour out some wine for you? — No, I like cider better. — Why do you not eat? — I do not know what to eat. — Who knocks at the door? — It is a foreigner. — Why does he cry? — He cries because a great misfortune has happened to him. — What has happened

to you? — Nothing has happened to me. — Where will you go to this evening? — I don't know where to go to. — Where will your brothers go to? — I do not know where they will go to; as for me, I shall go to the theatre. — Why do you go to town? — I go thither in order to purchase some books. — Will you go thither with me? — I will go with you; but I do not know what to do there. — Must I sell to that man on credit? — You may sell to him, but not on credit; you must not trust him, for he will not pay you. — Has he already deceived anybody? — He has already deceived several merchants who have trusted him. — Must I trust those ladies? — You may trust them; but as for me, I shall not trust them; for I have often been deceived by the women, and that is the reason why I say, we must not trust everybody. — Do those merchants trust you? — They do trust me, and I trust them. — Why do those people laugh at us? — They laugh at us because we speak badly. — What are you laughing at? — I am laughing at your hat.

Lesson XCIV. — PENSUM NONAGESIMUM QUARTUM.

PREPOSITIONS.

A. Prepositions are particles, placed before certain cases of nouns or pronouns, in order to point out their relation to some other word of the sentence.

Prepositions primarily express either motion or a certain direction towards or from a place or object, in answer to the questions *whither?* *whence?* or else rest or motion in a place or object, in answer to the question *where?*

These purely local determinations are, however, frequently transferred to other ideas, and prepositions also express *relations of time* and *causal relations*.

B. Some Latin prepositions govern the accusative, others the ablative. Several are followed by either, according to the sense to be conveyed.

I. The prepositions which govern the accusative are, —

ad, to, towards; *at*, near.
adversus, adversum, towards,
against.
ante, before.
apud, at, with, in, near.
circa, circum, around, about.
circiter, about, towards.

cis, citra, on this side.
contra, against, opposite.
erga, towards, in respect to.
extra, without, beyond.
infra, below.
intra, within.
inter, between, among.

juxta, near, close by.
 ob, for, on account of.
 penes, with, in the power of.
 per, through, by, during.
 pone, behind.
 post, after, behind.
 praeter, beyond, by, before, except.

prope, near, close by.
 propter, near; on account of.
 secundum, along, next to; according to.
 supra, above, over, upon
 trans, beyond, over.
 ultra, beyond.

II. The prepositions which govern the ablative are, —

a, ab, abs, from, from the part of.
 absque, without.
 coram, before, in the presence of.
 cum, with, together with, beside.
 de, from, down from, concerning.
 e, ex, out of, from, after, since.

prae, before, for, on account of.
 pro, before, for; in the place of; in consideration of, according to.
 sine, without.
 tenus, as far as, up to (after its case).

III. The prepositions, which sometimes govern the accusative, and sometimes the ablative, are, —

in, in, into, towards, upon.
 sub, under, near, towards.

subter, under, beneath.
 super, upon, above.

REMARKS.

1. Prepositions generally *precede* the cases governed by them, except *tenus*, which is placed after them.*

2. *A* is put before consonants only, *ab* before vowels and sometimes also before consonants. The same rule applies to *e* and *ex*. — *Ata* is seldom used except in composition and before words beginning with *c*, *t*, *q*. E. g. *abscindo*, *abstrāho*, *absque*.

3. Compound prepositions either retain the case of the second component, or are converted into adverbs. E. g. *in ante diem*, until the day before; *ex ante diem*, from the day before; *ex adversum Athenas*, opposite to Athens. But adverbs are *circum circa*, all around; *desuper*, from above; *insuper*, above, besides; *praeter propter*, about, more or less; *proflinus*, onward, further on.

4. *Prope* is the only preposition compared, and retains its case after the comparative and superlative. E. g. *propius urbem*, nearer the city; *proxime Italian*, nearest to Italy. But the adverb *prope* is followed by the dative; as, *propius Tiberi*, nearer to the Tiber.

5. A number of the above prepositions are originally adverbs, and still used as such without a case. Such are *ante*, before, in front; *circum* or *circa*, around; *citra*, on this side; *contra*, on the opposite side; *extra*, on the outside; *intra*, within; *infra*, below; *juxta*, close by; *post* or *pone*, behind; *prope*, near. E. g. *Ante et post moveri*, To be moved forward and backward. *Ingrēdi ante*, *non retro*, To enter forward, and not backward. *Prope*, *propius accēdere*, To approach near, nearer. *Ut supra*, *infra scripsi*, As I have shown above (i. e. before), below. *Juxta consistere*, To stand near.

* On the exceptions to this rule, see Lesson XCVII. B. VII.

6. Poets and later prose-writers employ also the adverbs *clam*, *palam*, *simul*, and *procul* as prepositions with the ablative. E. g. *Clam vobis*, Without your knowledge. *Palam populo*, Before the eyes of the people. *Simul his*, Together with these. *Procul urbe*, Far from the city. *Procul dubio*, Without any doubt.

PREPOSITIONS IN COMPOSITION.

C. Prepositions are frequently compounded with other parts of speech, especially with verbs.

The regular prepositions thus employed are called *separable*, in contradistinction to others which occur in composition only, and are hence called *inseparable*. In composition, the final consonant of prepositions frequently is assimilated or otherwise modified. (Cf. Lesson XXVII. A. Rem. 2.)

Prepositions generally add their proper signification to that of the word to which they are prefixed. Not unfrequently, however, they impart other shades, and sometimes even a different sense, to the original word.

I. The separable prepositions used in composition are, —

1. The following, which also occur either as adverbs or with cases: *ad*, to, towards, at, near, by; *ante*, before; *circum*, around, about, all around; *post*, after, behind; *prae*, before, very (with adjectives); *praeter*, past, by, beyond, besides; *super*, above, over, left, remaining; *subter*, beneath, under, privately. E. g. *advenio*, I arrive; *adduco*, I fetch, adduce; *antepōno*, I prefer; *circumduco*, I lead around; *posthabeo*, I esteem less; *praecēdo*, I go before; *praeclūrus*, very celebrated; *praetervēhor*, I ride by; *praeterquam*, besides; *superjacio*, I throw over or upon; *subterjacio*, I throw beneath. (Cf. Lessons LIX. A. and LXII. B.)

2. The following, which also occur separately, but with cases only: *a*, *ab*, *abs*, away, from, down, un-; *de*, away, from, off, down, entirely; *e*, *ex*, out, forth, upward, very, completely; *in*, in, on, at, into, against; *inter*, between, among; *ob*, towards, against, before, around; *per*, through, much, very, thoroughly; *pro*, before, forth, for; *sub*, under, from below, secretly, somewhat, rather; *trans*, beyond, over, across. E. g. *abeo*, I go away; *abjungo*, I unyoke; *absctō*, I cut off; *depello*, I drive down, away; *descendo*, I descend; *defungor*, I discharge, get rid of; *edormio*, I sleep away or out; *effēro*, I carry forth or out; *exhaurio*, I draw out, exhaust; *ineo*, I go in (into); *inspicio*, I look into, inspect; *intercādo*, I interpose, insert between; *intersto*, I stand between or among; *oblendo*, I spread before or against; *obtūro*, I stop or close up; *occumbo*, I sink down, fall into; *perfēro*, I carry through; *perficio*, I accomplish, carry to an end; *procēdo*, I go forth; *prodico*, I foretell; *proconsul*, a proconsul; *subeo*, I undergo; *surrigo* (or *surgo*), I lift or raise up; *subrūfius*, somewhat red, reddish; *transcendo*, I pass over, I cross; *transversim*, across, crosswise; and many others,

3. The following, which are compounded with adjectives only : *cis*, on this side ; *extra*, outside, beyond ; *intra*, within, on the inside ; *ultra*, beyond, on the other side. E. g. *cisalpinus*, on this side of the Alps, Cisalpine ; *extraordinarius*, extraordinary ; *intramuranus*, within the walls ; *ultramundānus*, ultramundane.

II. The inseparable prepositions, employed in composition only, are, —

1. *Ambi* (*amb, an*), around, about, on both sides. E. g. *ambifariam*, double ; *ambigo*, I drive about ; *amplector*, I embrace ; *anquiro*, I send after ; *anfractus*, a bend (in a road).

2. *Dis* (or *dī*), asunder. E. g. *discēdo*, I leave ; *dissipo*, I scatter, disperse ; *dimitto*, I dismiss ; *dirimo*, I part, separate.

3. *Re* (*red*), re-, again, back. E. g. *redeo*, revertor, I return ; *reclūdo*, I unlock, unbolt ; *rejicio*, I reject ; *remitto*, I send back again.

4. *Se* (for *sine*), aside, apart. E. g. *secēdo*, I step aside, retire ; *sedūco*, I lead aside, astray ; *sepōno*, I lay aside or apart ; *secūrus*, secure, without care.

5. *Sus*, upward. E. g. *suscipio*, I undertake ; *suscito*, I raise up, I rouse ; *suspendo*, I hang up ; *sustineo*, I hold up, sustain.

6. To these may be added *ve*, which denotes a faulty excess or deficiency (= *male*). E. g. *vegrandis*, ill-grown, diminutive ; *vecors*, heartless ; *vesānus*, insane, frantic. So also the negative prefixes *ne* and *in*, in compounds like *nefus*, not right, wrong ; *inhumānus*, inhuman, ill-bred.

Who is here ?
It is I.

Is it you ?
It is not I.

Is it I ?

It is you.

It is he, she.

It is they.

Are they your brothers ?

They are.

Are these your books ?

They are not.

Is this my father ?

It is.

Is it he, or not ?

Are you the man, pray ?

I am the man.

Are you the man who is called doctor ?

You are the man who has honored me most frequently.

Quis hic est ? Quis adest ?
Ego sum.

Tū' es ? Nūmquid tū es ?
Nōn ego sum.

{ Nūmquid ego sum ?
{ Ego ne sum ?

Dixisti : tū es.

Is est, ea est.

Illi (ū, illi) sunt.

Suntne illi frātres tui ?

Sunt.

Nūm hi libri tui sunt ?

Nōn sunt.

Est hicce pater meus ?

Est.

Is est, an nōn est ?

Quaeso, an tū is es ?

Is sum enimvero.

Esne tū is, qui medicus appellaris ?

Tū es is, qui me saepissime ornasti.

I am the same that I was as an infant, as a boy, and as a young man.

It will be agreeable to us at least, who love you.

Is it you who laugh?

It is you who have done this.

It is you, gentlemen, who have said that.

It is I who speak.

Is it they who speak?

I have done this, who was a companion.

I am towards him what you wish me to be.

Do you give me that advice?

We are not of the number of those who hold to no truth.

Nor are you such a man as not to know who you are.

I and my brother are going to write letters.

You and your sister were at church.

You and I have written this.

Lycurgus, the Spartan legislator.

Religion, that daughter of heaven, is the most faithful companion of men.

The duty of a father, as the natural tutor of his children, is to provide for them.

This honor is due to my friend, who is a brave man.

I gave the father, the honest old man, the model of his family, that advice.

That happened under Constantine the Great, the first Christian emperor.

It concerns my friend, the Counsellor N.

I have been well acquainted with him, who was the father of his country.

To thee, my dearest friend, I give this ring.

Of me, who am his nearest relation, he asks nothing.

Ego idem sum, qui et infans fui, et puer, et adolescens.

Nobis quidem, qui te amamus, erit gratum.

Tu' (is) es, qui rides?

Tu es is, qui hoc fecisti.

Vos estis ii, viri nobiles, qui haec dixistis.

Ego sum is, qui loquor.

Numquid ii sunt, qui loquuntur?

Haec is feci, qui sodalis eram.

Is in illum sum, quem tu me esse vis.

Idne estis auctores mihi?

Non sumus ii, quibus nihil verum videatur.

Neque tu is es, qui, quia sis, nescias.

Ego et frater meus litteras daturi sumus.

Tu et soror tua sacris publicis adfuistis.

Ego et tu haec scripsimus.

Lycurgus, Spartanorum legum sanctor.

Coelo illa nata, religio, hominum est comes fidelissima.

Officium patris est, quippe tutoris filiorum naturalis, salutis suorum consulere.

Hic honos amico meo, viro egregio, debetur (tribuendus est).

Dedi hoc consilii patri, seni illi probissimo, familiaeque suae exemplari egregio.

Evenerunt haec sub Constantino Magno, Christianorum illo imperatore primo.

Refert (interest) familiaris mei, consilarii N.

Ego illo, qui patriae suae pater fuit, familiariter usus sum.

Tibi, amico mihi carissimo, hunc ego anulum tribuo.

A me, qui propinquissima ei cognatione conjunctus sum, nihil postulat.

O philosophy, thou guide of our
life, that leads us to virtue,
delivers us from vice.

The duty; part.

This is your duty, your part.

The companion.

The guardian.

The model.

A model of a man.

A model of a woman.

An example of moderation and
prudence.

A model of every virtue.

The family.

The people (nation).

Honest.

True, faithful.

A faithful servant.

Faithful children.

A true picture.

To look like, to appear.

To look white, black, red, pale.

To look well (healthy).

To look respectable (in dress,
&c.).

How does he look?

He looks gay, sad, contented.

He looks modest.

He looks like a girl.

You look terribly.

He looks like a slave.

You look like a doctor.

He has the appearance of an
honest man.

You are more stupid than you
look.

This beer looks like water.

O vitæ philosophia dux, virtutis
indagatrix, expultrixque viti-
orum.

*Officium, i, n.; partes, ium, f. pl.;
mûnus, ëris, n.*

Tuum hoc est mûnus, tuæ partes.

*{ Comes, Itis, m. & f.; socius, i, m.;
sociâ, æ, f.*

Tutor, ôris, m.

*Exemplum, i, n.; exemplar, âris, n.;
specimen, inis, n.*

Vir recti exempli.

Uxor singularis exempli.

*Temperantiae prudentiaeque spe-
cimen.*

*Auctor (exemplar) omnium virtû-
tum.*

Familia, æ, f.; dômus, ūs, f.

*Natio, ônis, f.; gënus, ëris, n.; po-
pulus, i, m.*

Probus, bonus, a, um.

Fidelis, fideli animo.

Servus fidelis domino.

Filii pî (officii memôres).

Pictura veritâti similis.

*{ Aliquam (alicujus) speciem habere,
præbere or prae se ferre.*

Aliquâ specie esse.

{ Alicujus (or alicui) similem esse.

*Albo, nigrô, rubro, pallido esse co-
lôre.*

*Plenum et speciosum et coloratum
esse.*

Decoro habitu esse.

Formâ esse honestâ et liberâli.

{ Quâli est specie?

{ Quâm formam prae se fert?

*Speciem hilaris, tristis, contenti
præbet.*

Modestiam prae se fert.

Virginis ôs habitumque gerit.

Terribili es facie.

Apparet hunc servum esse.

Speciem præfers medici.

Speciem viri boni prae se fert.

Praeter speciem stultus es.

Cerevisia hæc aquae similis est.

<i>My (his, our) equals.</i>	{ <i>Homīnes mei (sui, nostri) genēris or ordinis.</i> <i>Homīnes meae (suae, nostrae) farinae.</i> <i>Aequi et pāres mei (sui, nostri).</i> <i>Ūnus e nobis.</i> <i>Pārem habet nēminem.</i>
One of our number. He has not his equal.	
<i>To resemble any one.</i>	<i>Similem (consimilem) esse alicui or alicujus.</i>
To resemble one in features.	{ <i>Facie alicujus similem esse.</i> <i>Os vultumque alicujus referre.</i>
To resemble one in manners.	<i>Mores alicujus referre.</i>
<i>Each other; mutually.</i>	{ <i>Alius alii or alium.</i> <i>Alter alteri or alterum.</i> <i>Inter se; inter ipsos.</i> <i>Invicem; mutuo.</i>
They love each other.	{ <i>Alter alterum amat.</i> <i>Inter se amant.</i>
They chided each other.	<i>Alius alium increpabant.</i>
We love each other.	<i>Amāmus inter nōs.</i>
They assist each other.	{ <i>Alter alterum adiūvat.</i> <i>Alius alii subsidium fērunt.</i>
They look at each other.	<i>Inter se aspiciēbant.</i>
They quarrel with each other.	<i>Inter se (invicem, mutuo) dissētiunt.</i>
You struck each other.	<i>Alter alterum verbēribus caecidistis.</i>
Neither party could see the other.	<i>Neutri alteros cernēbant.</i>
He resembles me.	<i>Fācie mēhi similis ēst.</i>
I resemble your brother.	<i>Ēgo frātri tuo similis sūm.</i>
You resemble me.	<i>Tū mēhi similis es.</i>
They resemble each other.	<i>Inter se consimiles sunt.</i>
We resemble each other.	<i>Inter nōs consimiles sūmus.</i>
He resembles him, as one egg does the other.	<i>Nōn ovum tām simile ovo, quān hic illi est.</i>
The brother and the sister love each other.	<i>Frāter et sōror inter se amant.</i>
Are you pleased with each other?	<i>Estisne inter vōs contēnti?</i>
We are so.	<i>Sūmus.</i>
<i>To drink to any one.</i>	{ <i>Propināre alicui.</i> <i>Provocāre aliquem bibendo (or ad bibendum).</i>
To drink anything to any one.	{ <i>Propināre (or praebibēre) alicui aliquid.</i> <i>Poculum alicui tradēre.</i>
To drink to any one's health.	<i>Alicui salutem propināre.</i>

I drink to your health.	Salûtem tibi propino.
He drank a cup to him.	Cálicem suam ei propinavit.
He challenged him repeatedly to drink.	Crébris eum propinatióibus lacesivit.
To make the acquaintance of any one.	{ Nosco, ère, nōvi, nōtum. { Cognosco, ère, òvi, ùtum. (ALIQUEM.)
To have made any one's acquaintance; to know one.	Aliquem nosse, cognosse, vidisse.
To know any one very well, intimately.	Aliquem bene, probe, pulchre, optime, penitus nosse or cognosse.
To know each other.	Se inter se nosse.
To have (or enjoy) the acquaintance of any one.	{ Usus mihi et consuetudo est (inter- • cedit) cum aliquo. { Familiaritas mihi intercedit cum aliquo.
I have made his acquaintance.	Ego eum cognovi (vidi).
I was glad to make his acquaintance.	Perlibenter eum vidi, eum cognovi.
They know each other.	Noti sunt inter se.
They know each other very well.	Notissimi sunt inter se.
He knows himself thoroughly.	Penitus ipsum se novit.
To know any one by sight.	Aliquem de facie nosse.
Not to know any one.	{ Aliquem non nosse (or ignorare). { Aliquis mihi est ignotus.
Do you know him?	Novistine eum?
I do not know him.	{ Eum ignoro. { Est mihi ignotus.
I am intimately acquainted with him.	{ Familiaritas mihi cum eo intercedit. { Utor eo familiariter.
He is an acquaintance of mine.	Notus est mihi.
He is an old acquaintance of mine.	Usus mihi vetus et consuetudo cum eo intercedit.
He is not a friend, he is but an acquaintance.	Notus tantum, non amicus, est.
She is an acquaintance of mine.	Nota est mihi.
The acquaintance (knowledge of each other).	{ Notitia; usus, us, m. { Consuetudo, inis, f.
Our acquaintance is quite recent.	Notitia inter nos nuper admodum est.
Again, once more.	Iterum, denuo, rursus (adv.).
Since, seeing that, as.	Quoniam (conj. c. Ind. or Subj.).
Since you have not done your exercises well, you must do them again.	Quoniam pensa tua perperam absolvisti, absolvenda sunt tibi iterum.
As he did not come, I sent for him.	Quoniam non venerat, eum arcessivi.
As it is already night, go ye to your homes.	Vos, quoniam jam nox est, in vestra tecta discedito.

EXERCISE 169.

Where have you become acquainted with that lady? — I have become acquainted with her at the house of one of my relations. — Is it thou, Charles, who hast soiled my book? — It is not I, it is your little sister who has soiled it. — Who has broken my fine inkstand? — It is I who have broken it. — Is it you who have spoken of me? — It is we who have spoken of you, but we have said of you nothing but good (*nihil nisi bonum*). — Why does your cousin ask me for money and books? — Because he is a fool; of me, who am his nearest relation and best friend, he asks nothing. — Why did you not come to dinner? — I have been hindered, but you have been able to dine without me. — Do you think that we shall not dine, if you cannot come? — How long did you wait for me? — We waited for you till a quarter past seven, and as you did not come, we dined without you. — Have you drunk my health? — We have drunk yours and that of your parents. — A certain man was very fond of wine, but he found in it two bad qualities (*qualitâtes*). “If I put water to it,” said he, “I spoil it, and if I do not put any to it, it spoils me.” — How does your uncle look? — He looks very gay; for he is much pleased with his children. — Do his friends look as gay as he? — They, on the contrary, look sad, because they are discontented. — My uncle has no money, and is very contented, and his friends, who have a great deal of it, are scarcely ever so. — Do you like your sister? — I like her much, and as she is very complaisant towards me, I am so towards her; but how do you like yours? — We love each other, because we are pleased with each other. — Does your cousin resemble you? — He does resemble me. — Do your sisters resemble each other? — They do not resemble each other; for the eldest is idle and naughty, and the youngest assiduous and complaisant towards everybody. — Who knocks at the door? — It is I; will you open it? — What do you want? — I come to ask you for the money which you owe me, and the books which I lent you. — If you will have the goodness to come to-morrow, I will return both to you. — Do you perceive yonder house? — I do perceive it, what house is it? — It is an inn (*deversorium*); if you like, we will go into it to drink a glass of wine; for I am very thirsty. — You are always thirsty when you see an inn. — If we enter it, I shall drink your health. — Rather than go into an inn, I will not drink. — When will you pay what you owe me? — When I have money; it is useless to ask me for some to-day, for you know very well that there is nothing to be had of him who has nothing. — When do you think you will have money? — I think I shall have some next year. — Will you do what I shall tell you? — I will do it, if it is not too difficult. — Why do you laugh at me? — I do not laugh at you, but at your coat. — Does it not look like yours? — It does not look like it; for mine is short and yours is too long, mine is black and yours is green.

Lesson XCV.—PENSUM NONAGESIMUM QUINTUM.

CONJUNCTIONS.

A. Conjunctions are particles, which serve to designate the relation between one predicate and another, and to effect the connection of sentences.

The relation of one predicate to another may be either equal or unequal. Hence there are two kinds of conjunctions, of which one connects *similar sentences*, or, when the repetition of the predicate is unnecessary, *similar parts of a sentence*, and the other *dissimilar sentences*.

The connection of dissimilar sentences is either a possible, real, or necessary one.

I. The following classes of conjunctions connect similar sentences or parts of them :—

1. **COPULATIVES**, or those which join or unite :—*et*, *ac*, *atque*, *-que* (enclitic), and ; *et*, *etiam*, *quodque*, also ; *nec*, *neque*, and not, nor.

2. **DISJUNCTIVES**, or those which separate or disjoin :—*aut*, *vel*, *-re* (enclitic), *sive*, *seu*, or ; *aut* — *aut*, either — or ; *neve* — *neve*, *neu* — *neu*, neither — nor.

3. **ADVERSATIVES**, or those which indicate opposition :—*at*, *ast*, *vērūm*, *vērō*, *enimvērō*, *autem*, *sed*, but, however ; *atqui*, but yet.

II. The conjunctions connecting dissimilar sentences are as follows :—

1. **CONDITIONALS**, or those which express a condition :—*si*, if ; *sin*, but if ; *ni*, *nisi*, if not, unless ; *modo*, *dummōdo*, provided, so that ; *dumne*, *dummōdo ne*, provided that not.

2. **CAUSALS**, or those which indicate a cause, ground, or reason :—*nam*, *namque*, *enim*, *etēnim*, for ; *quia*, because ; *quod*, that, because ; *quando*, *quandoquidem*, *quoniam*, *quum* or *cum*, *siquidem*, since.

3. **FINALS**, or those denoting an object, end, or purpose :—*ut*, *utī*, that, in order that ; *quo*, that, that the (with comparatives) ; *ne*, that not, lest ; *neve*, *neu*, and that not, nor that ; *quominus*, that not.

4. **CONSECUTIVES**, or those which denote a consequence :—*ut*, that, so that ; *ut non*, that not, so that not ; *quā*, that not, but what.

5. **CONCESSIVES**, or those which denote a concession :—*etsi*, *tametsi*, *etiamsi*, even though, although ; *quanquam*, *quamvis*, although, however ; and their corresponding adversatives, *tūmen*, yet, still ; *atūmen*, *veruntūmen*, yet, nevertheless.

6. **ILLATIVES**, or those which denote an inference or conclusion :—*ergo*, *igītūr*, *itaque*, therefore ; *ideo*, *idcirco*, *proinde*, *propterēa*, therefore, on that account ; *quātre*, *quōcirca*, *quapropter*, wherefore, on which account.

7. Among conjunctions may also be included a number of particles denoting a relation of time, and others used in questions or comparisons. Such are,—

a) The *temporal* conjunctions *quum*, *ut*, *ubi*, when; *quum primum*, *ut primum*, *simulac*, *simulatque* (or simply *simul*), as soon as; *postquam*, after; *antequam* and *priusquam*, before; *quando*, when, at what time; *dum*, *usque dum*, *donec*, and *quoad*, until.

b) The *interrogative* conjunctions *num*, *utrum*, *an*, and the enclitic *ne*. To these may be added *ec* and *en* in words like *ecquid*, *equando*, and *en unquam*, and also *numquid*, when it stands for *num*.

c) The *comparative* conjunctions *ut* or *uti*, *sicut*, *velut*, *prout*, *præut*, the poetical *ceu*, *quam*, *tamquam* (with or without *si*), *quasi*, *ut si*, *ac si*, *ac*, and *atque*, all of which are rendered by the English *as*, *just as*, *as if*.

OF THE USE OF CONJUNCTIONS.

B. Copulative, dis-junctive, and adversative conjunctions generally connect the same cases of nouns, pronouns, and adjectives, the same moods of verbs, and particles belonging to the same word. E. g.

Mâter tua et sôror a mē diligitur. Your mother and sister are loved by me.

Cur tibi fâsces ac secûres, et tantam vim imperiî tantæque ornâmentâ datâ censes? Why do you suppose the fasces and the axes,* and such great power of office, with so many marks of honor, were given you?

Ea esse dico, quæ cerni tângive pôssunt. I maintain the existence of those things, which can be seen or touched.

Vive diu ac felicitèr. Live long and happily.

Nôn módo princeps, sed et sôlus bellum indixit. He was not only the principal man that declared the war, but even the only one.

Pétères vel pôtius rogâres, stupôrem hómînis vel dicam pecûdis vidète. You might ask or rather entreat us; look at the stupidity of the man, or I should rather say of the brute.

REMARKS.

1. This rule extends also to comparative conjunctions, and to all such as introduce clauses which are not subordinate or dependent on the preceding sentence, but co-ordinate or in the same construction with it.

2. The words connected with these conjunctions need not always be in the same case or mood, provided they sustain the same relation

* These were the emblems of office of the Roman consuls, &c.

to the general construction of the sentence. E. g. *Mcā et patris causā*. — *Tuā non magis quam reipublicae refert*. — *Veniēbat quotidie, et frequentius etiam venisset, nisi, &c.*

3. The conjunction is often emphatically omitted. E. g. *Velim nolim*, Willing or unwilling. *Ire redire*, To go backward and forward. *Qui indicabantur, eos vocāri, custodiri, ad senātum addūci jussi*, Those who were indicated I ordered to be summoned, put into custody, (and) brought before the senate.

4. On the construction of the remaining conjunctions, which introduce subordinate or dependent clauses, compare Lessons LXXXVI — LXXXIX.

DOUBLE CONJUNCTIONS.

C. Copulative and disjunctive conjunctions are frequently *doubled*, i. e. expressed in both members of the sentence, so as to connect them more emphatically. Such combinations are, —

et — et (ac, atque),	}	<i>both — and, as well — as, at once — and.</i>
et — -que,		
-que — et,		
-que — -que.*		
nec — nec,	}	<i>neither — nor.</i>
neque — neque,		
neque — nec,		
nec — neque.†		
et — nec (neque).	}	<i>both — and not.</i>
neque (nec) — et,		
nec (neque) — -que.		
aut — aut,		
vel — vel.	}	<i>either — or.</i>
sive — sive,		
seu — seu.		

EXAMPLES.

<i>Tē et mōneo et hōrtor.</i>	I (both) admonish and exhort you.
<i>Et māri et terrā.</i>	Both by sea and by land.
<i>Officia et servāta praetermissā-que.</i>	Duties both observed and omitted.
<i>Militiāque domique.</i>	Both abroad and at home.
<i>Nōn pōssum reliqua nec cogitare nec scribere.</i>	The rest I can neither think of nor write.
<i>Et rēm agnōscit, nec hōminem ignōrat.</i>	He not only knows the thing, but is besides not ignorant of the man.
<i>Nec miror et gaūdeo.</i>	I not only do not wonder, but, rejoice.
<i>Nec tū interfuisti, et ego id ēgi.</i>	Nor had you anything to do with the affair, but I did it.

* In poetry only.

† Rarely used.

Aut discere aut discède.

Either learn or leave (one of the two).

Vel imperatōre vel mīlīte mē utīmini.

Use me either as your commander or as a soldier (as you please).

Sive cāsū sive consilio deōrum.

Either by chance or by divine appointment (I know not which).*

D. Adverbs are sometimes doubled in the same way, and used to connect words or clauses like conjunctions. Such are,—

mōdo — mōdo, }	now — now, now — then again, at one time —
nunc — nunc. }	at another.
partim — partim. }	partly — partly.
simul — simul, }	both — and, as well — as.
quā — quā. }	
tum — tum. }	both — and ; at one time — at another.
quum — tum. }	as — so especially ; not only — but especially.

EXAMPLES.

Mōdo hōc, mōdo illud dicit.

He at one moment says one thing, and then again another.

Mōdo hūc, mōdo illuc volat.

He now flies hither, now thither.

Nūc singulos provocat, nūc omnes incēpat.

He sometimes challenges them individually, and sometimes provokes them as a mass.

Simul sui purgandi causā, simul ut, si quid possent, de induciis impetrarent.

Both in order to excuse themselves, and that they might, if possible, obtain some concessions respecting an armistice.

Partim mē amici deseruerunt, partim prodiderunt.

My friends have partly deserted and partly betrayed me.

Quā dōminus, quā advocatī sibi-lis conscīsi.

Both the master and the advocates were put down with hisses.

Tum Græce tum Latīne.

Both Greek and Latin.

Fortūna quum in reliquis rebus, tum præcipue in bello, plurimum potest.

The power of fortune is supreme, as in other things, so more especially in war.

E. Two conjunctions of different classes are sometimes placed in correlation with each other, or a conjunction with an adverb. *E. g.*

etsi, tametsi, etiametsi, ut, quamquam, quamvis — tamen, attamen, veruntamen, nihilominus. }	although — yet, nevertheless.
non mōdo, non solum, non tantum — sed etiam, verum etiam. }	not only — but also.
non dicam (or dico) — sed.	I will not say — but only.

* The student will notice here the distinction between the words *aut*, *vel*, and *sive*. Cf. page 383.

non mōdo (non) — sed ne	} not only not — but not even.
— quidem.	
non mōdo — sed vix.	
non minus — quam.	
non magis — quam.	no less — than ; as much — as.
	no more — than ; as much — as.

EXAMPLES.

<i>Tamēsi vicisse debeo, tamen de meo jure decēdam.</i>	Although I ought to have conquered, I will nevertheless surrender part of my right.
<i>Ut dēint vīres, tamen est laudanda volūntas.</i>	Though the ability be wanting, yet the will is to be commended.
<i>Tullus Hostilius nōn solum proximo regi dissimilis, sed ferocior etiam Rōmulo fuit.</i>	Tullus Hostilius was not only unlike the preceding king, but even more warlike than Romulus.
<i>Ego nōn mōdo tibi nōn irāscor, sed ne reprehēdo quidem factum tuum.</i>	I am not only not angry with you, but I do not even reprehend what you have done.
<i>Vērū haec gēnera virtūtum nōn solum* in mōribus nostris, sed vix jam in libris reperiuntur.</i>	But virtues of this description are not only not found in our practice, but scarcely now in books.
<i>Quid est enim minus nōn dico oratōris, sed hōminis ?</i>	For what is less becoming, I will not say to an orator, but to a man ?
<i>Alexāder nōn dūcis magis quam militis mūnia exequēbātur.</i>	Alexander was wont to perform the duties of a soldier, no less than those of a commander.

To get into a scrape.

{ *Jurgia cum aliquo ineptāre.*
Rixas in se confāre.
In angustum venire.

To bring or get one into a scrape.

{ *Aliquem jurgius (or rixis) implicāre*
or illaqueāre.

To be involved in a scrape.

{ *Ad incitas redigēre.*

To get out of a scrape (any one, one's self).

Rixis implicāri or illigāri.
Expedire, extricāre (aliquem, se) angustis.

The quarrel, scrape.

Jurgium, i, n. ; rixa, ae, f.

The snare.

Laqueus, i, m.

Always, perpetually.

Semper, perpetuo.

I have got out of the scrape.

{ *Mē expedivi.*

He is getting into a scrape.

Salvus evāsi.

He is in a bad scrape.

Rixas in se confiat.

That man perpetually gets into bad scrapes ; but he always helps himself out again.

Ad incitas redactus est.

Hōmo ille perpetuo fere jurgis se implicat, semper tamen se rursus expedit.

* Instead of *non solum non*. Cf. page 584.

Between.

There is a difference between.

The appearance, form, aspect.

The face, sight.

The mien, look.

The countenance, physiognomy.

To have the appearance, to appear, seem.

To look, appear.

To look well (healthy).

To look sad.

To look ugly.

To look good.

To look angry, contented, pleased.

To look pleased with one.

To look cross at one.

To receive one kindly.

A good-looking man.

A bad-looking man.

Bad-looking people.

You look very well.

He looks angry.

She appears to be angry.

They appear to be contented.

They look pleased.

When I go to see that man, instead of receiving me with pleasure, he looks displeased.

The man whom you see appears desirous of approaching us.

*To visit, to go to see some one ;
to pay one a visit.*

To visit one on business.

To frequent, visit (a place).

To visit a sick person.

Inter (Prep. cum Acc.).

Est (intercēdit) discrimen inter....

{ Aspectus, visus, ūs, *m.*; species, cū,
f.; forma, æ, *f.*Os, ōris, *m.*Vultus, ūs, *m.*{ Oris habitus *or* lineamenta.

{ Ōs vultusque.

Vidēor, ēri, visus sum.

{ Speciem aliquam habēre, præbēre
or pre se ferre.{ Aliquā specie *or* formā esse. Vi-
dēri.

{ Vigōris speciem prae se ferre.

{ Valetudinem vultu prodēre.

Tristi esse vultu.

Deformem habēre aspectum.

{ Vidēri esse bonum, benignum.

{ Speciem boni viri prae se ferre.

{ Speciem irātī, contentī, hilāris prae
se ferre.

Arridēre alicui.

Torvis oculis aliquem intueri.

Accipere (excipere) aliquem hu-
maniter, comiter, benigne.

Vir formā honestā (specie insigni).

Homo specie tenūi.

Homines specie tenūi (*or* humili).

{ Spēciem bonam præbes.

{ Vigōris spēciem prōdis.

Vultum irātum prae se fert.

Vidētur esse irāta.

Contenti esse vidēntur.

Vultu hilari atque læto sūnt.

Cum istum visito, tantum abest, ut
benigne me excipiat, ut torvis
oculis me intueri solēat.Ille, quem vides, nōs adire velle
vidētur.{ Aliquem visere (*st.* sum).

{ Invisere, visitare aliquem.

{ Ad aliquem ire visere (*ire et visere*).Aliquem adire *or* convenire.Obire, adire, frequentare, cele-
brare.{ Aegrotum visere (*or* visitare).

{ Ad aegrum ire visere.

To frequent any one's house.	Alicūjus dōmum frequentāre <i>or</i> celebrāre.
To frequent a society.	Conventum (circūlum) celebrāre.
The society; assembly.	Conventus, ūs, <i>m.</i> ; circūlus, <i>i</i> , <i>m.</i>
To be in society.	{ Circūlos frequentāre.
We have society to-day.	{ Multum inter hōmīnes esse.
	Convēntus visitāntium (salutāntium) apud nōs est hōdie.
To associate with some one.	{ Aliquo multum <i>or</i> familiariter ūti (ūsus sum).
	{ Est mihi cum aliquo consuetūdo (familiaritas).
To imagine.	Opināri, putāre; in opiniōnem venire.
He imagines that you will not come.	In opiniōnem vēnit, fōre, ut nōn vēnias.
Does he often visit you?	Venitne sępe ad tē visere?
He visits me every day.	Immo mē quotidie visitat.
Did you ever associate with that man?	Fuitne tibi cum illo ūquam consuetūdo?
Yes, I have associated much with him.	Sane; eo multum et familiariter ūsus sūm.
Did you frequent society, when you were in the city?	Celebrabāsne convēntus (circūlos), quum in ūrbe esēs?
I did frequent it.	Vero, celebrabam.
He is perpetually in society (among men).	Perpetuo fere inter hōmīnes est.
It is all over with me! I am undone!	Actum est de mē! Périi!
It is all over!	Actum est! Actum jam de isto est!
It is too late to consult to-day about what was done yesterday.	Factum fieri infectum nōn pōtest.
<i>The spite, displeasure.</i>	<i>Stomachus, i, m.; molestia, ae, f.</i>
<i>The grief, sorrow.</i>	{ <i>Dolor, ōris, m.; aegritudo, inis, f.; sollicitudo, inis, f.</i>
To vex, spite, irritate one.	{ Molestiam exhibere alicui.
	{ Stomachum alicui movere.
	{ Vexare, irritare aliquem.
To hurt any one's feelings.	{ Aegre facere alicui.
	{ Aliquem (<i>or</i> alicūjus animum) offendere (IN ALIQUA RE).
To wound any one's feelings.	Aliquem mordere.
To hurt any one's honor.	Alicūjus existimatiōnem offendere.
To detract from any one's reputation.	De famā alicūjus detrāhere.
To feel hurt.	{ Dolere, in maerore esse.
	{ Aegre <i>or</i> moleste ferre (aliquid).

This hurts my feelings.	{ Ilíc mñhi aëgre ést.
You have vexed that man.	{ Hóc mē mórdet.
You have hurt that man's feelings.	{ Moléstiam exhibuísti illi.
	{ Virum istum offendísti.
You have detracted from his honor.	{ Existimatiónem ejus offendísti.
You have wounded him with words.	{ Dignitátem ejus labefactavísti.
	{ Tú eum vöce vulneravísti.
I did not wish to offend you.	{ Tē offensum nolui.
He takes it ill that you did not come.	{ Páce tuá díxerim.
You should never offend against any one's honor or liberty.	{ Aëgre fert, tē nōn venísse.
	{ Nihil ex cujúsquam dignitáte, nihil ex libertáte decérpsérís.
To swim.	{ Nā, nāre, nāvi, —.
	{ Nāto, āre, āvi, ātum.
The art of swimming.	Ars nandi.
A good (fit) place for swimming.	Lócus ad nandum idoneus (or opportūnus).
I know a good place for swimming.	Lócum ad nandum idóneum cógnum hábeo.
To experience.	Experíor, iri, pertus or peritus sum.
	{ Pallor, pati, passus sum.
	{ Perpetior, i, persus sum.
To suffer, endure.	{ Perferre, tolerāre (ALIQUID).
	{ Sentio, ire, si, sum.
To feel (experience).	{ Dolēre, sentire dolōrem.
To suffer, experience pain.	{ Múlta égo expértus sūm.
I have experienced (suffered) a great deal.	{ Mála égo permúlta perpéssus sūm.
I have experienced a great many misfortunes.	{ Pérfert et pátitur ómnia fácte.
He endures and suffers everything easily.	{ Ánimus ejus aëger háec néque páti, néque pépeti pótet.
His sick mind can neither suffer nor endure these things.	{ Néc vítia nóstra, néc remédia páti pössūmus.
We can endure neither our vices nor their remedies.	{ Hóc mágis experiéndo quam díscéndo cognóvi.
I know this rather from experience than from instruction.	{ Áccidit mñhi, ut cádērem.
I had the misfortune to fall.	{ Áccidit ei, ut líberos suos ómnes amísteret.
He had the misfortune to lose all his children.	{ Dólet mñhi cápud, pēs.
I feel a pain in my head, in my heart.	{ Cápite, péde labóro.
	{ Nōn curāre (ALIQUID).
To neglect,	{ Negligo, ēre, lexi, lectum (ALIQUID, FACERE ALIQUID).

To miss (neglect).	Negligĕre, prae-termittĕre (rem, opportunitatem, &c.).
To omit.	Omittĕre, prae-termittĕre, praeter-ire (ALIQUID).
You have neglected your promise.	Promissa tua neglexisti.
You have neglected to come to your lesson.	In scholam venire neglexisti (prae-termisisti).
He never neglects or omits anything.	Nihil unquam negligit, nec prae-termittit.
Did he neglect the opportunity of defending himself?	Numquid occasionem sui defendendi praetermisit?
So far from neglecting it, he has seized it eagerly.	Tantum abest, ut praetermisserit, ut avidissime amplexus sit.
To yield.	Cēdo, ĕre, cessi, cessum (ALICUI DE RE).
To yield to any one.	Cēdere, mōrem gerere, obsĕqui alicui (aliquā re).
To yield, give up one's place.	Cēdere loco or ex loco.
To yield to something; to acquiesce in it.	Cēdere rei; se accommodare rei; acquiescere (ēvi, ētum) re, in re.
To yield to necessity.	{ Necessitati parere (cēdere). { Veniam dare necessitati.
To make a virtue of necessity.	Errōres in consilium vertere.
We must yield to necessity.	Cedendum est necessitati.
Did his brother acquiesce in his fate?	Nūm frāter ejus fortunā suā acquiēvit?
He did not acquiesce; but he has resolved to yield to necessity.	Nōn acquiēvit; nihilominus veniam necessitati dare statuit.
Did the copyist omit anything?	Omisitne scriptor aliquid?
He has omitted only a few words.	Pauca tantum verba omisit (praeteriit).

EXERCISE 170.

Is it right to laugh thus at everybody? — If I laugh at your coat, I do not laugh at everybody. — Does your son resemble any one? — He resembles no one. — Why do you not drink? — I do not know what to drink; for I like good wine, and yours looks like vinegar. — If you wish to have some other, I shall go down into the cellar (*doliarium*) to fetch you some. — You are too polite, sir; I shall drink no more to-day. — Have you known my father long? — I have known him long, for I made his acquaintance when I was yet at school (*quum scholam adhuc frequentābam*). — We often worked for one another, and we loved each other like brothers. — I believe it, for you resemble each other. — When I had not done my exercises, he did them for me, and when he had not done his, I did them for him. — Why does your father send for the physician? — He is ill, and as the physician does not come, he sends for him. — Is that man angry with you?

— I think he is angry with me, because I do not go to see him; but I do not like to go to his house: for when I go to him, instead of receiving me with pleasure, he looks displeased. — You must not believe that he is angry with you, for he is not so bad as he looks. He is the best man in the world (*homo omnium præstantissimus*); but one must know him in order to appreciate him (*diligere carumque habere*). — There is a great difference between you and him; you look pleased with all those who come to see you, and he looks cross at them. — Why do you associate (*utris*) with those people? — I associate with them because they are useful to me. — If you continue to associate with them you will get into bad scrapes, for they have many enemies. — How does your cousin conduct himself? — He does not conduct himself very well; for he is always getting into some bad scrape. — Do you not sometimes get into bad scrapes? — It is true that I sometimes get into them, but I always get out of them again. — Do you see those men who seem desirous of approaching us? — I do see them, but I do not fear them; for they hurt nobody. — We must go away, for I do not like to mix with people whom I do not know. — I beg of you not to be afraid of them, for I perceive my uncle among them. — Do you know a good place to swim in? — I do know one. — Where is it? — On that side of the river, behind the wood, near the high-road (*via publica*). — When shall we go to swim? — This evening, if you like. — Will you wait for me before the city-gate? — I shall wait for you there; but I beg of you not to forget it. — You know that I never forget my promises. — Have you reminded your brother not to write to-day? — I have both reminded and exhorted him. — Who has conquered (*pervicit*)? — Cæsar has conquered both by sea and by land. — He has not only conquered, but even triumphed (*trumphare*). — Does he speak Latin? — He speaks both Greek and Latin. — Can he write a letter? — He not only cannot write a letter, but he can scarcely read one.

Lesson XCVI. — PENSUM NONAGESIMUM SEX- TUM.

INTERJECTIONS.

A. Interjections are particles denoting natural sounds, expressive of certain emotions of the mind.

The nature of these emotions, and their degree of intensity, are indicated by the tone or force with which this natural utterance is effected. Interjections thus take the place of an entire sentence, in which the verb would express the emotion, and an adverb its degree of intensity.

B. Interjections are classified according to the character of the emotion expressed by them. They denote,—

1. DELIGHT; as, *io, iu, oh!* ah! *euax* or *evax*, *euoe* or *evoe*, hurrah! huzzah!
2. LAUGHTER; as, *ha ha, ha ha he, ha!* ha!
3. GRIEF, PAIN; as, *ah, ah!* alas! *au*, hold! stop! *hei, heu, cheu, hoi, vae*, alas! woe! *o, oh, proh, oh!* alas!
4. SURPRISE; as, *aha, aha!* *atat, attate*, strange! *ha! hem, ehem*, ho! lo! how? there! *hui, ha! ho!* away! *papae*, strange! indeed! *tatae*, strange! wonderful! *vah, hah!* zounds!
5. DERISION; as, *hem, ha!* there! bravo! *vah, vaha, iohia, ha!* bravo!
6. PRAISE, APPLAUSE; as, *euge, eugepae, heia*, well done!
7. ENCOURAGEMENT; as, *eia*, up! come! on! and the imperatives *age, agēdum*, pl. *agite*, come on! come now!
8. CALLING; as, *heus, eho, ehodum*, ho! soho! bark you (ye)!
9. ANSWERING; as, *hem,* ehem*, well! very well!
10. IMPRECATION; as, *vae*, woe!
11. DIRECTING ATTENTION; as, *en, ecce*, lo! behold!
12. AVERSION; as, *apāge* (an imperative), begone! away! fie! tush!
13. SILENCING; as, *'st*, hush!

REMARKS.

1. A number of substantives, adjectives, adverbs, and verbs are sometimes used like interjections. Such are: *Pax*, peace! be still! *Malum, indignum, nefas, infandum, misērum, miserabile!* as expressions of disgust or impatient astonishment. *Macte*, pl. *macti*, bravely! prosper! *Nae profecto*, surely! certainly! So *apage*, begone! *cedo*, give here! fetch hither (and also, pray tell me!); *sis* (= *si vis*), hear! do you hear? *agesis, agedum, agitedum*, come on! well! *sūles* (= *si audies*), do you hear? hark you! To these add *quaeso, precor, obsecro* (sc. *te* or *vos*), I pray, I beg, prithee! pray! and *amabo* (sc. *te* and = *si me amas*), I pray you! pray do!

2. Among interjections may also be included the invocations of the deities, which frequently appear intercalated between the regular parts of a sentence. Such are *mehercule, hercūle, mehercle, hercle, mehercules, hercules*, by Hercules! so help me Hercules! *pro Juppiter, per Jovem*, by Jupiter! *pol, edepol*, by Pollux! *ecastor, mecastor*, by Castor! *medius fidius*, by my faith! so help me God! *pro deum fidem, per fidem*, by my faith! faith! † &c.

* Some interjections, like *hem! vah!* &c., are used to express several different emotions.

† The expressions *mecastor* and *mehercules* may be resolved into, *Ita me Castor* or *Hercules juvet*, So help me Castor or Hercules! and *mehercule* into, *Ita me Hercule* (vocative) *juves*, So help thou me, Hercules!

C. Interjections either stand alone, or are followed by the nominative, genitive, dative, accusative, or vocative.

With the nominative, *en, ecce, o* (cf. page 344).

With the accusative, *o, ah, heu, en, hem, pro, bene* (cf. page 343.)

With the dative, *vae, hei, heu, ecce* (cf. page 369).

With the genitive, *o, heu, proh, &c.* (cf. page 383, Rem. 8).

With the vocative, see *D.*

<i>Sed ecce nuntii, ecce litterae !</i>	Behold the messengers! See the letter!
<i>En dextra fidésque !</i>	There is our right hand and our plighted faith!
<i>O fortunata mors, quae pro patria est potissimum reddita !</i>	Happy the death incurred especially for one's fatherland!
<i>En miserum hominem !</i>	Lo there a wretched man!
<i>Eheu me miserum !</i>	Wretch that I am!
<i>O hominem fortunatum, qui ejusmodi nuntios habeat !</i>	O lucky man, to have messengers like those!
<i>Sed bene Messalam ! sua quisque ad pocula dicat.</i>	The health of Messala! Let each one say so to his cup!
<i>Hei (or vae) misero mihi !</i>	Woe is me!
<i>Vae victis esse !</i>	Woe to the conquered!
<i>O mihi nuntii beati (gen.) !</i>	O blessed harbinger to me!
<i>O paterni generis oblite (voc.) !</i>	O thou forgetful of thy ancestry!

OF THE USE OF THE VOCATIVE CASE.

D. The vocative case is the special form for calling or invoking the person or object addressed.

The vocative constitutes in itself an entire sentence, like an interjection, and frequently occurs in connection with one. But if the sentence in which the vocative occurs contains a finite verb or an imperative, these must agree with it in number and person. E. g.

<i>O dū boni ! quid est in hominis vitā diu ?</i>	Good gods! What can be said to last in human life?
<i>Quae res unquam, pro sancte Juppiter ! nōn modo in hac urbe, sed in omnibus terris est gesta major ?</i>	What greater exploit, O holy Jupiter! was ever achieved, not only in this city, but in any land?
<i>Vincere scis, Hannibal ! victoriā uti necis !</i>	You know how to conquer, Hannibal, but not to use your victory!
<i>Equo ne credite, Teucri !</i>	Do not trust the horse, Trojans!
<i>Quinctili Vāre, legiōnes rede !</i>	Return the legions, Quinctilius Varus.
<i>Ūrbem, ūrbem, mi Rūse, cōle et in istā lūce vive !</i>	Keep to the city, my Rufus, to the city, and live in that sun of yours!
<i>Rūse, mihi frustra ac nequidquam credite amice !</i>	O Rufus, in vain and to no purpose called my friend!

Primus <i>nâte</i> méo nómine <i>dícte</i> púer!	O son, the first boy, called by my name!
<i>Salve</i> primus ómnium párens pá- triæ <i>appellâte</i> ; primus in <i>tógâ</i> triúmphum <i>linguæque</i> laúre- am <i>mérito</i> !	Hail first of all called parent of thy country; the first, who in the toga earned a triumph and the wreath of eloquence!

REMARKS.

1. Participles sometimes occur alone in the vocative, but only in poetry. E. g. *Primâ dicte mihi, summâ dicende Camená*, (O thou) sung in my first ode, to be sung in my last! And the two last of the above examples.

2. Poets, in imitation of the Greeks, thus frequently put the vocative of participles and adjectives where we might expect the nominative. E. g. *Quo moritûre mis?* Whither art thou hastening so precipitately, ready to perish? *Sic venias hodiernæ!* Thus may you come to-day! So the common expression: *Macte virtute esto!* Success to you! Go on and prosper!

3. The nominative, on the other hand, sometimes occurs instead of the vocative, especially in poetry. E. g. *Degēner o populus!* O degenerate people! *Salve, urbis genius!* Hail, genius of the city! *Jane, veni; novus anne, veni!* Come Janus, come new year, come!

<i>What a grief!</i> <i>What a joy!</i>	<i>Quî dōlor!</i> <i>Quôd gâudium!</i>
What a man!	Quî vîr! Quântus (quâlis) vîr!
How well you have done!	Quam bēne fecisti!
How wretched the man is!	Quam miser ést hómo!

E. Obs. In exclamations, the Latin *qui, quæ, quod*, or *quid* corresponds to the English "what a!" or "what!" *Quomodo, ut* or *quam* (with verbs and adjectives), to the English "how!" Sentences of this kind may also be introduced by *quantus, qualis, quoties*, &c.

What men!	Quî hómînes!
How many men!	Quid hómînum!
What a fine book!	Quam pûlcher líber!
What fine weather!	
What good people they are!	Quam illi súnť benévôli!
What a happiness!	Quánta felícitas!
How fortunate (how lucky)!	Quam felix! Quam fortunátus!
How good you are!	Quam bônus és!
How stupid she is!	Quam stûlta ést!
How rich this man is!	Quam díves iste ést!
How handsome that woman is!	Quam formôsa ést mûlier illa!
How kind you are to me!	Quám és erga mē benévôlus!
How happy you are!	Quam felix és!
What an affliction to my mind!	Quî módor affligit ánimum méum!
What language, what precepts, what a knowledge of antiquity!	Quî sérmo, quæ præcépta, quanta notítia antiquitátis!
How many, how great, how in- credible misfortunes he has un- dergone!	Quót, quântus, quam increíbles háusit calamitates!

To what a friend I have intrusted my property!	Qualine amico meâ commendâvi bôna!
How much is conveyed in so few words!	Quam multa quam paucis!
How insignificant man is!	Quam nihil est tótus homúncio!
How really troublesome the affair is!	Quam véro molésta ést rês!
How minute you are in imparting advice!	Quam nihil prætermittis in consilio dâdo!
How changed!	Quântum mutâtus!
How much she wept on the bosom of her daughter!	Quântum in sinu filiae flêvit!
How those who are fond of praise are unwilling to accuse themselves!	Ut sê accusâre nólunt, qui cúpiunt laudâri!
How blind I was not to see that before!	Mê caëcum, qui hæc ántea nôn vidërim!
How much I am indebted to you!	Quam multa tibi débito!
How much I am obliged to you!	Quântum tibi sum devíctus!
How many obligations I am under to you!	Quam multis beneficii vínculis tibi sum devíctus!
See how the matter has changed!	Vide, quam convérsa rês ést!
You remember how popular the law seemed.	Memínistis, quam populâris léx videbâtur.
Think of the shortness of life!	Vita quam sít brévis, cógita!
How valuable knowledge is!	Quánti ést sâpère!
<i>To run up to or towards (any one).</i>	<i>Accurro, ère, accurri (or accucurri), accursum (AD ALIQUEM, IN LOCUM).</i>
To hasten up.	Appropérâre, advolâre (AD ALIQUEM, IN LOCUM).
To run to the assistance of any one.	In alicujus auxilium currere, appropérâre, advolâre.
To save, preserve.	Servâre, conservâre.
To deliver, rescue.	Eripio, ère, pûi, eptum (ALIQUEM A RE, EX RE).
To liberate, free, save any one from anything.	Liberâre aliquem ab aliquâ re.
To try to save one's self.	Salûtem petère; salûti suae consu- lère.
To wish any one safe.	Aliquem saluum esse velle.
To hasten, hurry.	Festínâre, properâre, maturâre (REM, or NEUT.).
To plunder, rob.	{ Prædâri (IN GENERAL).
Deliver us from misery!	{ Pilâre, expilâre (ALIQUEM, REM).
Save me from danger, from death!	{ Eripite nôs ex misériis!
Hurry slowly!	{ Éripe mê a pericûlo!
	{ Sérvâ mê a mórte!
	Festína lénte!

He desires you to be safe.

They sought their safety in flight.

Many people had hastened up ;
but instead of extinguishing
the fire, the wretches set them-
selves to plundering.

Tē salvum esse vult.

Salutem suam fugā petiverunt.

Multī advolāvērunt ; flāmmas vērō
pérditi nōn módo nōn extinxé-
runt, sed praedāri etiā coépe-
rant.

To begin, commence (anything).

{ Incipere, coepisse, inchoare (ALI-
QUID).
Initium facere (REI).

To set about something.

Aggredior, i, gressus sum (REM,
AD REM, FACERE REM.)

I begin to work.

Incipio (coepi) laborare.

He has commenced to write.

Initium fecit scribendi.

He has set himself to writing.

Aggressus est ad scribendum.

I am beginning to speak.

Dicere aggredior.

Have they been able to extin-
guish the fire ?

Num extingui potuerunt flammae ?

Have they succeeded in extin-
guishing the fire ?

Contigitne sis, ut flāmmas extin-
guerent ?

They have not succeeded.

Non contigit.

To indicate, show.

Indicare, ostendere, significare.

To quarrel (with any one, with
each other).

Rixari, iurgare ; altercari ; litigare
(CUM ALIQUO, INTER SE).

To chide, reprove (any one).

Objurgare, reprehendere (ALI-
QUEM).

To scold one.

{ Increpare aliquem.
Aliquem asperioribus verbis casti-
gare.

To dispute, contend about any-
thing.

Certare, disputare, dimicare, con-
tendere (CUM ALIQUO, INTER
SE DE RE.

The quarrel, dispute.

Rixa, ae, f. ; iurgium, i, n. ; lis, li-
tis, f.

Did your master ever scold you ?

Núm tē magister tuus unquam in-
crepuit ?

Never.

Nunquam.

What are they quarrelling a-
bout ?

Quám ob rem inter se rixantur ?

They are quarrelling about a
slave.

De servo inter se rixantur.

They are disputing about who
shall go first.

Disputant, quis eorum primus ire
debeat.

By all means, obstinately.

{ Obstinato animo, pertinaciter, prae-
fracte.

By every means in one's power,
with might and main.

Omni vi ; summa ope ; manibus pe-
dibusque.

To pursue (any one).

Perssequi, inssequi ; consecrari, in-
sectari (ALIQUEM).

To follow (any one, or <i>neut.</i>).	Sēqui, consēqui (ALIQUEM).
To come next in order.	Sēqui, excipere (rem).
The following words.	Haec verba.
It follows from this, that, &c.	Hinc sequitur (or consequitur), ut
To lose one's wits.	{ Mente capior (captus sum). De mentis potestate exire. Insanum fieri.
The proverb.	Verbum, proverbium, adagium, i, n.
The difference.	Discrimen, Inis, n.; differentia, ae, f.
There is a difference between.	{ Aliquid interest (or differt) inter . . . Est quod differt inter
What a difference !	Quantum differt !
The officer.	Praefectus militaris.
The ass.	Asinus, i, m.
The hare.	Lepus, ōris, m.
To accept anything from any one.	Accipere (cēpi, ceptum) aliquid ab aliquo.
To our disgrace.	Cum ignominia nostra.
To my misfortune (ill luck).	Cum mea calamitate (or pernicie).

EXERCISE 171.

Ah, it is all over with me ! — But, bless me ! (*pro Juppiter !*) why do you cry thus ? — I have been robbed of my gold rings, my best clothes, and all my money : that is the reason why I cry. — Do not make so much noise, for it is we who have taken them all in order to teach you to take better care of your things (*tua*), and to shut the door of your room when you go out. — Why do you look so sad ? — I have experienced great misfortunes : after having lost all my money, I was beaten by bad-looking men ; and to my still greater ill-luck I hear that my good uncle, whom I love so much, has been struck with apoplexy. — You must not afflict yourself so much, for we must yield to necessity ; and you know well the proverb : “ It is too late to consult to-day about what was done yesterday.” — Can you not get rid of that man ? — I cannot get rid of him, for he will absolutely (*ultique*) follow me. — He must have lost his wits. — What does he ask you for ? — He wishes to sell me a horse, which I do not want. — Whose houses are these ? — They are mine. — Do those pens belong to you ? — No, they belong to my sister. — Are those the pens with which she writes so well ? — They are the same. — Which is the man of whom you complain ? — It is he who wears a red coat. — “ What is the difference between a watch and me ? ” inquired a lady (of) a young officer. — “ My lady,” replied he, “ a watch marks the hours, and near you one forgets them.” — A Russian peasant, who had never seen asses, seeing several in Germany, said : “ Lord (*mehercule*), what large hares there are in this country ! ” — How many obligations I am under to you, my dear friend ! you have saved my life ! without you I had been lost. — Have those miserable men hurt you ? — They have beaten

and robbed me; and when you ran to my assistance they were about to strip (*exuere*) and kill me.—I am happy to have delivered you from the hands of those robbers.—How good you are!—Will you go to your friend's to-night?—I shall perhaps go.—And will your sisters go?—They will perhaps.—Was you pleased at the concert yesterday?—I was not pleased there, for there was such a multitude of people there that one could hardly get in.—I bring you a pretty present with which you will be much pleased.—What is it?—It is a silk cravat.—Where is it?—I have it in my pocket.—Does it please you?—It pleases me much, and I thank you for it with all my heart.—I hope that you will at last accept something of me.—What do you intend to give me?—I will not tell you yet, for if I do tell you, you will find no pleasure when I give it to you.—Why do those men quarrel?—They quarrel because they do not know what to do.—Have they succeeded in extinguishing the fire?—They have at last succeeded in it; but it is said that several houses have been burnt.—Have they not been able to save anything?—They have not been able to save anything; for, instead of extinguishing the fire, the wretches who had come up set themselves to plundering.—Why did our friend set out without me?—They waited for you till twelve o'clock, and seeing that you did not come, they left without you.

Lesson XCVII.—PENSUM NONAGESIMUM SEPTIMUM.

OF THE ORDER OF WORDS IN SENTENCES.

A. The order or succession of words in Latin sentences is determined by their degree of relative importance, which depends upon the intention of the speaker. The general principle of this order is, that *the most important word should occupy the first place*, and that those modifying, expanding, or defining it should *follow each other in regular succession*, according to their relative weight in the construction. This is called the *natural order*.

B. In unconnected sentences, the word which the speaker intends to make prominent is placed at the beginning. But words limiting or defining others are placed after them. E. g.

Rátio præest, appetitus obtémperat. Reason commands, desire obeys.

Hábet rés pública adolescentes nobilísimos, parátos defensóres. The republic has noble young men, ready for its defence.

Sémper oratôrum eloquéntiæ moderátrix fúit auditôrum prudéntia. The intelligence of the audience has always been the regulator of the eloquence of orators.

Lacedaemone fuit honestissimum
domicilium senectutis.

Bellum sociile. Senatus popu-
lusque *Romānus*.

*D. Brūtus Imperator, Cōsul desi-
gnātus, S. D.** Ciceroni.

Jūs gentium. Lex naturae. Pe-
ritus *rei militaris.* Parātus ad
periculum.

Divina natūra dedit *agros*, ars
humāna aedificavit *urbes*.

At Lacedæmon there was the most
honorable home for old age.

The social war. The senate and
people of Rome.

D. Brutus commander, consul elect,
to Cicero greeting.

The law of nations. The law of
nature. Skilled in military af-
fairs. Ready for danger.

Divine nature gave us our lands,
and human art has built our
cities.

I. According to the natural order, the subject precedes the predicate. The oblique cases, and other words serving to expand the predicate, are commonly put before the verb, which then occupies the last place in the sentence. E. g.

*Cōsules nūquam fuerant; ré-
gibus exactis creati sunt.*

There had never been any consuls;
they were created after the ex-
pulsion of the kings.

*Vidi Catōnem in bibliothecā se-
dentem.*

I saw Cato sitting in the library.

*Hābent opiniōnem, Apollinem
mōrbos depellere, Jovem im-
périum coeléstium tenere,
Mātem bella regere.*

They believe that Apollo cures dis-
eases, that Jupiter is the ruler of
the gods, that Mars presides over
battles.

*Hóminem natūra nō solum ce-
leritate mentis ornāvit, sed
etiam sensus tanquam satelli-
tes attribuit ac nūntios, figu-
ramque corpōis hábilem et
aptam ingenio humano dedit.*

Nature has not only endowed man
with quickness of intellect, but
has also furnished him with the
senses as its satellites and mes-
sengers, and given him a suit-
able bodily form, adapted to the
human mind.

REMARK. — The copula *sum* is put either at the end or between the subject and the predicate. E. g. *Haec vita mors est.* — *Numa Pompilius rex creatus est.* — *Patres fuere auctores.* — *Claudius erat sonni brevissimi.* — *Facta dictis sunt exaequanda.*

II. An adjective denoting a quality is commonly put after its noun; but when that quality is represented as the leading or distinctive characteristic, it precedes it.

The same applies to the genitive, which may either follow the word limited by it, or, as the emphatic word, precede it. E. g.

* I. e. *Salutem dicit*, Sends greeting. In superscriptions to letters, the name of the writer usually comes first. The abbreviation S. D. then either precedes or follows the person addressed, which is always in the dative. Thus equally correct: *Cicero Trebatio S. D.* Among the later writers, however, the order is reversed, and the person addressed is put first.

Vir *optimus*. Civis *bonus*. Poë-
na *merita*. Dii *immortales*.
Juppiter *Optimus Maximus*.

A most excellent man. A good
citizen. Merited punishment.
The immortal gods. Jupiter
the Supreme.

Magister *equitum*.

The master of cavalry.

Curatores *viarum*.*

The inspectors of roads.

Ornamentum *civitatis*.

The ornament of the state.

Auditor *Platonis*.

A hearer of Plato.

Bonus vir or *civis*. *Summa res*
publica. *Tuum consilium*.

A good man, citizen.† The whole
state. *Your advice*. The Athe-
nian Demosthenes.

Atheniensis Demosthenes.

Senatus consultum. *Persarum*
rex Darius. Eudoxus, *Plato-*
nis auditor. Miltiades, *Cimo-*
nis filius.

A decree of the senate. The king
of the Persians, Darius. Eudox-
us, the hearer of Plato. Mil-
tiades, the son of Cimon.

REMARKS.

1. An adjective or noun limiting the meaning of two or more nouns is placed either before or after them. E. g. *Nostro incommundo detrimentoque doleamus*, Let us lament over our misfortune and loss. *Zeno non tam rerum inventor fuit, quam verborum novorum*, Zeno was not so much an inventor of new things, as of new words.

2. When an adjective is limited by other words, it is put first, and separated from its noun by the words thus limiting it. E. g. *Tua erga me benignitas*, Your kindness towards me. *Maxima post hominum memoriam classis*, The largest fleet since the memory of man. *Brevissimus in Britanniam trajectus*, The shortest crossing into Britannia.

III. A demonstrative pronoun before its noun directs the attention to the latter; but when placed after it, it merely points out its relation to the predicate. E. g.

Hic vir. *Haec mensa*. *Hoc baculum*. *Illa principia* et *hi recentes rerum exitus*.

This man. This table. This staff.
Those beginnings and this re-
cent issue of things.

Haec est mea et *hujus fratris mei* *germana patria*.

This is my proper country and
that of this brother of mine.

Virginem ego hanc sum ducturus.

I am going to marry this virgin.

Caedem hanc ipsam contra rem-
publicam *senatus factam esse*
decrevit.

The senate has declared, that this
very carnage was made against
the republic.

Tivulus is ipse, in quo *condita urbs* est.

The very hill on which the city
was built.

IV. *Quisque* is commonly put after *sibi*, *suus*, superlatives, or ordinals. E. g.

* In titles the genitive is thus commonly put last.

† I. e. one whose leading trait is goodness. *Vir bonus* is only in general opposed to *malus*.

<i>Sua cuique virtuti laus propria debetur.</i>	Every virtue is entitled to its proper praise.
<i>Sua cuiusque animantis natura est.</i>	Every animal has its peculiar nature.
<i>Minime sibi quisque notus est, et difficillime de se quisque sentit.</i>	Every one knows least of himself, and every one experiences the greatest difficulty in observing himself.
<i>Epicureos doctissimus quisque contemnit.</i>	The wisest men all despise the Epicureans.
<i>Decimus quisque fusti necatur.</i>	Every tenth man was beaten to death.
<i>Optimi quisque expetebant a me doctrinam.</i>	The best men have all sought instruction from me.

REMARK. — *Sibi* and *suus* before *quisque* thus acquire a distributive signification. When the distribution is already contained in other words of the sentence, *quisque* precedes the reflexive. E. g. *Quantum quisque se ipse facit, tanti fiat ab amicis.* — *Gallus Hannibal . . . in civitates quemque suas dimisit.* — The same order is observed in *alius ullus*; e. g. *Neque alia ulla fuit causa.*

V. Adverbs before the words qualified by them denote that which is distinctive or characteristic; after them they merely limit or restrict their signification.

<i>Bene facta male locata male facta arbitror.</i>	I consider ill-bestowed acts of kindness injuries.
<i>Accidit, ut reliquae (sc. naves) fere omnes rejicerentur.</i>	It happened that nearly all the rest of the ships were driven back.
<i>Flumen Dubis paene totum oppidum cingit.</i>	The river Dubis surrounds nearly the entire town.
<i>Historia exiguo tempore absolvi non potest.</i>	History cannot be despatched in a short time.
<i>Laelius semper fere cum Scipione solebat rusticari.</i>	Laelius generally was accustomed to rusticate with Scipio.
<i>Legem eisdem prope verbis in decimam tabulam coniecerunt.</i>	They have expressed the law in nearly the same words in the twelfth table.
<i>Quodsi Cneus Italiam relinquet, faciet omnino male.</i>	But if Cneus will leave Italy, he will act very unwisely.

VI. The same applies to the oblique cases determining the predicate; before the verb they indicate the sense in which it is to be taken, after it they only specify or limit it (cf. I.). E. g.

<i>Medici ex quibusdam rebus et advenientes et crescentes morbos intelligunt.</i>	Physicians understand both approaching and growing diseases from certain symptoms.
<i>Epedorix et Viridomarus, insi-</i>	Epedorix and Viridomarus, having

muláti prodiitiónis ab Romá-
nis inductá causá interfécti
súnt.

Ingénia humána súnť ad suam
cuique levándam culpam nímio
plús facinda.

been accused of treason, were
killed by the Romans without
any trial.

Men are naturally too eloquent in
palliating every one his own
guilt.

VII. Prepositions, as their name implies, are generally placed before the cases governed by them. *Ténus* and *versus* alone follow them. So also *cum* in *mēcum*, *tēcum*, *sēcum*, *nobiscum*, *vobiscum*, *quōcum*, *quibuscum*. E. g.

Ab hóste ótium fúit.

Mánus de tábulā!

Germáni státim e sómno lavántur.

Víx súm apud mē.

Póst móntem sē occultávit.

Antíochus Taúro tenus regnáre
jússus ést.

A Pompéio dissidébat, quōcum
junctíssime víxerat.

Curándum ést, ut éos, quibuscum
sermónem conferémus, et ve-
réri et diligére videámur.

There was rest from the enemy.

Hands off from the picture!

The Germans bathe immediately
after sleep.

I am scarcely in my senses.

He concealed himself behind the
mountain.

Antiochus was commanded to rule
as far as the Taurus.

He was at variance with Pompey,
with whom he had been on terms
of intimacy.

We must endeavor to have the
appearance of respecting and
cherishing those with whom we
engage in conversation.

REMARKS.

1. An adjective or relative pronoun is often emphatically put before the preposition, so that the latter stands between it and its noun. E. g. *Magno cum metu*. — *Quā in urbe*. — *Hanc ob causam*. — *Quem ad modum*. — *Nullā in re*.

2. Relatives, and sometimes also the demonstrative *hic*, are frequently put before their preposition, although no substantive follows. E. g. *Socii putandi*, quos inter (= inter quos) *res communicata est*. — *Res, causa*, quā de (= de quā) *agitur*. So also: *Hunc adversus*; *hunc circum*; *hunc juxta*; *quem penes*; *quam super*; *quem ultra*, &c.*

3. Prepositions are sometimes separated from their cases, generally by an attributive genitive or an adverb, sometimes also by some other word. E. g. *Post vero Sullae victoriam*. — *Post autem Alexandri Magni mortem*. — *Propter vel gratiam, vel dignitatem*. — *Honore digni cum ignominia dignis non sunt comparandi*. — *In suum cuique tribuendo*.†

* Poets and later prose-writers extend this transposition to personal pronouns and to substantives. E. g. *Se erga*; *te propter*; *me penes*; *te sine*; *Scythas inter*; *Misēnum apud* et *Ravennam*; *thalamo sub fluminis*.

† Poets extend this liberty much further. E. g. *Per ego te deos oro*. — *Vis animi pervicit et extra processit longe flammantia moenia mundi*, &c.

VIII. When two terms are opposed to or contrasted with each other, they are placed as near together as possible.

A word may thus be opposed to itself in a different form, or to one of kindred signification; as, *Manus manum lavat.* — *Aliis aliunde est periculum.** Or else two different terms may form an antithesis to each other; as, *Fragile corpus animus sempiternus movet.*

Hómínes homínitus máxime útiles esse possunt.

Men can become eminently serviceable to each other.

Arma armis propulsantur.

Arms are repelled by arms.

Nihil est unum uni tam simile, tam par, quam omnes inter nosmetipsos sumus.

Nothing resembles another so closely as we all do each other.

Noxii ambo, alter in alterum causam conferunt.

Both mortal, they cast the blame upon each other.

Uterque utrique est cordi.

They like each other.

Aliud aliis videtur optimum.

One thing seems best to one, another to another.

Très frères videre videor.

It seems to me as if I saw three brothers.

Quae me moverunt, movissent eadem te profecto.

The same things which affected me would certainly have affected you.

Mortali immortalitatem non arbitrator contemnendam.

I do not think that immortality should be despised by a mortal.

Ratio nostra consensit, pugnat oratio.

Our reason assents, but language opposes.

Est genus hominum fallacium, ad voluntatem loquentium omnia, nihil ad veritatem.

There is a class of deceitful men, who always speak as others would have them, and never according to the truth.

REMARK.—This rule includes formulas like *Dii deaeque.* — *Dies noctesque.* — *Die ac nocte.* — *Domi bellicue.* — *Domi militiaeque.* — *Terra marique.* — *Ultero citroque, &c.*

C. I. In sentences containing two or more connected clauses, the connecting word generally occupies the first place in the clause introduced by it.

The connecting word may be either a relative, a demonstrative pronoun or adverb, or a conjunction. Sometimes also another word, and always the one which bears the closest relation to what has gone before.

If the connective refers to a particular word of the preceding clause (e. g. a relative to its antecedent), the latter stands as near to it as possible.

Correlatives (e. g. *tantus* — *quantus*, &c.) occupy the same relative position in their respective clauses.

* I. e. "To some there is danger from one quarter, to others from another."

The conjunctions usually put at the beginning of their clause are : *et, ac, atque; sed, at, verum; vel, aut; nam, namque, and etenim.* Generally also *itaque*. E. g.

*Lóquimur de his amicis, quos nó-
vit vita commúnis.*

*Cónsul, qui únus supérerat, mó-
rítur.*

*Hánnibal trēs exércitus máximos
comparávit. Ex his únum in
Áfricam misit.*

*Tántum cuique tribuéndum,
quántum ipse efficere póssis.*

*Némo orátor tam múlta scripsit,
quam múlta nóstra súnť.*

*Fúror in sapiéntem cádere pó-
test, non pótest insánia. Sed
haec ália quaestió ést.*

*Nón ést in parietibus rēs públi-
ca, at in áris et fócis.*

*Alcibíades ad ómnes rēs áptus
consiliique plénus. Namque
imperátor fúit súmmus mári et
térra.*

*A tē péto, ne témere návigés.
Sólent náutae festináre quéstus
súi causā.*

*Pausánias nón móres pátrios sô-
lum, sed étiam cúlťum vestitúm-
que mutávit. Apparátu régio
utebátur, véste Médiā; satél-
ites Médi et Aegýptii seque-
bántur; epulabátur móre Per-
sárum . . . supérbe respondé-
bat et crudéliter imperábat.
Spártam redire nolébat.*

We speak of such friends as are known in ordinary life.

The only surviving consul dies.

Hannibal raised three very large armies. One of these he sent into Africa.

You should assign to another no more than what you can perform yourself.

No orator has written as much as my writings amount to.

The philosopher is susceptible of rage, but not of madness. But that is another question.

The republic is not in the walls of our homes, but upon our hearths and altars.

Alcibiades was fit for every kind of business, and full of sagacity; for he was the commander-in-chief by sea and land.

I ask of you not to be too rash about sailing. It is the custom of seafaring men to hurry for the sake of gain.

Pausanias changed not only the established customs of his country, but also his entire mode of life. He kept up the state of a king and wore a Persian dress. Medes and Egyptians constituted his retinue; he dined after the fashion of the Persians; his replies were haughty; his commands cruel. He was unwilling to return to Sparta.

II. The conjunctions *quoque, autem, vero, enim, quidem*, and the enclitics *que, ne*, and *ve*, always follow the emphatic word of the sentence. So frequently *etiam, igitur, tamen, ergo, deinde*, and *praeterea*; sometimes also *itaque* and *idcirco*.

These words then generally occupy the second or third place in the clause. When the copula *est* or a verb is the emphatic word, then *autem, enim, igitur*, and *ergo* often stand in the third, fourth, or fifth place. E. g.

Gyges a nullo videbatur; *ipse autem omnia videbat.*

Quid est enim libertas? Potestas vivendi, ut velis.

Sensit in se iri Brutus. *Avide illaque se certamini offert.*

Nulli est igitur naturae obediens aut subiectus Deus.

Illic homini parcetis igitur, iudices, cuius tanta peccata sunt?

Scimus musicen nostris moribus abesse a principis personā; saltare vero in vicio poni.

Scire velim, quid cogites, de totaque re quid existimes.

Quid sapiente possit esse praestantius, quum utatur tot, tam variisque virtutibus?

Nostra corpora vertuntur, nec quod fuimusve, sumusve, cras erimus.

Gyges was not visible to any one. But he himself saw everything.

For what is liberty? The power of living as you please.

Brutus perceived, that he was assailed. Hence he at once offered to engage in the contest.

God is therefore obedient or subject to no nature.

Will you then spare this man, O judges, whose crimes are so great?

We know that, according to our manners, music is incompatible with the character of our prince, and that dancing is considered a vice in him.

I should like to know what your plans are, and what you think of the entire business.

What can be superior to the philosopher, when he enjoys so many and such a variety of virtues?

Our bodies undergo perpetual change, nor will we be to-morrow what we have been or are at present.

III. In quotations, the formulas *inquam, aio, dico, nego, quaeso, obsecro, censeo, credo, spero, opinor, existimor*, and *arbitror* are placed after the emphatic words. So also the vocative.

E. g.

Caesar, prolapsus in egressu navis, *Teneo te, inquit, Africa!*

Virtus, virtus, inquam, Caii Fannii, et conciliat amicitias, et conservat.

Vide, quaeso, satisne rectum sit, nos in istis locis esse.

Attica mea, obsecro te, quid agit?

In eadem solitudines tu ipse, arbutor, venies, in quibus nos consedissee audies.

Caesar, advancing from the ship, exclaimed: Africa, I have you!

Virtue, virtue, I say, Caius Fannius, is at once the conciliator and the preserver of friendships.

Pray see whether it is exactly right, that we should be in places like these.

Pray tell me, what is my Attica doing?

You will, I think, get into the same retirement, in which you will hear that we have settled down.

IV. Conjunctions, relatives, interrogatives, and interjections, which commonly occupy the first place of a clause, are sometimes supplanted by the emphatic word. E. g.

Nemo est, tibi qui suadere, sapientius possit te ipso.

Non quéo, reliqua illa populi Romani gaudia quanta fuerint, iudicare.

Quid? liberalitas gratuita est, an mercenaria?

Sic profecto res se habet, nullum ut sit vite tempus, in quo non deceat leporem humanitatemque versari.

Tu quum ipse tantum librorum habeas, quos hic tandem requiris? — *Commentarios quosdam*, inquam, *Aristotelios*, quos hic sciebam esse, veni ut auferrem, quos legerem, dum essem otiosus.

REMARK. — So frequently *quod si*, *quod etsi*, *quod nisi*, *quod quoniam*, *quod quia*, *quod quum*, &c. E. g. *Sunt qui dicant, a me in exilium ejectionem esse Catilinam. Quod ego si verbo assequi possem, istos ipsos ejicerem qui haec loquuntur.*

V. Words properly belonging together according to the natural arrangement, are frequently separated by others, to which the speaker attaches greater importance.

Words thus crowded out of the first place in the sentence are often emphatically put at the end. E. g.

Justitia est una omnium domina et regina virtutum.

Aedui equites ad Caesarem omnes revertuntur.

In hac sunt insulae domicilia Aegyptiorum.

Recepto Caesar Orico, nulla interposita mora, Apolloniam proficiscitur.

Cimon barbarorum uno concursu maximam vim prostravit.

Insula est Melita satis lato ab Sicilia mari, periculosoque disjuncta.

Sit hoc a principio persuasum civibus, dominos esse omnium rerum ac moderatores deos.

Quis potione uti aut cibo dulci diutius potest?

Hanc perfectam philosophiam

There is no one that can give you better advice than you yourself.

I am unable to judge how great those former pleasures of the Roman people were.

What? Is liberality gratuitous or mercenary?

It is really so, that there can be no time of life, in which pleantry and urbanity cannot be indulged in.

As you yourself have so many books, which, pray, are you searching for here? — I came to take off certain commentaries of Aristotle, which I knew were here, in order that I might read them while I am at leisure.

Justice is pre-eminently the queen and mistress of all the virtues.

The cavalry of the Aedui all return to Caesar.

This island contains abodes of Egyptians.

After retaking Oricum, Caesar, without any delay, advances into Apollonia.

Cimon defeated in one engagement a very large force of Barbarians.

The island of Malta is separated from Sicily by a tolerably deep and dangerous sea.

Let the citizens first of all be persuaded of this, that the gods are the masters and governors of all things.

Who can use drink or sweet food any longer?

I have always considered that to

- semper iudicavi, quae de maximis questionibus copiose posset, ornatèque dicere.* be perfect philosophy which can discourse with copiousness and elegance on questions of the highest interest.
- Hoc melius, quam tu, facere potest nemo.* No one could do this better than you can:
- Hoc tempore data est Eumèni Cappadocia.* At this time Cappadocia was given to Eumenes.
- Propterea quod aliud iter haberent nullum.* Because they had no other road.
- Omnes mundi partes undique medium locum capessentes nituntur aequèlitter.* All parts of the world tend from every direction towards the central spot with equal force.

ARRANGEMENT OF SENTENCES AND CLAUSES.

D. Clauses which mutually determine each other follow an arrangement similar to that of the words composing them.

I. Periphrastic clauses, or such as represent a noun, adjective, or adverb, occupy precisely the place in which the word for which they stand would be.

Clauses of this kind generally commence with a relative. But they include also those containing an infinitive with a case, and participial clauses.

- Homines imperiti facilius, quod stulte dixeris, reprehendere, quam, quod sapienter tacueris, laudare possunt.* Ignorant men can more easily find fault with a foolish remark of yours, than they can praise the wisdom of your silence.
- Laudare eloquentiam, et, quanta vis sit ejus, exprimere, quantumque sis, qui sint eam consecuti, dignitatem afferat, neque propositum nobis est hoc loco, neque necessarium.* To praise eloquence, and to show the greatness of its force, and the dignity it bestows on those who have followed it, is neither our purpose in this place, nor is it necessary.
- Profecto studia nihil prosunt perveniendi aliquo, nisi illud, quod eo, quo intendas, ferat deducique, cognoris.* Your studies are of no avail in arriving at any result, unless you have become acquainted with that which carries and guides where you intend to go.

II. Relative clauses precede those of their antecedents when they contain the leading idea of the proposition; but when they merely expand or explain, they follow them. The same applies to clauses containing a comparison or an indirect question.

E. g.

- Non fecissem hominis paene infimi mentionem, nisi iudicarem, qui suspiciosius aut crimi-* I should not even mention the well-nigh lowest man, unless I thought that I had never heard

nōsius diceret, audivisse mē neminem.

Tēpus ēst hujusmodi, ut, ubi quisque ēst, ibi ēsse minime vēlit.

Frāter tuus quānti mē faciāt semp̄rque fecerit, ēsse hōminem, qui ignōrat, arbitror nēminem.

Quemādmōdum cōram quī ad nōs intempestive ādeunt, molesti saepe sūnt, sic epistolae offēdunt, nōn lōco redditae.

Quō mājor ēst in ānimis praestāntia et divīnior, eo mājore indigent diligētiā.

Vērres ita sē gēssit in his rēbus, quāsi reus nūquam ēsset futurus.

III. Clauses containing a determination of time or place, and those denoting a cause, condition, or concession, occupy the first place, when they contain the conditions necessary to produce the given result; but if they merely limit or explain, they are put last. E. g.

Alexāder, quum interemisset Clitum, familiārem suum, vix a sē mānus abstīnuit.

Cogitāre debēbas, ubicūque es- ses, tē fore in ejus ipsius, quē fugis, potestāte.

Ut consuetudinē dicēdi mutārem, ea cāsa mīhi in Asiā proficiscēdi fuit.

Fābula etiā nonnūquam, etsi est incredibilis, tāmen hōmines cōmūnovet.

Contēdi cum Clōdio, quum ego publicā causā, ille suā defendēret.

Scipionī erat magna glōria propōita, si Hannibalem in Africā retraxisset.*

any one that spoke more suspiciously and criminally.

The times are such now, that every one wishes to be least where he happens to be.

I believe there is no one who does not know how much your brother thinks of me, and has always thought of me!

As those who come into our presence at improper seasons are often troublesome, so letters are offensive to us, that are not delivered at the proper time.

The greater and diviner the superiority of intellect, the greater diligence it stands in need of.

Verres has conducted himself in this business, as if he never were going to be impeached.

When Alexander had killed Clitus, his friend, he could scarcely refrain from violence to himself.

You should have considered, that, wherever you might be, you would be in the power of the very man from whom you endeavor to escape.

The cause of my going into Asia was, that I might change my manner of speaking.

A fiction even sometimes affects men, although it be an incredible one.

I fought with Clodius when I defended the cause of the public and his own.

Scipio would have had great glory before him, if he could have drawn Hannibal back into Africa.

* On this erat proposita, compare Lesson LXXXIV. A. 171.

IV. The union of several clauses, harmoniously joined together, so as to express a complete thought, is called a *period*.

Periods are divided into several kinds, according to the style of composition to which they belong. The principal are the *historical*, the *didactic*, the *epistolary*, and the *oratorical*. Of these the epistolary is characterized by the greatest ease, freedom from restraint, and naturalness, while the oratorical aims at the severest symmetry, euphony, and harmony of all its members. E. g.

De meâ in tã voluntate sic vélím
júdices, mē, quibuscúnque ré-
bus ópus ésse intélligam, quán-
quam vídeam, qui sim hóc
témpace et quid póssim, óperâ
tâmen et consílio, stúdio quí-
dem cérte, réi, fámae, salúti
tuâe praesto futúrum.

With respect to my disposition to-
wards you, I wish you to think,
that although I am aware what I
am at present, and how little I
can do, I shall nevertheless be
ready to defend your interest,
your reputation, and your welfare
with my assistance and advice,
at any rate with my endeavors.

The witness.

An important witness.

The guest (host).

The intimate friend.

The tub.

The bath.

To depart this life.

To recommend any one.

To recommend any one ear-
nestly.

The recommendation.

To report anything to any one.

It has been so reported to me.

To hold, possess.

To hold openly or publicly.

Under another name.

To esteem or think much of any
one.

To treat any one generously.

To write more fully and more
frequently.

To be affected by anything.

I think I shall come to Rome.

I suppose you are aware.

See that you take proper care of.

Take care of your health.

Out of respect for me.

You will do me a very great favor.

I most earnestly request you.

Adieu.

Testis, is, m.

Testis gravis.

Hospes, Itis, *m.*

Necessarius, *i, m.*

Labrum, *i, n.*

Balneum, *i, n.*

A vitâ discēdere.

Aliquem commendare (ALICUI).

Aliquem in majorem modum com-
mendare.

Commendatio, ōnis, *f.*

Alicui aliquid deferre.

Ita ad me delata res est.

Possideo, ēre, ēdi, essum.

Publice possidere (ALIQUID).

Alieno nomine.

Aliquem magni facere.

Aliquem liberaliter tractare.

Et pluribus verbis et saepius scri-
bere.

Affectum esse aliquā re.

In Rōmam me ventūrum puto.

Tē scire arbitror.

Fac, ut cures (cum Acc.).

Dā opēram, ut vīleas.

Honōris meae causā.

Id mihi vehemēter grātum erit.

Tē vehemēter etiā atque etiā
rōgo.

Vale.

EXERCISE 172.— (LETTERS.)

1. MARCUS TULLIUS CICERO TO * * * GREETING.*

I am deprived of an important witness of my high regard (*amoris summi*) for you, — of your father, of distinguished memory (*clarissimo viro*), who with his honors (*laudibus*), and especially with a son like you (*tum vero te filio*), would have overcome the destiny of (us) all (*superasset omnium fortunam*), if he had been so fortunate as to see you before he departed this life. But I hope that our friendship does not stand in need of any witnesses. May the gods prosper (*fortunare*) your patrimony! You will at any rate (*certe*) have me (as one), to whom you may be as dear and agreeable (*jucundus*) as you were to your father. Adieu.

2. M. T. CICERO TO * * * GREETING.

I hope you are very well (*si vales, bene est*); I am well. We have thus far no reliable information (*quidquam certi*) either (*neque*) concerning Cæsar's arrival or (*neque*) concerning the letter, which Philotinus is said to have. If there is anything certain (*si quid erit certi*), I shall let you know (*certiorem facere*) immediately. See that you take good care of your health. Adieu.

3. M. T. CICERO TO * * * GREETING.

I think that we shall come to Tusculanum either by the Nones (*Nonis*),† or on the day after (*postrulie*). Let everything be (*ut sint*) ready (for us) there. Perhaps there will be several with us, and we shall, I think, remain there for some length of time (*diutius*). If the tub is not in the bath, let it be (put) there (*ut sit*). So also whatever else may be (*Item cetera, quae sunt*) necessary for life (*ad vitam*) and health. Adieu.

4. M. T. CICERO TO * * * GREETING.

I earnestly recommend to you Hippias, the son of Philoxenus, of Calacta (*Calactinus*), my guest and intimate friend. His property (*bona*), as (*quemadmodum*) the matter has been reported to me, is publicly held under another name, contrary to the laws of the Calactini. If this is so, the case itself (*res ipsa*) ought to prevail on your sense of justice (*ab æquitate tuâ . . . impetrare debet*), that you should help (*subvenire*) him. But however that may be, I ask of you to relieve him (*expedire*) out of respect for me, and to render him such assistance (*tantumque ei commodas*), both in this matter and in other respects (*et in ceteris*), as (*quantum*) your honor (*fides*) and dignity will admit (*patietur*). You will do me a very great favor.

* For greeting put either *S. D.*, i. e. *Salutem dicit*, or *S. P. D.*, *Salutem plurimam dicit*. The name of the person addressed in the dative. E. g. *Planco, Trebatio, Metello, Curioni, Terentiae suae*.

† The Romans called the fifth day of the month *Nōnæ, diem*. In March, May, July, and October, this was the seventh day. Consult Lexicon.

5. M. T. CICERO TO * * * GREETING.

I think you are aware how greatly I esteemed Caius Avianus Flaccus; and I had learned from himself (*ex ipso audieram*), (who was) a most excellent and agreeable (*gratus*) man, how generously he had been treated by you. The sons of this (man), worthy in every respect (*dignissimos*) of that father, and my intimate friends, whom I greatly cherish (*unice diligo*), I recommend to you as earnestly (*sic*) as I can recommend any one (*ut majore studio nullos commendare posim*). Caius Avianus is in Sicily. Marcus is with us. My desire is (*te rogo*), that you should honor (*ornare*) the merit (*dignitas*) of the one present with you (*illius praesentis*), and defend the interest (*rem*) of both (of them). You can do nothing in that province (that will be) more agreeable to me. I most earnestly request you to do so.

6. M. T. CICERO TO * * * GREETING.

I hope you are very well; I am well. If I had anything to write to you, I should do (so) in more words and more frequently. You see how matters stand at present (*nunc quae sint negotia*). As to how I am personally (*ego aulem quomodo*) affected, you will be able to ascertain (*cognoscere*) from Leptas and Trebatius. See that you take proper care of (*Tu fac ut . . . cures*) your health and that of Tullia. Adieu.

7. M. T. CICERO TO * * * GREETING.

I have read your letter; from which I understand that Caesar considers you very learned in the law. You have reason to rejoice, that you have come to those places where you might have the appearance (*ubi viderere*) of knowing something (*aliquid sapere*). But if (*quodsi*) you had also gone into Britannia, there certainly would have been no one in that great island more experienced (*peritior*) than you. And yet (*verum tamen*) I envy you somewhat (*subinvideo*), for having been called, of his own accord (*ultro*), by one to whom others cannot even aspire (*aspirare*), not on account of his pride, but on account of his occupation. But in that letter of yours you have written me nothing about your affairs, which, I assure you (*mehercule*), are no less an object of concern to me (*mihi non minori curae sunt*) than my own. I am very much afraid of your feeling cold in your winter-quarters (*in hibernis*); on which account I advise you to keep up (*utendum censeo*) a good fire (*camino luculento*). Mucius and Manilius are of the same opinion (*idem placebat* with the *dat.*), especially as you are but sparingly supplied with military cloaks (*qui sagis non abundares*). I hear however (*quamquam audio*) that you feel warm enough where you are (*istic*); on account of which intelligence (*quo quidem nuntio*) I was, I assure you, very much concerned about you (*de te timueram*). But you are more cautious in military affairs than in the law (*in ad-vocationibus*), since you desired neither to swim in the ocean, (though) extremely fond (*studiosissimus homo*) of swimming, nor to see the esse-

clarii,* (though the man), whom before we could not even cheat blindfolded (*quem antea ne andabam quidem† defraudare poteramus*). But jesting aside (*jam satis joci sumus*), you yourself know how earnestly (*diligenter*) I have written to Cæsar about you; how often (I have done so), I (myself know). But I had already ceased to do so (*jam intermiseram*), lest I might seem to distrust the disposition (*voluntas*) of a man most generous and affectionate towards me. And yet (*sed tamen*) I thought that it was necessary to remind the man (*esse hominem commonendum*) in the letter (dat.) which I sent him last. I accordingly did so (*Id feci*). I wish you to inform me of the result (*quid profecerim*); and, at the same time, of your entire condition (*de toto statu tuo*) and of all your plans. For I am anxious (*cupio*) to know what you are doing, what you expect, (and) how long you suppose this absence of yours from us (*istum tuum discessum a nobis*) will be (i. e. last). For I assure you, that it is one consolation to me, which enables me to bear more easily (*quare facilius possim pati*) your absentment from us (*te esse sine nobis*), if it is an advantage to you (to be so); but if it is none, (then) nothing can exceed the folly of both of us (*nihil duobus nobis est stultius*); of me, for not drawing you to Rome; of you, for not flying hither (at once). . . . Let me know therefore (*quare* at the beginning of the sentence) about all (these) matters, as soon as you can. I shall certainly help you (*juro*), either with my sympathy (*consolando*), or with advice, or with substantial assistance (*re*).

* An *essedarius* was either a soldier or a gladiator, that fought from a war-chariot or *essedum*.

† An *andabata* was a sort of gladiator, who wore a helmet without visors, and thus fought like a blind man.

LATIN VERBS.

**A. PARADIGMS TO THE REGULAR CONJUGATIONS OF LATIN
VERBS.**

B. ANOMALOUS VERBS.

C. DEFECTIVE VERBS.

**D. VERBS IRREGULAR IN THE FORMATION OF THE PERFECT
AND SUPINE.**

I. FIRST CONJUGATION.

II. SECOND CONJUGATION.

III. THIRD CONJUGATION.

IV. FOURTH CONJUGATION.

E. DEPONENT VERBS.

F. INCHOATIVE VERBS.

A. PARADIGMS TO THE REGULAR CONJUGATIONS OF LATIN VERBS.

(To LESSON XXVIII A-E.)

ACTIVE VOICE.

PRES.	INFIN.	PERF.	SUPINE.
1. Amo,	amāre,	amāvī,	amātum, <i>to love.</i>
2. Monēo,	monēre,	monitī,	monitum, <i>to admonish.</i>
3. Lēgo,	lēgere,	lēgi,	lectum, <i>to read.</i>
4. Audīo,	audire,	audīvī,	audītum, <i>to hear.</i>

INDICATIVE MOOD.

PRESENT, *I love, admonish, read, hear.*

1. S. ām-o, ās, at; P. āmus, ātis, ant.
2. S. mōn-ēo, ēs, et; P. ēmus, ētis, ent.
3. S. lēg-o, īs, it; P. īmus, itis, unt.
4. S. aud-īo, īs, it; P. īmus, itis, unt.

IMPERFECT, *I loved, admonished, read, heard.*

1. S. ām-ābam, ābās, ābat; P. abāmus, abātis, abant.
2. S. mōn-ēbam, ēbās, ēbat; P. ebāmus, ebātis, ebant.
3. S. lēg-ēbam, ēbās, ēbat; P. ebāmus, ebātis, ebant.
4. S. aud-īebam, īebās, īebat; P. iebāmus, iebātis, iebant.

PERFECT, *I have loved, admonished, read, heard.*

1. S. amāv- 2. monitū- { ī, isti, it; P. īmus, istis, ē-
3. lēg- 4. audīv- { runt or ēre.

PLUPERFECT, *I had loved, admonished, read, heard.*

1. S. amāv- 2. monitū- { ēram, ērās, ērat;
3. lēg- 4. audīv- { P. erāmus, erātis, ērant.

SUBJUNCTIVE MOOD.

PRESENT, *that I may love, admonish, read, hear.*

- S. ām-em, ēs, et; P. ēmus, ētis, ent.
- S. mōn-ēam, ēās, ēat; P. ēāmus, ēātis, ēant.
- S. lēg-am, ās, at; P. āmus, ātis, ant.
- S. aud-īam, īās, iat; P. iāmus, iātis, iant.

IMPERFECT, *that I might love, admonish, read, hear.*

- S. ām-ārem, ārēs, āret; P. arēmus, arētis, ārent.
- S. mon-ērem, ērēs, ēret; P. erēmus, erētis, ērent.
- S. lēg-ērem, ērēs, ēret; P. erēmus, erētis, ērent.
- S. aud-īrem, īrēs, īret; P. irēmus, irētis, iarent.

PERFECT, *that I may have loved, admonished, read, heard.*

1. S. amāv- 2. monitū- { ērim, ēris, ērit;
3. lēg- 4. audīv- { P. erimus, eritis, ērint.

PLUPERFECT, *that I might have loved, admonished, read, heard.*

1. S. amāv- 2. monitū- { iesset, iessēs, iessēt;
3. lēg- 4. audīv- { P. iessēmus, iessētis, iessēt.

FUTURE TENSES INDICATIVE.

FUTURE I., *I shall love, admonish, read, hear.*

1. S. ām-ābo, ābis, ābit; P. abīmus, abitis, abunt.
2. S. mōn-ēbo, ēbis, ēbit; P. ebīmus, ebitis, ebunt.
3. S. lēg-am, ās, et; P. āmus, ātis, ent.
4. S. aud-īam, īs, iet; P. iēmus, iētis, ient.

FUTURE II., *I shall have loved, admonished, read, heard.*

1. S. amāv- 2. monitū- { ero, ēris, erit; P. erimus, eritis, erint.
3. lēg- 4. audīv- { }

ACTIVE VOICE. — *Continued.*

IMPERATIVE MOOD.

PRESENT.

1. S. *ām-a*; P. *āte*, *love thou, love ye.*
2. S. *mōn-ē*; P. *ēte*, *admonish thou, admonish ye.*
3. S. *lēg-ē*; P. *ite*, *read thou, read ye.*
4. S. *aud-i*; P. *ite*, *hear thou, hear ye.*

FUTURE.

1. S. *ām-āto*, *āto*, *thou shalt, let him, love.*
P. *ām-ātōte*, *anto*, *ye shall, let them, love.*
2. S. *mōn-ēto*, *ēto*, *thou shalt, let him, admonish.*
P. *mōn-ētōte*, *ento*, *ye shall, let them, admonish.*
3. S. *lēg-ito*, *ito*, *thou shalt, let him, read.*
P. *lēg-litōte*, *unto*, *ye shall, let them, read.*
4. S. *aud-ito*, *ito*, *thou shalt, let him, hear.*
P. *aud-itōte*, *iunto*, *ye shall, let them, hear.*

INFINITIVE MOOD.

PRESENT.

1. *ām-āre*, *to love.*
2. *mōn-ēre*, *to admonish.*
3. *lēg-ēre*, *to read.*
4. *aud-ire*, *to hear.*

PERFECT.

1. *amāv-isse*, *to have loved.*
2. *monit-isse*, *to have admonished.*
3. *lēg-isse*, *to have read.*
4. *audiv-isse*, *to have heard.*

FUTURE.

1. *amāt-ūrum esse*, *to be about to love.*
2. *monit-ūrum esse*, *to be about to admonish.*
3. *lect-ūrum esse*, *to be about to read.*
4. *audit-ūrum esse*, *to be about to hear.*

PARTICIPLES.

PRESENT.

1. *ām-ans*, *loving.*
2. *mōn-ens*, *admonishing.*
3. *lēg-ens*, *reading.*
4. *aud-iens*, *hearing.*

FUTURE.

1. *amāt-ūrus*, *about to love.*
2. *monit-ūrus*, *about to admonish.*
3. *lect-ūrus*, *about to read.*
4. *audit-ūrus*, *about to hear.*

GERUNDS.

1. *am-andi*, *of loving.*
2. *mōn-andi*, *of admonishing.*
3. *lēg-endi*, *of reading.*
4. *aud-lendi*, *of hearing.*

SUPINES.

1. *amāt-um*, *to love.*
2. *monit-um*, *to admonish.*
3. *lect-um*, *to read.*
4. *audit-um*, *to hear.*

PASSIVE VOICE.

PRES.

1. Amor,
2. Monëor,
3. Lëgor,
4. Audior,

INFIN.

- amäri,
- monëri,
- lëgi,
- audiri,

PERFECT.

- amätus sum, *to be loved.*
- monitus sum, *to be admonished.*
- lectus sum, *to be read.*
- auditus sum, *to be heard.*

INDICATIVE MOOD.

PRESENT, *I am loved, admonished, read, heard.*

1. S. äm-or, äris or re, ätur; P. ämar, ämini, entur.
2. S. mön-ëor, ëris or re, ëtur; P. ëmur, ëmini, entur.
3. S. lëg-or, ëris or re, itur; P. imur, imini, untur.
4. S. aud-ior, iris or re, itur; P. imur, imini, untur.

IMPERFECT, *I was loved, admonished, read, heard.*

1. S. äm-äbar, äbäris or re, äbätur; P. äbämur, äbämini, äbantur.
2. S. mön-ëbar, ëbäris or re, ëbätur; P. ëbämur, ëbämini, ëbantur.
3. S. lëg-ëbar, ëbäris or re, ëbätur; P. ëbämur, ëbämini, ëbantur.
4. S. aud-iëbar, iëbäris or re, iëbätur; P. iëbämur, iëbämini, iëbantur.

PERFECT, *I have been loved, admonished, read, heard.*

1. amätus, 2. monitus,
 3. lectus, 4. auditus,
- { sum or fui, es
or fuisti, est
or fuit, &c.
(Cf. p. 243.)

PLUPERFECT, *I had been loved, admonished, read, heard.*

1. amätus, 2. monitus,
 3. lectus, 4. auditus,
- { eram or fuë-
ram, eräs or
fuëräs, erat
or fuerat, &c.
(Cf. p. 464.)

SUBJUNCTIVE MOOD.

PRESENT, *that I may be loved, admonished, read, heard.*

- S. äm-er, ëre or ris, ëtur; P. ëmur, ëmini, entur.
- S. mön-ëar, eäre or ris, ëätur; P. ëämur, ëämini, ëantur.
- S. lëg-ar, äre or ris, ätur; P. ämur, ämini, antur.
- S. aud-iar, iäre or ris, iätur; P. iämur, iämini, iantur.

IMPERFECT, *that I might be loved, admonished, read, heard.*

- S. äm-ärer, ärere or ris, ärëtur; P. ärëmur, ärëmini, ärëntur.
- S. mön-ërer, ërere or ris, ërëtur; P. ërëmur, ërëmini, ërentur.
- S. lëg-ërer, ërere or ris, ërëtur; P. ërëmur, ërëmini, ërentur.
- S. aud-irer, irere or ris, irëtur; P. irëmur, irëmini, irentur.

PERFECT, *that I may have been loved, admonished, read, heard.*

1. amätus, 2. monitus,
 3. lectus, 4. auditus,
- { sim or fuërim,
sis or fuëris,
sit or fuërit,
&c.

PLUPERFECT, *that I might have been loved, admonished, read, heard.*

1. amätus, 2. monitus,
 3. lectus, 4. auditus,
- { essem or fuis-
sem, essës or
fuissës, esset
or fuisset, &c.

FUTURE TENSES INDICATIVE.

FUTURE I, *I shall be loved, admonished, read, heard.*

1. S. äm-äbor, äbëris or re, äbitur; P. äbimur, äbimini, äbantur.
2. S. mön-ëbor, ëbëris or re, ëbitur; P. ëbimur, ëbimini, ëbantur.
3. S. lëg-ar, ëris or re, ëtur; P. ëmur, ëmini, entur.
4. S. aud-iar, iëris or re, iëtur; P. iëmur, iëmini, ientar.

FUTURE II, *I shall have been loved, admonished, read, heard.*

1. amätus, 2. monitus,
 3. lectus, 4. auditus,
- { ero or fuëro, ëris or fuëris, ërit or fuërit, &c.
(Cf. p. 519.)

PASSIVE VOICE.—Continued.

IMPERATIVE MOOD.

PRESENT.

1. S. *ām-āre*; P. *āminī*, *be thou, be ye, loved.*
2. S. *mōn-ēre*; P. *ēminī*, *be thou, be ye, admonished.*
3. S. *lēg-ēre*; P. *īminī*, *be thou, be ye, read.*
4. S. *aud-īre*; P. *īminī*, *be thou, be ye, heard.*

FUTURE.

1. S. *ām-ātor*, *ātor*, *thou shalt, let him, be loved.*
P. *ām-āminor*, *antor*, *ye shall, let them, be loved.*
2. S. *mōn-ētor*, *ētor*, *thou shalt, let him, be admonished.*
P. *mōn-ēminor*, *entor*, *ye shall, let them, be admonished.*
3. S. *lēg-ītor*, *ītor*, *thou shalt, let him, be read.*
P. *lēg-īminor*, *untor*, *ye shall, let them, be read.*
4. S. *aud-ītor*, *ītor*, *thou shalt, let him, be heard.*
P. *aud-īminor*, *iuntor*, *ye shall, let them, be heard.*

INFINITIVE MOOD.

PRESENT.

1. *ām-īri*, *to be loved.*
2. *mōn-īri*, *to be admonished.*
3. *lēg-ī*, *to be read.*
4. *aud-īri*, *to be heard.*

PERFECT.

1. *amāt-um esse*, *to have been loved.*
2. *monit-um esse*, *to have been admonished.*
3. *lect-um esse*, *to have been read.*
4. *audit-um esse*, *to have been heard.*

FUTURE.

1. *amāt-um īri*, *to be about to be loved.*
2. *monit-um īri*, *to be about to be admonished.*
3. *lect-um īri*, *to be about to be read.*
4. *audit-um īri*, *to be about to be heard.*

PARTICIPLES.

PERFECT.

- | | |
|---|------------------------------------|
| 1. <i>amāt-us</i> , <i>loved.</i> | 3. <i>lect-us</i> , <i>read.</i> |
| 2. <i>monit-us</i> , <i>admonished.</i> | 4. <i>audit-us</i> , <i>heard.</i> |

FUTURE.

- | | |
|--|--|
| 1. <i>am-andus</i> , <i>to be loved.</i> | 3. <i>lēg-endus</i> , <i>to be read.</i> |
| 2. <i>mon-endus</i> , <i>to be admonished.</i> | 4. <i>aud-lendus</i> , <i>to be heard.</i> |

SUPINES.

- | | |
|--|---|
| 1. <i>amāt-u</i> , <i>to be loved.</i> | 3. <i>lect-u</i> , <i>to be read.</i> |
| 2. <i>monit-u</i> , <i>to be admonished.</i> | 4. <i>audit-u</i> , <i>to be heard.</i> |

B. ANOMALOUS VERBS.

The anomalous verbs of the Latin language are *sum*, *possum*, *volo*, *nolo*, *malo*, *edo*, *fero*, *fio*, *eo*, *quæo*, and *nequæo*.

1. *Sum*, *esse*, *fui*, *futurus*, *to be*.

INDICATIVE.		SUBJUNCTIVE.	
		PRESENT.	
SING.	<i>sum</i> , I am <i>es</i> , thou art <i>est</i> , he is,	SING.	<i>sim</i> , that I may be <i>sis</i> , that thou mayst be <i>sit</i> , that he may be,
PLUR.	<i>sūmus</i> , we are <i>estis</i> , ye are <i>sunt</i> , they are.	PLUR.	<i>simus</i> , that we may be <i>sitis</i> , that ye may be <i>sint</i> ,* that they may be.
		IMPERFECT.	
SING.	<i>eram</i> , I was <i>erās</i> , thou wast <i>erat</i> , he was,	SING.	<i>essem</i> , that I might be <i>essēs</i> , that thou mightst be <i>esset</i> , that he might be,
PLUR.	<i>erāmus</i> , we were <i>erātis</i> , ye were <i>erant</i> , they were.	PLUR.	<i>essemus</i> , that we might be <i>essētis</i> , that ye might be <i>essent</i> ,† that they might be.
		PERFECT.	
SING.	<i>fui</i> , I have been <i>fuisti</i> , thou hast been <i>fuit</i> , he has been,	SING.	<i>fuërim</i> , that I may have been <i>fuëris</i> , that thou mayst have been <i>fuërit</i> , that he may have been,
PLUR.	<i>fuimus</i> , we have been <i>fuistis</i> , ye have been <i>fuērunt</i> (<i>fuëro</i>), they have been.	PLUR.	<i>fuërimus</i> , that we may have been <i>fuëritis</i> , that ye may have been <i>fuërint</i> , that they may have been.
		PLUPERFECT.	
SING.	<i>fuëram</i> , I had been <i>fuëras</i> , thou hadst been <i>fuërat</i> , he had been,	SING.	<i>fuissem</i> , that I might have been <i>fuissēs</i> , that thou mightst have been <i>fuisset</i> , that he might have been,
PLUR.	<i>fuëramus</i> , we had been <i>fuëratīs</i> , ye had been <i>fuërant</i> , they had been.	PLUR.	<i>fuissemus</i> , that we might have been <i>fuissētis</i> , that ye might have been <i>fuissent</i> , that they might have been.
FUTURE TENSES INDICATIVE.			
FUTURE I.		FUTURE II.	
SING.	<i>ero</i> , I shall be <i>eris</i> , thou wilt be <i>erit</i> , he will be,	SING.	<i>fuëro</i> , I shall have been <i>fuëris</i> , thou wilt have been <i>fuërit</i> , he will have been,
PLUR.	<i>erimus</i> , we shall be, <i>eritis</i> , ye will be <i>erunt</i> , they will be.	PLUR.	<i>fuërimus</i> , we shall have been <i>fuëritis</i> , ye will have been <i>fuërint</i> , they will have been.
IMPERATIVE.			
PRESENT. SING. <i>es</i> , be thou. PLUR. <i>este</i> , be ye.		FUTURE. SING. <i>esto</i> , thou shalt be; PLUR. <i>estote</i> , ye shall be; <i>sunto</i> , let them be.	

* Obsolete forms are *sien*, *sies*, *siet*, *sient*, and *suam*, *suas*, *suat*, *suant*.

† Another form for the imperfect subjunctive is *förem*, *föres*, *föret*, &c.

INFINITIVE.

PRESENT. *esse, to be.* PERFECT. *fuisset, to have been.* FUTURE. *futūrum*
(*am, um*) *esse or simply fore, to be about to be.*

PARTICIPLES.

PRESENT. (*ens*), *being.* FUTURE. *futūrus, a, um, about to be.*

REMARKS.

1. The participle *ens* is not used except as a substantive (the philosophical "being," "entity"), and in the compounds *absens* and *praesens*.

2. Like *sum* are conjugated the compounds *absum, adsum, desum, insum, intersum, obsum, praesum, subsum, and supersum*. The preposition *pro* of *prosum* becomes *prod* when an *e* follows; as, *prodes, prodest, prodēram, prodēro, prodes, &c.*

2. Possum, posse, potui, *I am able, I can.*

INDICATIVE.

SUBJUNCTIVE.

PRESENT.

S. possum, potēs, potest;
P. possumus, potestis, possunt.

S. possim, possis, possit;
P. possimus, possitis, possint.

IMPERFECT.

S. potēram, potēras, potērat;
P. poterāmus, poterātis, poterant.

S. possem, posses, posset;
P. possemus, possētis, possent.

PERFECT.

S. potui, potuisti, potuisti;
P. potuimus, potuistis, potuerunt.

S. potuerim, potueris, potuerit;
P. potuerimus, potueritis, potuerint.

PLUPERFECT.

S. potuerāram, potuerāras, potuerārat;
P. potuerāmus, potuerātis, potuerārant.

S. potuissēram, potuissēras, potuissērat;
P. potuissēmus, potuissētis, potuissērant.

FUTURE TENSES INDICATIVE.

FUTURE I.

FUTURE II.

S. potēro, potēris, potērit;
P. poterimus, poteritis, poterunt.

S. potuerō, potueris, potuerit;
P. potuerimus, potueritis, potuerint.

IMPERATIVE (*wanting*).

INFINITIVE.

PRES. *posse.* PERF. *potuisse.*

PARTICIPLE PRES. *potens* (*only used adjectively*).

3. Volo, velle, volui, *I am willing, I wish.*4. Nolo, nolle, nolui, *I am unwilling.*5. Malo, malle, malui, *I would rather, I prefer.*

INDICATIVE MOOD.

PRESENT.

S. volo, vis, vult;
P. volumus, vultis, volunt.

nolo, non vis, non vult;
nolumus, non vultis, nolunt.

malo, mavis, mavult;
malumus, mavultis, malunt.

IMPERFECT.

S. volēbam, as, at;
P. volēbāmus, &c.

nolēbam, as, at;
nolēbāmus, &c.

malēbam, as, at;
malēbāmus, &c.

PERFECT.

S. volui, isti, it;
P. voluimus, &c.

nolui, isti, it;
noluimus, &c.

malui, isti, it;
maluimus, &c.

PLUPERFECT.

S. voluēram, as, at;
P. voluerāmus, &c.

noluēram, as, at;
noluerāmus, &c.

maluēram, as, at;
maluerāmus, &c.

FUTURE I.

S. vōlam, ēs, et;
P. volēmus, &c.

nōlam, ēs, et;
nolēmus, &c.

mālam, ēs, et;
malēmus, &c.

FUTURE II.

S. voluēro, is, it;
P. voluerimus, &c.

noluēro, is, it;
noluerimus, &c.

maluēro, is, it;
maluerimus, &c.

SUBJUNCTIVE MOOD.

PRESENT.

S. vēllim, is, it;
P. vellimus, Itis, int.

nōllim, is, it;
nollimus, Itis, int.

māllim, is, it;
mallimus, Itis, int.

IMPERFECT.

S. vellem, ēs, et;
P. vellēmus, &c.

nollem, ēs, et;
nollēmus, &c.

mallem, ēs, et;
mallēmus, &c.

PERFECT.

S. voluērim, is, it;
P. voluerimus, &c.

noluērim, is, it;
noluerimus, &c.

maluērim, is, it;
maluerimus, &c.

PLUPERFECT.

S. voluissē, es, et;
P. voluissēmus, &c.

noluissē, es, et;
noluissēmus, &c.

maluissē, es, et;
maluissēmus, &c.

IMPERATIVE MOOD.

(Wanting.)

nōli — nolite
nolito — nolitote
nolito — nolunto.

(Wanting.)

INFINITIVE MOOD.

PRES. velle
PERF. voluisse.

nolle
noluisse.

malle
maluisse.

PARTICIPLE.

vōlens.

nōlens.

(Wanting.)

GERUND.

volendī
volendo.

nolendī.

(Wanting.)

6. Edo, ēre or esse, ēdi, ēsum, I eat.

PRES. INDIC. S. ēdo, ēdis or ēs, ēdit or est; P. edimus, editis or estis, edunt.
IMPERF. SUBJ. S. edērem or essem, edēres or esses, ederet or esset; P. edērēmus or essēmus, ederētis or essētis, ederent or essent.

IMPERAT. PRES. S. ēde or ēs; P. edite or este.

IMPERAT. FUT. S. edito or esto, edito or esto; P. editote or estote, edunto.

INFIN. edere or esse.

PASSIVE FORMS. editur or estur; —
ederetur or essetur.

The remaining tenses of this verb are regular.

The compounds of *edo*, inflected like it, are *adēdo*, *ambēdo*, *comēdo*, *exēdo*, *perēdo*.

7. *Fēro, ferre, tūli, lātum, I carry, bear.*

ACTIVE VOICE.		PASSIVE VOICE.	
INDICATIVE.			
PRES. S. fēro, fers, fert;		S. fēror, ferris or re, fertur;	
P. ferimus, fertis, ferunt.		P. ferimur, ferimini, feruntur.	
IMPERF. ferēbam, as, at, &c.		ferēbar, āris or re, ātur, &c.	
PERF. tūli, isti, it, &c.		lātus sum or fui, &c.	
PLUPERF. tulēram, as, at, &c.		lātus eram or fuēram, &c.	
FUT. I. fēram, es, et, &c.		fērar, ēris or re, ētur, &c.	
FUT. II. tulēro, is, it, &c.		lātus ēro or fuēro.	
SUBJUNCTIVE.			
PRES. fēram, as, at, &c.		fērar, āre or ris, ātur, &c.	
IMPERF. ferrem, es, et, &c.		ferrer, ēre or ris, ētur, &c.	
PERF. tulērim, is, it, &c.		lātus sim or fuērim, &c.	
PLUPERF. tulissem, es, et, &c.		lātus essem or fuissem, &c.	
IMPERATIVE.			
PRES. S. fer; P. ferte.		S. ferre; P. ferimini.	
FUT. S. fertō, fertō; P. fertōte, fē-		S. fertor, fertor; P. feriminior, ferun-	
runtō.		tor.	
INFINITIVE.			
PRES. ferre. PERF. tulisse.		PRES. ferri. PERF. lātum esse or	
FUT. latūrum esse.		fuisse. FUT. lātum iri.	
PARTICIPLES.			
PRES. ferens. FUT. latūrus.		PERF. lātus. FUT. ferendus.	
GERUND.		SUPINES.	
ferendi, do, dum, do.		lātum. — lātu.	

So also the compounds *affēro, antefēro, aufēro* (= *ab + fēro*), *circumfēro, confēro, defēro, diffēro*, &c. — Instead of *sustūli*, the proper perfect of *auffēro*, the form *sustinui* (from *sustineo*) is commonly employed, and *sustūli*, as well as the supine *sublātum*, are considered parts of the verb *tollo*, I pick up, take away.

8. *Fio, fieri, factus sum, I become, am made.*

INDICATIVE.		SUBJUNCTIVE.	
PRESENT.			
S. fio, sis, sit;		S. fiam, fias, fiat;	
P. sumus, sitis, sunt.		P. siamus, sitis, fiant.	
IMPERFECT.			
S. fiēbam, as, at;		S. fiērem, es, et;	
P. fiēbāmus, ātis, ant.		P. fiērēmus, ētis, ent.	
FUTURE.		INFINITIVE.	
S. fiam, es, et;		PRES. fieri. PERF. factum esse.	
P. fiēmus, ētis, ent.		FUT. factum iri.	

The remaining parts of this verb are from *facere*. Such are *factus, facien-*
dus, factus sum, eram, ero, &c.

Among the compounds of *fio* are the defective *infī*, he begins; *defī* (*defiunt, defiat, defieri*), there is wanting, and *confī* (*confieri*), there is made.

9. *Eo, ire, ivi (ii), itum, I go.*

INDICATIVE.		SUBJUNCTIVE.	
PRESENT.			
S. eo, is, it;		S. eam, eas, eant;	
P. imus, itis, eunt.		P. eāmus, eātis, eant.	

IMPERFECT.

S. *ibam, ibas, ibat*;
P. *ibāmus, ibātis, ibant*.

S. *irem, ires, iret*;
P. *irēmus, irētis, irant*.

PERFECT.

S. *ivi, ivisti, ivit*;
P. *ivimus, &c.*

S. *ivērim (iērim), ivēris, &c.*
P. *iverimus, &c.*

PLUPERFECT.

S. *ivēram (iēram), as, at*;
P. *ivērāmus, &c.*

S. *ivissem, ivisses, ivisset*;
P. *ivissēmus, &c.*

FUTURE TENSES INDICATIVE.

FUTURE I.

S. *ibo, ibis, ibit*;
P. *ibimus, ibitis, ibunt*.

FUTURE II.

S. *ivēro, ivēris, ivērit*;
P. *iverimus, &c.*

IMPERATIVE.

PRES. S. I — P. *ite*.
FUT. { S. *ito* — P. *itōte*
 { S. *ito* — P. *eunto*.

INFINITIVE.

PRES. *ire*.
PERF. *ivisse* or *isso*.
FUT. *itūrum (am, um), esse*.

GERUND.

eundi, do, dum, do.

PARTICIPLES.

PRES. *iens, gen. euntis*.
FUT. *itūrus, a, um*.

SUPINES.

ACT. *itum*. PASS. *itu*.

So the compounds *abeo, adeo, coeo, exeo, ineo, intereo, pereeo, praetereo, pradeo, redeo*. But all these have generally *ii* instead of *ivi* in the perfect; as, *abiī, exiī, periī, prodiī, &c.* To these add *veneo* (= *venum* + *eo*), I am sold. *Ambio*, I go around, is the only compound regularly conjugated like *audio*, and has consequently *ambiēbam, ambiens, ambiendū, &c.*

The only passive forms of *eo* are the impersonal *itur* and *itum est*. But the compounds of *eo* which have acquired a transitive sense have a regular passive voice; as, *adeo, ineo, praetereo*.

A future in *eam, iea, iei, ient* (instead of *ibo, ibis, &c.*), occurs only in later authors, and is confined to the compounds.

10. *Quēo, quire, quivi, quītum, I can*.

11. *Nequēo, nequire, nequivi (nequī), nequītum, I cannot*.

PRESENT INDICATIVE.

S. *quēo, quis, quit*;
P. *quīmus, quītis, quēunt*.

S. *nequēo, nequis, nequit*;
P. *nequīmus, nequītis, nequēunt*.

IMPERFECT.

S. *quībam, as, at*;
P. *quībāmus, &c.*

S. *nequībam, as, at*;
P. *nequībāmus, &c.*

PERFECT.

S. *quivi — quivit*;
P. — — *quivērunt*.

S. *nequivi, nequisti, nequivit (nequilit)*;
P. — — *nequivērunt (nequierunt)*.

PLUPERFECT.

S. — — *nequīrāt*.
P. — — *nequīrāt*.

FUTURE.

S. *quībo — —*;
P. — — *quībunt*.

S. — — —
P. — — *nequībunt*.

PRESENT SUBJUNCTIVE.

S. *quēam, quēas, quēat*;
P. *quēāmus, quēātis, quēant*.

S. *nequēam, nequēas, nequēat*;
P. *nequēāmus, &c.*

IMPERFECT.

S. *quīrem* — *quīret*;
P. — — *quīrent*.

S. *nequīrem* — *nequīret*;
P. *nequīrēmus* — *nequīrent*.

PERFECT.

S. — — *quīvērīt*.

S. *nequīvērīm* — *nequīērīt*;
P. — — *nequīērīnt*.

PLUPERFECT.

S. — — —;
P. — — *nequīssent*.

S. — — *nequīssēt*;
P. — — *nequīssēt*.

INFINITIVE.

PRES. *quīre*. PERF. *quīvisse*
(*quīsse*).

PRES. *nequīre*. PERF. *nequīvisse*
(*nequīsse*).

PARTICIPLE.

PRES. *quīens*, *gen. quēntis*.

PRES. *nequīens*, *gen. nequēntis*.

These verbs are both conjugated like *eo*. Many of the forms, however, are seldom used, except those of the present. *Nepos* and *Cæsar* never employ any of them. Instead of *nequeo* Cicero frequently puts *non queo*.

Passive forms are *quītur*, *nequītur*, *quīta est*, *nequītum est*, but these are rarely used, and only in connection with an infinitive passive. E. g. *Forma nosci non quīta est*, The form could not be distinguished.

C. DEFECTIVE VERBS.

Defective verbs are those which occur only in certain forms and connections.

The principal verbs of this class are *aio* and *inquam*, I say; *fūri*, to speak; the præteritives *coepi*, I have begun; *memīni*, I remember; *nōvi*, I know; *odi*, I hate; the imperatives *apāge*, *āve*, *salve*, and *vīle*. So also *cēdo*, *quaeso*, and *fōrem*.

1. *Aio*, I say.

INDIC. PRES. *āio*, *āis*, *āit*; P. — — *āiunt*.

" IMPERF. *aiēbam*, *as*, *at*; P. *aiēbāmus*, *ātis*, *ant*.

" PERFECT. — — *āit*.

SUBJ. PRES. — *aias*, *aiat*; P. — — *aiant*.

IMPER. *ai* (*obsolete*). PART. *aiens* (*only as adject.*).

Instead of the interrogative *aiens* the contracted *ain'* frequently occurs.

2. *Inquam*, I say.

INDIC. PRES. *inquam*, *inquis*, *inquit*; P. *inquīmus*, *inquītis*, *inquīunt*.

" IMPERF. *inquēbam*, &c. P. *inquēbāmus*, &c.

" PERF. — *inquisti*, *inquit*; P. — *inquistis*, —.

" FUTURE — *inquies*, *inquiet*; P. — — —.

SUBJ. PRES. — *inquias*, *inquiat*; P. — *inquīātis*, *inquiant*.

IMPERAT. S. *inque*, *inquitto*; P. *inquitte*.

The present *inquam* sometimes supplies the place of the first person perfect, which is wanting.

3. *Fāri*, to speak, say.

INDIC. PRES. — — *fātur*; P. — — *fāntur*.

IMPERAT. *fāre*. PART. *fātus*, *a*, *um*. GER. *fando*.

So the compound forms *affāmur*, *affamini*, *affābar*, *effābor*, *effāberis*. This verb rarely occurs except in poetry. The first person *fer*, and the subj. *fer*, *fatur*, are never used.

4. Coepi, coepisse, coeptūrus, *I have begun.*
 5. Memīni, meminisse, —, *I remember.*
 6. Nōvi, novisse, —, *I know.*
 7. Ōdi, odisse, osūrus, *I hate.*

INDICATIVE PERFECT.

S. coepi	memini	nōvi	ōdi
coepisti,	meministi	novisti (nūsti)	odisti
coepit,	meminit,	nōvit,	ōdit,
P. coepimus	meminimus	novimus	odimus
coepistis	meministis	novistis (nūstis)	odistis
coeperunt.	meminērunt.	novērunt (nōrunt).	odērunt.

PLUPERFECT.

coepēram,	meminēram,	novēram (nōram),	odēram,
as, at, &c.	as, at, &c.	as, at, &c.	as, at, &c.

FUTURE.

coepēro,	meminēro,	novēro,	odēro.
is, it, &c.	is, it, &c.	is, it, &c.	is, it, &c.

SUBJUNCTIVE PERFECT.

coepērīm,	meminērīm,	novērīm (nūrīm),	odērīm,
is, it, &c.	is, it, &c.	is, it, &c.	is, it, &c.

PLUPERFECT.

coepissem,	meminissem,	novissem (nossem),	odissem,
es, et, &c.	es, et, &c.	es, et, &c.	es, et, &c.

IMPERATIVE.

(Wanting.)	S. memento,	(Wanting.)
	P. mementōte.	

INFINITIVE.

coepisse.	meminisse.	novisse.	odisse.
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PARTICIPLES.

PERF. PASS. coeptus.	—	—	perūsus, exūsus (active).
FUT. ACT. coeptūrus.	—	—	osūrus.

Of the above verbs *memīni*, *nōri*, and *ōdi* have a present signification. Hence the pluperfect has the sense of the imperfect, and the second future that of the first.

Instead of *coepi* the passive *coeptus est* is also used, especially in connection with the infinitive passive. E. g. *Oppugnāri coeptum est oppidum*, The town began to be besieged.

8. Apāge, away! Ave, Salve, hail. Vale, farewell.

Apāge has sometimes an accusative after it ; as, *Apāge il*, Away with you ! *Salve* also occurs in the present indic., *salveo*. *Vale* and *ave* are regular imperatives of the verbs *valeo*, I am well, and *aveo*, I am desirous, and are defective only in consequence of the change of signification.

All of these imperatives have also a plural and a future form ; as,

S. ave.	F. avēto.	P. avēte.
S. salve.	F. salvēto.	P. salvēte.
S. vale.	F. valēto.	P. valēte.

FUTURE forms with the imperative force are *salvēbis*, *valēbis*.

INFINITIVES are *salvēre*, *valēre*.

9. Cēdo, give me, or say, tell.

This verb may stand either as the singular or plural. Special plural forms are *cedite* and *cette*. Its sense is similar to that of the French *tenez*.

10. *Quaeso, I pray, pray.*

This verb is most commonly interjected in the sentence, like the English "pray," "please." Its plural is *quaesimus*.

11. *Förem, I might be.*

From the obsolete root *fao*, and contracted for *fuërem*. It is otherwise regular, and the infinitive is *före*, "to be about to be." (Cf. page 666.)

D. VERBS WHICH ARE IRREGULAR IN THE FORMATION OF THE PERFECT AND SUPINE.

Many Latin verbs are irregular in the formation of the second and third roots, which frequently assume the characteristics of another conjugation. These will be enumerated and examined in the following lists, according to their respective conjugations.

L. FIRST CONJUGATION.

Regular verbs of the first conjugation end in *o, äre, ävi, ütum*. E. g.

Ambülo, ambuläre, ambulävi, ambulätum, to walk.

Celo, celäre, celävi, celätum, to conceal.

Impëro, imperäre, imperävi, imperätum, to command.

Vulnäro, vulneräre, vulnerävi, vulnerätum, to wound.

Several verbs of the first conjugation follow the analogy of the second, and form their perfect in *üi* and the supine in *ütum*. A few more are otherwise irregular in these parts. They are:—

Crëpo, äre, crepüi, crepütum, to ring, clatter, resound.

Compounds are *concrepäre, discrepäre, and increpäre*.

Cübo, äre, cubüi, cubütum, to lie, recline.

So the compounds *accübo, excübo, incübo, secübo*, and others. But the compos. of *cübo* which take an *m* before *b* are of the third conjugation (e. g. *discumbëre*). — The regular perfects *cubävi* and *incubävi* also occur.

Dö, däre, dëdi, dätum, to give.

So *circumdäre, pessundäre, satisdäre, and venumdäre*. But the remaining compos. belong to the third conjugation; as, *addäre, condäre, reddäre, &c.* — Obsolete forms of the pres. subj. are *duim, duis, duit*, from the secondary *duo*.

Dömo, äre, domüi, domütum, to tame, curb.

So the compos. *edömäre and perdömäre*.

Frëco, äre, fricüi, fricätum or frictum, to rub.

So the compos. *defricäre, infricäre, perfricäre, and refricäre*.

Jüvo, äre, jüvi, jütum, juvatürus, to assist, help.

So also *adjuväre, adjüvi, adjütum, adjutürus or adjuvatürus*.

Lävo, äre, lävi, lavätum, lautum, and lötum, to wash.

An infinitive *laväre* occurs in the older Latinity and in poetry.

Mico, äre, micüi, —, to glitter, shine.

So *emico, äre, emicüi, emicätum*. But *dämlco, I contend, fight*, has the regular perfect *dämicävi*.

Nëco, äre, ävi, ätum, to kill, is regular, but the

Compos. *enëcäre* has *ävi, ätum* and *enecüi, enectum*. The participle is commonly *enectus*; *internecäre* has *internecätus*.

Plico, āre, āvi and ūi, ātum and itum, to fold.

So the compos. *applicāre, complicāre, explicāre, and implicāre*. But *duplico, multiplico, and supplico*, which are derived from adjectives in *plex*, have regularly *āvi, ātum*.

Pōto, āre, āvi, potātum and more commonly pōtum, to drink.

The participle is *pōtus*, which is both passive, "drunk," and active, "having drunk." The compos. *appōtus* is active, "having drunk sufficiently"; and *epōtus*, passive, "emptied by drinking."

Sēco, āre, sēcui, sectum, secatūrus, to cut.

Compos. *desecāre, dissecāre, perseccāre*. But *praesecāre* and *resecāre* have *cātum* or *ctum* in the supine.

Sōno, āre, sonūi, sonitum, sonatūrus, to sound.

So *consonāre, dissonāre, personāre, resonāre*.

Stō, stāre, stēti, stātum, to stand.

So *antestāre, circumstāre, interstāre, and superstāre*. But the remaining

compounds have *ŭi* in the perfect; as, *adstāre, constāre*, perf. *adstīti, constīti*; so *exstāre, instāre, obstāre, perstāre, praestāre, and restāre*. Some of these compounds want the supine. *Distāre* has neither perf. nor supine. *Praestāre* has (in later authors only) sup. *praestitum*, but very frequently *praestatūrus*.

Tōno, āre, tonūi, (tonitum,) to thunder.

So *attonāre* (part. *attonitus*), *intonāre* (part. *intonitus*); but *circumtonāre* wants the third root.

Vēto, āre, vetūi, vetitum, to prohibit, forbid.

Among the irregularities of the first conjugation may be included the perfect participles of the verbs *coenāre* and *jurāre*, which are used in an active sense; — *coenātus*, "having dined"; *jurātus*, "having sworn." So the compounds *conjurātus*, "having conspired," and *injurātus*, "one who has not sworn." Among later authors *conspirātus* is used actively like *conjurātus*, and in the same sense.

II. SECOND CONJUGATION.

Regular verbs of the second conjugation end in *ēo, ēre, ūi, itum*. E. g.

Dēbēo, debēre, debūi, debitum, to owe.

Habēo, habēre, habūi, habitum, to have.

Mērēo, merēre, merūi, meritum, to earn.

Tacēo, tacēre, tacūi, tacitum, to be silent.

The verbs of the second conjugation, which deviate from the forms exhibited in these examples, may be divided into, —

1. Those which are irregular or defective in the formation of the perfect or supine roots, but yet remain within the limits of the conjugation.

2. Those which follow the analogy of the third conjugation in the formation of those parts.

3. Those which want the second and third roots entirely.

4. Semideponentia.

1. The verbs of the second conjugation which are irregular or defective in the second or third root, but still do not transcend the limits of the conjugation, are, —

a) Those which have *vi* instead of *vūi*, or *ēvi* instead of *ūi*, in the perfect.

Cāvēo, ēre, cāvi, cautum, to beware.
So *praecavēre*.

Conniveo, ēre, nivi and nixi, —, to close the eyes, to wink.

Deleo, ēre, delēvi, delētum, to extinguish, destroy.

Fāveo, ēre, fāvi, fāutum, to favor.

Ferveo, ēre, fervi and ferbui,

—, to glow, to be hot.

Obsolete are the forms *fervit, servat, fervēre*, according to the third conj.

The double perfect (in *vi* and *bui*) extends also to the inchoatives *deservescere, effervescere, and reservescere*. But *confervescere* has generally *conferbui*.

Flēo, flēre, flēvi, flētum, to weep.

Fōveo, fōvēre, fōvi, fōtum, to cherish.

Mōveo, ēre, mōvi, mōtum, to move.

So the compos. *amovere, admoveire, commovere, permoveire, &c.*

The root *OL*, to grow, gives rise to the compos. *abolēo, I abolish*;

b) Those which have *tum* or *sum* instead of *itum* in the supine.

Censeo, ēre, censui, censum, to suppose, think.

The participle *census* occurs with an active sense. So also *census sum*, from a deponent *censor*. *Percenseo* wants the supine. *Accenseo* has *accensus*; *succenseo, successurus*; and *recenseo*, two supines *recensum* and *recensitum*.

Dōceo, ēre, docui, doctum, to teach.

So the compos. *dedocere, edocere, and perdocere*.

Misceo, ēre, miscui, mistum or mixtum, to mix.

c) Those which have *ui* in the perfect regularly, but no supine.

Arceo, ēre, arcui, to drive away.

But the compos. *coercere* and *exercere* have a supine in *itum*.

Caleo, ēre, callui, to be callous.

Candeo, ēre, candui, to shine, to glow.

Egeo, ēre, egui, to want, need.

Compos. *indigere*.

Emineo, ēre, eminui, to project, rise aloft.

Floreo, ēre, florui, to bloom, flourish.

Frondeo, ēre, frondui (and effrondui), to have leaves.

abolesco, I cease; adoleo and adolesco, I grow up; exoleo or exolesco and obsolēo or obsolesco, I grow out of use; all of which have *ēvi* in the perfect.

The supine of *aboleo* is *abolitum*. The rest want this part entirely, but have given rise to the adjectives *adultus, exolitus, and obsolitus*.

Pāveo, ēre, pāvi, —, to fear, tremble.

From this the inchoative *expaveo, ēre, expāvi*, of which the perfect is especially frequent.

The root *PLE*, to fill, gives rise to the compos. *complēo, explēo, and implēo, I fill, fill up*; all of which have *ēvi, ētum*.

Vōveo, ēre, vōvi, vōtum, to vow.

So the compos. *devovēre, to curse*.

The supine *mixtum* is the more common and correct. Compos. are *admiscere, commiscere, immiscere, permiscere*.

Tēneo, ēre, tenui, (tentum,) to hold.

Compos. *abstinere, attinere, continere, delinere, distinere, retinere, and sustinere*, all of which have *tentum* in the supine. *Pertinere* wants the supine, and the simple *tentum* rarely occurs.

Torreo, ēre, torrui, tostum, to roast.

Horreo, ēre, horrui, to shiver, shudder.

So *abhorreere* and a number of inchoatives.

Langueo, ēre, langui, to languish.

Lūteo, ēre, lātui, to be concealed, to be hid.

Compos. *interlatere, perlatere, and sublatere*.

Mādeo, ēre, mādui, to be wet.

Nīteo, ēre, nītui, to shine.

Compos. *enitere, internitere, and praeinitere*.

Oleo, ēre, olūi, *to smell.*

Compos. *oblēre, redolēre, and subolēre.*

Palleo, ēre, pallūi, *to be pale.*

Pāteo, ēre, patūi, *to stand open.*

Rigco, ēre, rigūi, *to be stiff.*

Rūbeo, ēre, rubūi, *to be red.*

Sileo, ēre, silūi, *to be silent.*

Sorbeo, ēre, sorbui, *to sip.*

The perfect *sorpsi* rarely occurs.

Compos. *are absorbēre and exsorbēre.*

Sordeo, ēre, sordūi, *to be filthy.*

Splendeo, ēre, splendūi, *to shine.*

Stūdeo, ēre, studūi, *to strive.*

Stūpeo, ēre, stupūi, *to be astonished, amazed.*

Timeo, ēre, timūi, *to be afraid.*

Torpeo, ēre, torpūi, *to be torpid.*

Tūmeo, ēre, tumūi, *to be tumid, to swell.*

Vigeo, ēre, vigūi, *to be lively, strong.*

Vīreo, ēre, virūi, *to be green.*

REMARK. — Besides the verbs here enumerated, there are a number of others, derived from adjectives. But these occur more rarely in the form here presented, and are generally inchoatives. Cf. *F.*

2. The verbs of the second conjugation which form the perfect and supine after the analogy of the third, are as follows : —

a) Those which have *i* in the perfect and *sum* in the supine.

Mordeo, ēre, monordi, morsum, *to bite.*

Pendeo, ēre, pependi, pensum, *to hang.*

The compos. *dependeo* and *impendeo* lose the reduplication: *dependi, impendi.*

Prandco, ēre, prandi, pransum, *to dine.*

The participle *pransus* has an active sense, "having dined."

Sēdeo, ēre, sēdi, sessum, *to sit.*

So the compos. *assidēre, circumssidēre or circumssidire, desidēre, insidire, obsidēre, possidēre, and supersidēre.* But *dissidēre* and *praesidēre* want the supine.

Strideo, ēre, stridi, —, *to hiss.*

This verb wants the supine. In poetry the infinitive is often *stridre.*

Spondeo, ēre, spopondi, sponsum, *to vow, promise.*

Compounds drop the reduplication; as, *despondeo, desponsi; respondeo, responsi.*

Tondeo, ēre, totondi, tonsum, *to shave.*

Compounds without reduplication are *attondeo, attondi; detondeo, detondi.*

Vīdeo, ēre, vīdi, visum, *to see.*

So the compos. *invidēre, pervidēre, praevidēre, and providēre.*

b) Those which have *si* in the perfect and *sum* in the supine.

Ardeo, ēre, arsi, arsum, *to be on fire, to burn.*

Denseo, ēre, densi, densus (*adjective*), *to thicken.*

Haereo, ēre, haesi, haesum, *to adhere, stick.*

Compos. *are adhaerēre, cohaerēre, inhaerēre.*

Jubeo, ēre, jussi, jussum, *to command, bid.*

Maneo, ēre, mansi, mansum, *to remain.*

Compos. *permanēre, remanēre.*

Mulceo, ēre, mulsi, mulsum, *to soothe, caress.*

Compos. *demulcēre and permulcēre.* The participle *permulctus* for *permulsus* is doubtful.

Mulgeo, ēre, mulsi, mulsum, *to milk.*

Comp. part. *emulsus.*

Rideo, ēre, risi, risum, *to laugh.*

Compos. *arridēre, deridēre, irridēre, subridēre.*

Suadeo, ēre, suāsi, suāsum, *to advise.*

Compos. *dissuadēre, persuadēre.*

Tergeo, ēre, tersi, tersum, to wipe.

This verb is even more frequently of the third conj., *tergo, ēre, si, sum*. But

the compos. *abtergēre, detergēre, extergēre*, are more commonly of the second.

c) Those which have *si* or *xi* in the perfect, and *tum* in the supine, or supine wanting.

Augeo, ēre, auxi, auctum, to increase.

Frigeo, ēre, frixi, —, to be cold.

Indulgeo, ēre, indulsi, indultum, to indulge.

Lūceo, ēre, luxi, —, to shine.

Lūgeo, ēre, luxi, —, to mourn.

Torqueo, ēre, torsi, tortum, to turn, twist.

Compos. *contorquēre, distortquēre, extorquēre*.

d) Those which have *si* in the perfect, but no supine.

Algeo, ēre, alsi, to be cold.

The supine is wanting, but an adjective *alsus, a, um*, cool, cold, exists.

Fulgeo, ēre (in poetry also fulgēre), fulsi, to glitter.

Turgeo, ēre, tursi (rarely), to swell.

Urgeo (urgueo), ēre, ursi, to urge, impel.

3. Those which have neither perfect nor supine.

Aveo, ēre, to desire. (Cf. p. 672.)

Calveo, ēre, to be bald.

Cāneo, ēre, to be gray.

Cieo, ciēre, to move, rouse.

An obsolete form of this verb is *cio*, *cire*. Both have the common perfect *civi*, supine *citum* (from *cio*) and *citum* (from *cio*). Compos. are *concio, excicio, incio, percio*. Participles in use are *concitus, excitus*, moved, excited; but *excitus*, called out. So *incitus* and *percitus* in the sense of "to move"; but *accire*, to call, has only *accitus*. From *citum* the frequentative *citāre*, and the compos. *excitāre, incitāre, and suscitāre*.

Flāveo, ēre, to be yellow.

Foeteo, ēre, to stink.

Hēbeo, ēre, to be dull.

Hūmeo, ēre, to be moist.

Līveo, ēre, to be livid.

Mīneo, ēre, to hang over.

Compos. *imminēre, prominēre*.

Moereo, ēre, to mourn, to be sad.

Polleo, ēre, to have power.

Renideo, ēre, to shine; to smile.

Scāteo, ēre (sometimes scatēre), to swarm with.

Squāleo, ēre, to be filthy.

Vēgeo, ēre, to be active.

4. The following semideponentia. (Cf. page 161, Rem. 4.)

Audeo, ēre, ausus sum, to dare, venture.

An obsolete perfect is *ausi*, from which the future subjunctive *ausim, ausis, ausit, ausint*. The poets use the participle *ausus* and *inausus* in a passive sense.

Gaudeo, ēre, gavisus sum (Part.

Fut. gavisūrus), to rejoice.

Soleo, ēre, solitus sum, to be accustomed.

Compos. imper. *assōlet*.

III. THIRD CONJUGATION.

The verbs of the third conjugation exhibit the greatest diversity in the formation of their perfect and supine. The regular formation of the perfect has already been explained on page 237, Rem. 3, notes † and ‡, and that of the supine on page 246, Rem. 3. For the sake of clearness on this point, we will here enumerate the different classes of regular verbs, arranged according to the termination of their first root,

and then add to each class the verbs which deviate from the established rule.

1. Verbs which have a vowel or a *v* before the final *o* of the present, form their perfect in *i* and the supine in *tum*. E. g.

Acuo, ēre, acūi, acūtum, *to sharpen*.
Compos. *exacuere, peracuere, and praeacuere*.

Arguo, ēre, argūi, argūtum, *to accuse*.

Compos. *coarguere, redarguere*. The perf. part. is commonly *convictus*.

Congruo, ēre, congrūi, —, *to agree*.

Supine wanting. So also *ingruere* (primitive root not in use).

Imbuo, ēre, imbūi, imbūtum, *to dip, steep*.

Induo, ēre, indūi, indūtum, *to put on*.

So also *exuere*.

Luo, ēre, lūi, lūtum (luiturus), *to pay, alone for*.

From another *lao*, I wash, are derived the compos. *abluerē, eluere, diluere, and polluere*, all of which have a supine in *lūtum*.

Metuo, ēre, metūi, —, *to fear*.

The supine *metūtum* rarely occurs.

Minuo, ēre, minūi, minūtum, *to diminish*.

Compos. *comminuere, deminuere, diminuire, and imminuire*.

(Nuo, *to beckon*, is not used.)

Compos. *abnuo, ēre, abnūi, abnuturus*, to deny, refuse. Others are *annuere, innuere, and renuere*, all without supine.

Irregular verbs of this class are, —

Cāpio, ēre, cēpi, captum, *to take*.

So *antecepere*. But other compounds change *c* into *t*, and the supine a into *e*; as, *accipere, excipere, decipere, percipere, praecipere, recipere, suscipere*, all of which have *ceptum* in the supine.

Cūpio, ēre, cupivi, cupitum, *to desire*.

An imperf. subj. *cupiret* occurs. Compos. *discupere and percupere*.

Fācio, ēre, fēci, factum, *to do, make*.

So *arefacere, calefacere, consuefacere, frigefacere, lubefacere, patefacere,*

Pluo, ēre, plūi, *generally impersonal pluit, it rains*.

Compos. *compluere, impluere, and perpluere*, commonly likewise impersonal and without supine.

Ruo, ēre, rūi, ruiturus, *to fall*.

Compos. have supine in *ritum*; as, *diruere, obruere, and proruere*. But *corruere* and *irruere* want the supine.

Solvo, ēre, solvi, solūtum, *to loosen, untie*.

Compos. *absolvere, dissolvere, exsolvere, persolvere*.

Spuo, ēre, spūi, spūtum, *to spit*.

Compos. *conspuere and despuere*.

Statuo, ēre, statūi, statūtum, *to place, establish*.

Compos. *constituere, destituere, instituere, restituere, and substituere*.

Sternuo, ēre, sternūi, —, *to sneeze*.

From this the frequentative *sternutare*.

Suo, ēre, sūi, sūtum, *to sew*.

Compos. *consuere, dissuere, and resuere*.

Tribuo, ēre, tribūi, tribūtum, *to bestow, impart*.

Compos. *attribuere, contribuere, and distribuere*.

Volvo, ēre, volvi, volūtum, *to roll*.

Compos. *evolvere, involvere, and pervolvere*. Frequentative *volutare*.

satisfacere, and tepefacere, all of which have *fiō, fieri, factus sum* in the passive. Other compounds change *a* into *i*, and have a passive in *iciō*, supine in *ectum*; as, *afficio, afficiō, affectum*. So also *conficere, deficere, interficere, officere, perficere, proficere, and reficere*.

Fluo, ēre, fluxi, fluxum, *to flow*.

Compos. *affluere, confluere, effluere, interfluere*.

Fōdio, ēre, fōdi, fossum, *to dig*.

Compos. *confodire, cfodire, perfodire, suffodire*.

Fugio, ẽre, fugi, fugitum, to flee.

Compos. *aufugere, confugere, effugere, and perfugere.*

Jacio, ẽre, jeci, jactum, to throw.

So *superjacere*, which however has also *superjectum*. Other compounds change *a* into *i*, and in the supine into *e*; as, *abjicio, abjeci, abjectum*. So also *adjicere, dejicere, ejicere, injicere, objicere, rejicere, transjicere, or trajicere.*

(*Lacio, frequentat. lactare, I allure, obsolete.*)

Compos. in use are *allicio. ẽre, allexi, allectum*, to allure; and so *illicere* and *pellicere*. But *elicio* has *eliciui, elictum*.

Pario, ẽre, pep̃eri, partum (but paritũrus), to bring forth.

An infinitive *pariri* instead of *p̃ari* occurs.

Quatio, ẽre, —, quassum, to shake.

2. Verbs ending in *bo* or *po* form their perfect in *psi* and the supine in *ptum*. E. g.

Carpo, ẽre, carpsi, carptum, to pluck.

Compos. *concerpo, concerpsi, concerptum*. So *decerpere* and *discerpere*.

Glubo, ẽre, glupsi, gluptum, to peel.

Nubo, ẽre, nupsi, nuptum, to veil, to marry.

Compos. *obnubere*.

Rẽpo, ẽre, rep̃ei, reptum, to creep.

Compos. *adrepere, irrepere, obrepere, prorepere, and subrepere.*

Irregular verbs of this class are, —

Accumbo, ẽre, cubui, cubitum, to recline.

So all the compounds of *cubare*, which assume an *m*; as, *discumbere, incumbere, occumbere, procumbere, and succumbere.*

Bibo, ẽre, bibi, bibitum, to drink.

Compos. *ebibere, imbibere.*

Lambo, ẽre, lambi, lambitum, to lick.

3. Verbs ending in *do* or *to* form their perfect in *si* and the supine in *sum*. E. g.

Claudo, ẽre, clausi, clausum, to shut.

Compos. *conculio, ẽre, cussi, cussum*. So *discutio, excutio, incutio, percutio, reperculio*.

Rapio, ẽre, rapui, raptum, to seize, rob.

Compos. *arripio, arripui, arreptum*. So *abripere, deripere, eripere, surripere*.

Sapio, ẽre, sapivi and sapui, —, to taste; to be wise.

So *resipere*, to smell after. But *desipere* has no perfect.

Speculo, ẽre, spexi, spectrum, to see.

Compos. *aspicio, spexi, spectrum*. So also *conspicere, despicere, dispicere, inspicere, peraspicere, respicere, and suspicere*.

Struo, ẽre, struxi, structum, to build.

So *construere, exstruere, destruere, and instruere*.

Vivo, ẽre, vixi, victum, to live.

Scalpo, ẽre, scalpsi, scalptum, to carve, engrave.

Scribo, ẽre, scripsi, scriptum, to write.

So the compos. *adscribere, describere, inscribere, and praescribere*.

Sculpo, ẽre, sculpsi, sculptum, to cut, sculpture.

Compos. *exsculpere* and *insculpere*.

Serpo, ẽre, serpsi, serptum, to creep.

So *inserpere, proserpere*.

Rumpo, ẽre, rupi, ruptum, to burst, break.

Compos. *abrumpere, corrumpere, erumpere, interrumpere, irrumpere, per-rumpere, prorumpere*.

Scabo, ẽre, scabi, —, to scratch, rub.

Strepo, ẽre, strepui, strepitum, to rumble, rattle.

The compos. are derived from an other form, *cludo*; as, *concludere, excludere, includere, secludere*.

Divido, ěre, divisi, divisum, to divide.

Laedo, ěre, laesi, laesum, to hurt, injure.

Compos. *alluděre, colluděre, eluděre, illuděre.*

Lūdo, ěre, lūsi, lūsum, to play.

Compos. *alluděre, colluděre, deluděre, eluděre, and illuděre.*

Plaudo, ěre, plausi, plausum, to clap, beat.

So *applauděre*. The remaining compos. have *olo, oei, osum*; as, *comploděre, exploděre, supploděre.*

Rādo, ěre, rāsi, rāsum, to scrape.

So *abraděre, circumraděre, corraděre, deraděre, and eraděre.*

Rōdo, ěre, rōsi, rōsum, to gnaw.

Compos. *abroděre, arroděre, circumroděre, deroděre, and perroděre.*

Trūdo, ěre, trūsi, trūsum, to push.

Compos. *detruděre, extruděre, protruděre.*

Vādo, ěre, —, —, to go, walk.

Perfect and supine wanting. But *evīdo, evīsi, evāsūm*. So also *īvaděre* and *pervaděre*.

The irregular verbs of this class are, —

a) Those which form their perfect in *di* and the supine in *sum*. E. g.

Accendo, ěre, accendi, accensum, to set on fire.

So *incenděre* and *succenděre*.

Cūdo, ěre, cūdi, cūsum, to pound, forge.

Compos. *excuděre, procuděre.*

Defendo, ěre, di, sum, to defend.

Edo, ěre, ēdi, ēsum, to eat.

So *exeděre* and *comeděre, ēdi, ēsum* (but also *comestus*).

Fundo, ěre, fūdi, fūsum, to pour.

Compos. are *affunděre, confunděre, diffunděre, effunděre, infunděre, offunděre, and profunděre.*

Mando, ěre, mansi, (rarely) mansum, to chew, masticate.

Offendo, ěre, di, sum, to offend.

Prehendo (prendo), ěre, di, sum, to lay hold of.

Compos. *apprehenděre, comprehenděre, deprehenděre, and reprehenděre.*

Scando, ěre, di, sum, to climb.

So *ascenděre, conscenděre, descenděre, inscenděre.*

Strido (also strideo), ěre, stridi, —, to creak, grate.

b) Those which have reduplicated perfect. E. g.

Cādo, ěre, cecidi, cāsum, to fall.

Compos. *incido, inctili, incisum*. So *occiděre* and *reciděre*. But the remaining compos. want the supine; as, *accidī, concido, decido, and excido*.

Caedo, ěre, cecidi, caesum, to cut.

Compos. *abscido, abscidi, abscisum*. So *conciděre, deciděre, exciděre, inciděre, occiděre, praeciděre, &c.*

Condo, ěre, condidi, conditum, to construct.

So the remaining compos. of *dāre*, except those mentioned on page 673; as, *abděre, adděre, deděre, eděre, perděre, reděre, traděre, and venděre*. But *absconděre* has generally perf. *abscondī* instead of *abscondidī*; and instead of the passive *venit*, it is common to say *venire*.

Crēdo, ěre, crēdidi, crēditum, to believe.

So *accrēděre, accrēdidi*.

Pēdo, ěre, pēpēdi, peditum, to break wind.

Pendo, ěre, pependi, pensum, to weigh.

Compos. *appendo, appendi, appensum*. So likewise without reduplication *depēděre, expēděre, impēděre, perpenēděre, suspēděre.*

Tendo, ěre, tētendi, tensum or tentum, to stretch.

Compos. *extendo, extendi, extensum* and *extentum*; and so with both supines *detenděre, extenděre, protenděre, and retenděre*. The rest have supine in *tum* only; as, *attenděre, contenděre,*

distendere, intendere, obtendere, praetendere, and subterdere. (But more commonly *extentum, protentum, and vice versa ostensum.*)

Tundo, ere, tūtūdi, tunsūm and tūsūm, to beat, strike.

c) Those which have *ss* in the supine, or are otherwise irregular.

Cedo, ere, cessi, cessum, to give place, to retire.

So the compos. *abaccedo, accedo, antecedo, concedo, decedo, discedo, excedo, incedo, intercedo, recedo, and succedo.*

Fido, ere, fisis sum, to trust.

So *confidere, diffidere*; but these have sometimes perf. *confidi, diffidi*, instead of *confisus sum, &c.*

Findo, ere, fidi, fissum, to cleave, split.

So *diffindere, diffidi*.

Frendo, ere, —, fressum and frēsum, to crush, grind.

Instead of this also *frendere, frendui*.

Meto, ere, messui, messum, to reap.

Compos. *demetere*. Instead of *messui* and *demessui* more commonly *messum feci*.

Mitto, ere, misi, missum, to send.

So the compos. *admitto, amitto, committo, demitto, dimitto, emitto, immitto, omitto, permitto, praetermitto, promitto, remitto, and submitto.*

Pando, ere, pandi, passum (more rarely pansum), to lay open, set open.

Expandere has *expansum* and *expansum*; but *dispendere*, only *dispansum*.

Peto, ere, petivi or petti, petitum, to ask.

4. Verbs ending in *go, co, cto, quo, and guo* form their perfect in *xi* and the supine in *ctum*. E. g.

Cingo, ere, cinxi, cinctum, to gird, surround.

Compos. *accingere* and *discingere*.

Cōquo, ere, coxi, coctum, to cook.
So *concoquere* and *decoquere*.

Dico, ere, dixi, dictum, to say.

So the compos. *addico, contradico, edico, indico, interdicto, and praedico.*

Dūco, ere, duxi, ductum, to lead, conduct.

Compos. have only *tūsum*, and no reduplication; as, *contundo, contūdi, contūsūm*. So *extundere, obtundere, and retundere*.

Compos. are *appeto, competo, expeto, oppeto, and repeto*.

Scindo, ere, scidi, scissum, to split, to tear.

Compos. *conscindo, conscidi, conscissum*. So also *discindere, interscindere, perascindere, proscindere, and rescindere*. But *ascindo* has only *ascindere, ascidi, and exascindo* only *exascindere*.

Sido, ere, sidi or sēdi, sessum, to take a seat, sit down.

Perfect and supine commonly from *sēdere*. Compos. *consido, consēdi, consessum*. So *assidere, desulere, insidere, residere, and subsidere*.

Sisto, ere, stiti (obsolete), stitum, to put, set.

But *sisto* in the sense of "to stand still" has *steti, stitum*. The compos. are all intransitive and have *stiti, stitum*; as, *consisto, constiti, constitum*. So *adsisto, desisto, existo, insisto, obsisto, peristo, and resisto*. *Circumsto* has either *circumstiti* or *circumsteti*.

Sterto, ere, stertui (obsolete sterti), —, to snore, snort.

Verto, ere, ti, sum, to turn.

So the compos. *adverto, animadverto, averto, converto, everto, perverto, and subverto*. — *Divertere, praevertere, and revertere* are more frequently deponents in the present and imperfect.

So the compos. *abdacere, addacere, circumducere, conducere, and a number of others*.

Fligo, ere, flixi, flictum, to strike (obsolete).

Compos. *affligere, configere, infligere*. But *profigere* is of the first conjugation.

Frigo, ere, frixi, frictum (rarely frixum), to roast.

Jungo, ěre, junxi, junctum, to join together.

So compos. *adjungo, conjungo, disjungo, sejungo*, and *subjungo*.

Lingo, ěre, linxi, linctum, to lick.

Mungo, ěre, munxi, munctum, to blow the nose.

Compos. *emungĕre*.

Plango, ěre, planxi, planctum, to strike; to lament.

Rĕgo, ěre, rexi, rectum, to guide, direct.

Compos. *arrigĕre, corrigĕre, dirigĕre, erigĕre, porrigĕre*. To these add *pergo* (for *perĕgo*), *perrexi, perrectum*, and *surgo* (for *surrigo*), *surrexi, surrectum*. Compos. of *surgo* are *assurgo, consurgo, exsurgo*, and *insurgo*.

Stinguo, ěre, —, —, to extinguish (rarely used).

Compos. in use are *extinguo* and *re-*

The irregular verbs of this class are, —

a) Those which reject the *n* before *ctum* in the supine, or assume *xum*.

Anġo, ěre, anxi, —, to choke. (Supine wanting.)

Clango, ěre, —, —, to sound.

Fĭgo, ěre, fixi, fixum, to fix or fasten in.

So *affigĕre, transfigĕre*.

Fĭngo, ěre, finxi, fictum, to form, fashion.

Compos. *affingĕre, confingĕre, effingĕre*, and *refingĕre*.

Flecto, ěre, flexi, flexum, to bend.

Compos. *inflectĕre*.

Mĭngo (or *mejo*), ěre, minxi, mictum, to make water.

Necto, ěre, nexi or nexŭi, nexum, to tie, bind.

b) Those which do not change the characteristic consonant in the perfect.

Āġo, ěre, ěgi, actum, to drive; to do.

Compos. *cōgo* (for *codgo*), *cōġi, coactum*. So also *abġĕre, adġĕre, exġĕre, perġĕre, redġĕre, subġĕre, and transġĕre*. — *Prodiġĕre* wants the supine; *ambġĕre* and *salagĕre* have neither perfect nor supine.

Dĕgo, ěre, dĕgi, —, to pass, spend (*vitam, life, &c.*).

stinguo, which have regularly *inxi, inctum*. So also *distinguo* and *instinguo*, but from another root.

Sŭgo, ěre, suxi, suctum, to suck.

Tĕgo, ěre, texi, tectum, to cover.

Compos. *conlegĕre, delegĕre, oblegĕre, prolegĕre*, and *relegĕre*.

Tingo (tinguo), ěre, xi, ctum, to dip in, moisten.

Trāho, ěre, traxi, tractum, to draw.

So compos. *attrāho, contrāho, detrāho, extrāho, pertrāho, protrāho, retrāho*, and *subtrāho*.

Ungo (or unguo), ěre, unxi, unctum, to anoint.

Compos. *perungĕre* and *inungĕre*.

Vĕho, ěre, vexi, vectum (frequent. vecto), to carry, convey.

So *advĕhĕre, inĕhĕre*. — The passive is *vĕhor, vĕhi, vectus sum*, to drive, ride. So *circumvĕhor, invĕhor, praeĕvĕhor*.

Ningo, ěre, ninxi, —, to snow (commonly *impers. ningit, &c.*).

Pecto, ěre, pexi, pexum, to comb.

Pingo, ěre, pinxi, pictum, to paint.

Compos. *appingĕre, depingĕre*, and *expingĕre*.

Plecto, ěre, —, —, (commonly only passive plector,) to punish.

Another *plecto*, to braid, is obsolete, but exists in the deponents *amplector* and *complector, plexus sum*.

Stringo, ěre, strinxi, strictum, to draw tight.

Compos. *adstringĕre, constringĕre, distringĕre, obstringĕre*, and *perstringĕre*.

Frango, ěre, frĕgi, fractum, to break.

Compos. *confringĕre, effringĕre, perfringĕre*, and *refringĕre*.

Ico (or icio), ěre, ici, ictum, to strike; to make (e. g. *foedus, a treaty*).

Lĕgo, ěre, lĕgi, lectum, to read.

So compos. *perlegĕre, praelegĕre*, and with *i* in the root *colligĕre, deligĕ-*

re, eligere, and seligere. But *diligere, intellego, and negligo* have *lexi* in the perfect.

Linguo, ere, liqui, —, to leave.

(Poetical.)

Compos. *relinquo, reliqui, relictum.*

c) Those which reduplicate in the perfect.

Pango, ere, pepigi, pactum, to make a compact.

But *pango*, I set or fix in, has *panxi* or *pēgi, pactum*. The compos. *compingo, impingo* have *pēgi, pactum*. So also *oppango, oppēgi*. But *depango* and *repango* have no perfect.

Parco, ere, peperci, parsum, to spare, save.

The perfect *parsi* is obsolete, and

d) Those which form their perfect in *si* and the supine in *sum*.

Mergo, ere, mersi, mersum, to immerse, dip.

So *demergere, emergere, immergere, submergere*.

Spargo, ere, sparsi, sparsum, to scatter.

Compos. *adspergere, conspergere, ex-*

So also *delinquere* and *dereelinquere*.

Vinco, ere, vici, victum, to conquer, vanquish.

Compos. *convincere, devincere, and evincere.*

the supine *parctum* uncertain. Compos. *comparcere*.

Pungo, ere, pupugi, punctum, to stab.

Compos. *compungo, punxi, punctum. So dispungere and interpungere.*

Tango, ere, tetigi, tactum, to touch.

Compos. *attingo, attingi, attactum. So contingo, contigi, and the impersonals contingit, contigit; obtingit, obtingit.*

aspergere, and respergere, all with asper-si, aspersum.

Tergo, ere, tersi, tersum, to wipe.

But also *tergeo, ere* (compare p. 677).

Vergo, ere, —, —, to incline or turn.

5. Verbs ending in *lo, mo, no, and ro* are mostly irregular.

The following in *mo* may be regarded as regular: —

Cōmo, ere, compsi, comptum, to adorn.

Dēmo, ere, dempsi, demptum, to take away.

Prōmo, ere, prompsi, promptum, to take out, to draw.

So compos. *deprōmere, exprōmere.*

Sūmo, ere, sumpsi, sumptum, to take.

Compos. *absūmere, adsūmere, consūmere, desūmere.*

Temno, ere, —, —, to despise. (Poetical.)

Compos. *contemnere, contempsi, contemptum.*

The irregular verbs of this class are, —

a) Those which have *vi* in the perfect.

Cerno, ere, crevi, crētum, to sift.

In the sense of "to see," the perfect and supine do not occur. Compos. *decerno, decrevi, decretum*; and so *discernere, excernere, and secernere.*

Lino, ere, lēvi (or livi), litum, to smear on, daub on.

So compos. *collino, illino, oblino* (part. *oblitus*), and *perlino*. Other compos. are of the fourth conj., as *allinere, circumlinere, and illinere.*

Sūro, ere, sēvi, sātum, to sow.

But *sero*, I join, connect, has *serui, sertum*. The compos. *conservo* and *in-*

sero have either *sēvi, situm* or *serui, sertum*, according to the sense. *Desero, dissero, and exsero* have *serui, sertum* only.

Sino, ere, sivi, situm, to allow, permit.

From this perhaps also *situs, situate*. Compos. *desino, desi, destum*. Instead of perf. also *destus est*.

Sperno, ere, sprēvi, sprētum, to disdain.

Sterno, ere, strāvi, strātum, to prostrate.

So compos. *consterno*, *insterno*, and *prosterno*.

So *conterere*. But *atēro* has either *atērovi* or *atērovi*.

Tēro, ēre, *trivi*, *trītum*, to rub.

b) Those which reduplicate in the perfect.

Cāno, ēre, *cecini*, *cantum*, to sing, sound.

Compos. *succino*, *succinui*, *succentum*. So also *occino* or *occāno*. But *accino*, *intercino*, and *recino* (or *recāno*) want the perf. and supine.

Curro, ēre, *cucurri*, *cursum*, to run.

The compos. *accurro*, *decurro*, *excurro*, *incurro*, *percurro*, and *prae-curro*.

ro have more frequently *curri* than *curri* in the perfect.

Fallo, ēre, *fefelli*, *falsum*, to deceive.

Compos. *refello*, *refelli* without supine.

Pello, ēre, *pepuli*, *pulsum*, to drive away.

Compos. *appello*, *appuli*, *appulsum*. So the rest, *compello*, *depello*, *expello*, *impello*, *perpello*, *propello*, and *repello*.

c) Those which follow the analogy of the second conjugation.

Alo, ēre, *alui*, *alitur* or *altum*, to nourish.

Altus in Cicero and Sallust, *altus* in later writers.

Cello (not in use), but

Compos. *antecello*, *excello*, and *prae-cello*, I excel, perf. *cellui*, supine wanting. But *percello*, *perculi*, *perculsum*, to strike down.

Cōlo, ēre, *colui*, *cultum*, to cultivate.

So *excolere*, *incolere*, and *percolere*.

Consulo, ēre, *ui*, *ultum*, to consult.

Gēmo, ēre, *ui*, *itum*, to sigh, groan.

Compos. *congemo* or *congemisco*, *ingemo* or *ingemisco*, perf. *ui*, supine wanting.

Gigno, ēre, *genui*, *genitum*, to beget, produce.

Perf. and supine from the obsolete *geno*. So *ingignere* and *proginere*.

Mōlo, ēre, *ui*, *itum*, to grind (in a mill).

Occūlo, ēre, *ui*, *ultum*, to conceal, hide.

Pōno, ēre, *pōsui*, *pōsitum*, to lay, place.

Obsolete perf. *posui*. Compos. *antepōno*, *appōno*, *compōno*, *depōno*, *dispōno*, *expōno*, *oppōno*, *praepōno*, *postpōno*, and *sepōno*.

Trēmo, ēre, *ui*, —, to tremble.

Compos. *contremere*.

Vōmo, ēre, *ui*, *itum*, to vomit.

Compos. *ecomere*, *recomere*.

d) Those which are otherwise irregular in the perfect and supine.

Ēmo, ēre, *ēmi*, *emptum*, to buy.

Compos. *adēmo*, *adēmi*, *ademptum*. So *coemere*, *dirimere*, *eximere*, *interimere*, *perimere*, and *redimere*.

Fēro, *ferre*, *tūli*, *lātum*, to bear, carry. (Cf. page 669.)

(*Fūro*), *fūrere*, —, —, to rage.

Perf. and supine wanting. So also first person singular. For the perf. commonly *insanivi*.

Gēro, ēre, *gessi*, *gestum*, to carry, bear; perform.

Compos. *congerere*, *digerere*, and *ingerere*.

Prēmo, ēre, *pressi*, *pressum*, to press.

Compos. *comprimere*, *deprimere*, *exprimere*, *opprimere*, and *supprimere*.

Psallo, ēre, *psalli*, —, to play on a stringed instrument.

Quaero, ēre, *quaesivi*, *quaesitum*, to inquire, to seek.

So compos. *acquiro*, *conquiro*, *exquiro*, *inquiro*, *perquiro*, and *requiro*.

Ūro, ēre, *ussi*, *ustum*, to burn.

So *adurere*, *comburare*, *exurere*, and *inurere*.

Vello, ěre, velli or vulsi, vulsum, *to pluck, pick.*

So *avello*, *erello*, and *revello*. But *convello* and *divello* have only *velli* in the perfect.

Verro, ěre, verri, versum, *to sweep.*

Compos. *everrere*.

6. Verbs in *so* and *zo* are, —

Depso, ěre, depsi, depsitum and depstum, *to knead.*

Pinso, ěre, pinsi or pinsi, pinstum or pistum, *to pound, grind.*

Texo, ěre, texi, textum, *to weave.*

Compos. are *atlexo*, *conlexo*, *oblexo*, *perlexo*, *praetlexo*, and *relexo*.

Viso, ěre, visi, —, *to go to see, to visit.*

A supine *visum* is borrowed from *videre*.

Some of this class follow the analogy of the fourth conjugation : —

Arcesso (or accerso), ěre, arcessi, arcessitum, *to send for.*

Capesso, ěre, capessi, capestitum, *to take up, lay hold of.*

Facesso, ěre, facessi, facessitum, *to perform, accomplish.*

Incesso, ěre, incessi (or incessi), —, *to attack, assail.*

Lacesso, ěre, lacessi (or li), lacessitum, *to provoke.*

7. Verbs in *sco* form their perfect and supine as follows : —

Compesco, ěre, compepsi, *to curb, restrain.*

Cresco, ěre, crevi, cretum, *to grow.*

So the compos. *concreasco*, *decreasco*, and *excreasco*. But *accreasco*, *increasco*, and *sucreasco* want the supine.

Disco, ěre, didici, (discitūrus), *to learn.*

Compos. *addisco*, *addidici*. So also *ediscere* and *dediscere*.

Dispesco, ěre, dispesci, —, *to divide, separate.*

Glisco, ěre, —, —, *to begin, spread.*

Hisco, ěre, —, —, *to yawn; to mutter.*

Nosco (gnosco), ěre, novi, notum, *to become acquainted with.*

So *ignosco* and *dignosco*. But *agnosco*, *cognosco*, and *recognosco* have supine *agnitum*, *cognitum*, and *recognitum*.

Pasco, ěre, pavi, pastum, *to pasture, feed.*

Posco, ěre, poposci, —, *to demand, ask.*

So *deposco*, *exposco*, both with *poposci*, and *reposco* without perfect.

Quiesco, ěre, quievi, quietum, *to rest.*

Compos. *acquiescere*, *conquiescere*, and *requiescere*.

Suesco, ěre, suavi, suetum, *to accustom one's self.*

Part. *suavia*, accustomed. Compos. *consuesco*, *consuesco*, *desuesco*, and *inuesco*.

IV. FOURTH CONJUGATION.

Regular verbs of this conjugation form their perfect in *ivi* or *ii*, and the supine in *itum*. E. g.

Audio, audire, audiivi or audii, auditum, *to hear.*

Erudio, erudire, erudiivi or erudii, eruditum, *to instruct.*

Munio, munire, munivi or munii, munitum, *to fortify.*

Vestio, vestire, vestivi or vestii, vestitum, *to clothe.*

Irregular in one or both of the characteristic parts are the following:—

Amicio, ire, icūi or ixi, ictum, to clothe, put on.

The perf. *amicūi, amizi, and amiciui* scarcely ever occurs.

Aperio, ire, aperūi, apertum, to open.

So *operio* and *cooperio*. But *comperio* and *reperio* have *pēri, pertum*.

Cio, ire, civi, citum, to move, excite.

This is the old and regular form for *cio, civi, citum*, on which see p. 677. 3.

Eo, ire, ivi, itum, to go. (See page 669.)

Farcio, ire, farsī, fartum (fartum), to stuff.

Supine more rarely *farsum*. Compos. *confercio* and *refercio, fersi, fertum*. Others are *infercio* and *effercio*.

Ferio, ire, —, —, to strike.

In the perf. active *percussī*, and in the passive *ictus sum*, are commonly used.

Ferocio, ire, —, —, to be insolent, wild.

Fulcio, ire, fulsi, fultum, to prop.

The perfect of *fulcio* has the same form as that of *fulgeo*.

Haurio, ire, hausi, haustum, to draw.

Supine more rarely *hausum*; but frequently *hausurus*.

Punio, ire, ivi or li, itum, to punish.

Regular, except that its passive forms sometimes occur in a deponent sense.

Quēo, quire, quīvi or quīi, quitum, to be able. (Cf. page 670.)

Raucio, ire, rausi, rausum, to be hoarse.

Compos. *irraucio*.

Salio, ire, salūi or salsi, saltum, to spring, leap.

Compos. *desilire, exsilire, insilire, &c.*, generally perf. *silūi*, rather than *sili* or *silivi*. But *salire*, to salt, is regular.

Sancio, ire, sanxi, sanctum and sancitum, to ordain, appoint.

Sancitus is generally participle, and *sancus* adjective.

Sarcio, ire, sarsi, sartum, to patch, mend.

Compos. *resarcire*.

Sentio, ire, sensi, sensum, to feel, think.

So *consentire, dissentire*, and *praconsentire*. But instead of *assentio*, commonly *assentior* deponent.

Sepelio, ire, ivi, sepultum, to bury.

Sepio, ire, sepsi, septum, to hedge in.

Venio, ire, vēni, ventum, to come.

Compos. *advenire, concenire, invenire, obvenire*, and *pervenire*.

Vincio, ire, vinxi, vinctum, to bind.

So compos. *devincte*.

REMARK.—Desiderative verbs in *ūrio* generally have neither perfect nor supine; as, *dormitūrio, ire*, I desire to sleep; *coenatūrio, ire*, I desire to dine. The only exceptions are *esūrio, esurivī, esuritūrus*, I am hungry; *nuptūrio, nupturivī*, I wish to get married, and *partūrio, parturivī*, I wish to bring forth.

E. DEPONENT VERBS.

I. Deponent verbs of the first conjugation are all regular, and conjugated like *hortor* (page 173, A). E. g.

Adversor, āri, ātus sum, to oppose, resist.

Arbitror, āri, ātus sum, to suppose, think.

Aspernor, āri, ātus sum, to despise.

Auxilior, āri, ātus sum, to help.

Calumnior, āri, ātus sum, to calumniate.

Criminor, āri, ātus sum, to accuse.

Cunctor, āri, ātus sum, to hesitate.

Domīnor, āri, ātus sum, to rule.

Epūlor, āri, ātus sum, to feast.

Fenēror, āri, ātus sum, to lend on interest.

Glorior, āri, ātus sum, to boast.

Hospitor, āri, ātus sum, to be a guest.

Imitor, āri, ātus sum, *to imitate.*
 Jacūlor, āri, ātus sum, *to throw.*
 Licitor, āri, ātus sum, *to bid.*
 Luctor, āri, ātus sum, *to struggle.*
 Medicor, āri, ātus sum, *to heal.*
 Modēror, āri, ātus sum, *to moderate.*
 Negotiōr, āri, ātus sum, *to do business.*
 Odōror, āri, ātus sum, *to smell.*
 Oscūlor, āri, ātus sum, *to kiss.*
 Parasitor, āri, ātus sum, *to act the parasite.*
 Philosophor, āri, ātus sum, *to philosophize.*
 Proelior, āri, ātus sum, *to fight.*

To the above might be added many others equally regular.

The following occur only in certain authors as deponent, and more commonly as active verbs: *communicor, commurmāror, fluctuor, fructuor, lacrimor, luxuriōr, nictor, and relistcor.*

Cicero employs *adūlor, arbitror, criminor, and dignor* both as deponent and as passive verbs.

II. The deponent verbs of the second conjugation are, —

Fateor, ēri, fassus sum, *to confess.*
 Compos. *confiteor, confessus sum; profiteor, professus sum.* But *diffiteor* wants the participle.

Liceor, ēri, licitus sum, *to offer a bid.*
 So compos. *pollicēri.*

Medeor, ēri, —, *to heal.*
 Participle commonly *medicātus* from *medicāri.*

Mereor, ēri, meritus sum, *to merit, earn.*
 Compos. *commerēri, demerēri, and promerēri.*

Ratiocinor, āri, ātus sum, *to reason, compute.*

Rusticor, āri, ātus sum, *to rusticate.*
 Sciscitor, āri, ātus sum, *to inquire into.*

Stipūlor, āri, ātus sum, *to stipulate.*

Suspīcor, āri, ātus sum, *to suspect.*

Testifīcor, āri, ātus sum, *to witness, attest.*

Tūor, āri, ātus sum, *to protect.*

Urīnor, āri, ātus sum, *to dice.*

Vāgor, āri, ātus sum, *to ramble.*

Venerōr, āri, ātus sum, *to venerate.*

Vociferōr, āri, ātus sum, *to vociferate.*

Misereor, ēri, miseritus or miser-
 tus sum, *to pity.*

Frequently impersonally *miseretur* or *miseret me.*

Reor, rēri, ratus sum, *to suppose.*
 Tueor, ēri, tultus sum, *to guard, protect.*

An obsolete form of this is *tuor* of the third conjugation, from which the adjective *tutus.* Compos. are *contuēri* and *intuēri.*

Vereor, ēri, veritus sum, *to fear.*
 Compos. *reverēri* and *subtercēri.*

III. The deponent verbs of the third conjugation are, —

Apiscor, apisci, aptus sum, *to gain, acquire.* (Obsolete.)

Compos. *adipiscor, adeptus sum, and indipiscor, indeptus sum,* with the same sense.

Divertor, *to turn aside; praevertor, to outstrip; and revertor, to return.*

The perfect of these verbs is derived from the active form *verto*; hence commonly *reverti, reverterāram, &c.*, for *reversus sum.* The part. *reversus*, however, has an active sense, "having returned."

Expergiscor, expergisci, experrectus sum, *to awake.*

From this *expergefācere*, part. *ex-*

pergefactus. But the verb *expergēre*, part. *expergitus*, is obsolete.

Fruor, frui, fructus or fructus sum, *to enjoy.*

Compos. *perfruor, perfructus sum.*

Fungor, fungi, functus sum, *to perform.*

Compos. *defungi, perfungi.*

Grādior, grādi, gressus sum, *to step, walk.*

Compos. *aggredior, aggredi, aggressus sum.* So also *congrēdi, digrēdi, egrēdi, ingrēdi, progrēdi, and regrēdi.*

Invēhor, invēhi, invecus sum, *to inveigh against.*

Irascor, irasci, —, to be angry.
(Inchoative.)

Irātus sum has the sense of the present, "I am angry." For the perf. *succensui* is used.

Lābor, lābi, lapsus sum, to glide, slip, fall.

Compos. *collābi, delābi, dilābi, prolābi, and relābi.*

Lōquor, lōqui, locūtus sum, to speak.

Compos. *allōqui, collōqui, elōqui, interlōqui, oblōqui.*

Miniscor (not used).

From it the compos. *comminiscor, comminisci, commentus sum*, to devise, imagine; and *reminiscor, reminisci*, with the perf. *recordātus sum*, to remember. — The part. *commentus* has a passive sense, "devised," "invented."

Mōrior, mōri, mortuus sum, fut. part. moritūrus, to die.

Obsolete infinitive *moriri*. Compos. *commori, demori, and emori.*

Nanciscor, nāisci, nactus sum, to obtain.

Part. sometimes written *nactus*.

Nascor, nasci, nātus sum, to be born.

Original form *gnascor*, which still exists in *agnatus* and *cognatus*. Compos. *enascor, innascor, and renascor.*

Nitor, niti, nīsus or nīxus sum, to strive, to rely upon.

Compos. *adniti, conniti, entti, and obniti.*

Obliviscor, oblivisci, oblitus sum, to forget.

Paciscor, pacisci, pactus sum, to bargain, stipulate.

Compos. *compacisci or compecisci, depacisci or depecisci*, all with *pactus sum*.

Pascor, pasci, pastus sum, to feed, graze.

Patior, pāti, passus sum, to suffer.

Compos. *perpetior, perpēti, perpassus sum.*

Plecto, plectere, to plait, braid, gives rise to the

Compos. *amplector and complector, complexus sum*, to embrace.

Proficiscor, proficisci, profectus sum, to travel, to depart.

Quēror, quēri, questus sum, to complain.

Compos. *conquēri.*

Ringor, ringi, —, to show one's teeth; to chafe.

Sēquor, sēqui, secūtus sum, to follow.

Compos. *assēqui, consēqui, exsēqui, insēqui, obsequi, persequi, prosequi, and subsequi.*

Ulciscor, ulcisci, ultus sum, to revenge, punish.

Utor, ūti, ūsus sum, to use, enjoy.

Compos. *abūti, deūti.*

Vescor, vesci, —, to eat, feed upon.

The place of a perfect is supplied by *ēdi*.

IV. The deponent verbs of the fourth conjugation are, —

Adsentior, adsentiri, adsensus sum, to assent.

Also active, in the same sense, *adsentio, adsensi, adsensus*; but more commonly deponent.

Blandior, blandiri, blanditus sum, to flatter.

Experior, experiri, expertus sum, to experience.

But *comperior*, I learn, am informed, is only used in the present; perf. *comperi* from *comperio*.

Largior, largiri, largitus sum, to lavish.

Compos. *delargior.*

Mentior, mentiri, mentitus sum, to lie, to tell falsehoods.

Metior, metiri, mensus sum, to measure.

Compos. *dimetiri, emetiri, and perimetiri.*

Molior, moliri, molitus sum, to labor, strive, toil.

Compos. *amoliri and demoliri.*

Opperior, opperiri, oppertus or opperitus sum, to wait for, expect.

Ordior, ordiri, orsus sum, to begin, commence.

Compos. *exordiri* and *redordiri*.
Orior, oriri, ortus sum (*ful. part. oriturus*), *to rise*.

The Pres. Indic. follows the third conjug. *orëris, oritur, orimur*. But imperfect either *orirer* or *orërer*. So the compos. *coorior* and *exorior*. But *adorior* has commonly *adoriris* and *adoritur*, instead of *adorëris* and *adoritur*. — The fut. part. *oriundus* has the peculiar sense "sprung or descended from."

Partior, partiri, partitus sum, *to divide*.

Compos. *dispartior, dispartitus sum*.

So also *impertior* or *impartior*. All these also active, *partio, dispartio*, and *impertio*.

Potior, potiri, potitus sum, *to take possession of*.

The Pres. and Imperf. Subj. sometimes follow the third conjugation, *potitur, potimur, poteretur, poteremur*.

Punior, puniri, punitus sum, (*instead of the active punio*), *to punish*.

Sortior, sortiri, sortitus sum, *to draw lots*.

F. INCHOATIVE VERBS.

Inchoative verbs end in *sco*, and are formed either from nouns or adjectives, or from other verbs.

The verbs from which inchoatives are formed are commonly of the second conjugation, but the inchoatives themselves are invariably of the third.

The inchoatives derived from verbs generally have the perfect, and sometimes also the supine, of their primitives.

The inchoatives derived from nouns or adjectives either want the perfect entirely, or assume *ui*, like those derived from verbs.

The following lists exhibit the most important verbs of this class.

1. Inchoatives derived from verbs, with the perfect and supine of their primitives: —

Abolesco (*oleo*), *ëre, abolëvi, abolë-tum, to be annihilated*.

Adolesco (*oleo*), *ëre, adolëvi, adul-tum, to grow up*.

Conlesco (*alo*), *ëre, coalui, coalitum, to conlesce*.

Concupisco (*cupio*), *ëre, concupivi, concupitum, to desire*.

Convalesco (*valeo*), *ëre, convalui, convallitum, to convalesce*.

Exardesco (*ardeo*), *ëre, exarsi, exarsum, to grow hot, to become inflamed*.

Exolesco (*oleo*), *ëre, exolëvi, exolë-tum, to grow out of use*.

Indolesco (*doleo*), *ëre, indolui, indolitum, to feel pain*.

Inveterasco (*invetëro*), *ëre, inveterävi, ätum, to grow old*.

Obdormisco (*dormio*), *ëre, obdormivi, itum, to fall asleep*. (So also *edormisco, to take one's fill of sleep*.)

Revivisco (*vivo*), *ëre, revixi, revictum, to revive, come to life again*.

Scisco (*scio*), *ëre, scilvi, sciltum, to decree, ordain*.

2. Inchoatives derived from verbs, with the perfect of their primitives: —

Acesco (*aceo*), *ëre, acui, to grow sour*.
 So also *concesco* and *peracesco*.

Albesco and *exalbesco* (*albeo*), *ëre, exalbui, to grow white*.

Aresco (*areo*), *ëre, arui, to become dry*.

Calesco (*caleo*), *ëre, calui, to grow warm*.

Canesco (*caneo*), *ëre, canui, to turn gray*.

Conticesco (*taceo*), *ëre, conticui, to become silent*.

- Contremisco (*tremō*), ēre, contremui, *to begin to tremble.*
 Defervesco (*ferveo*), ēre, deferui, *to cease fermenting.*
 Delitesco (*lateo*), ēre, delitui, *to be concealed.*
 Effervesco (*ferveo*), ēre, effervui, *to begin to boil.*
 Excandesco (*candeo*), ēre, excandui, *to grow hot.*
 Extimesco and pertimesco (*timeo*), ēre, extimui, *to become frightened.*
 Floresco and de- or effloresco (*floreo*), ēre, efflorui, *to begin to blossom.*
 Haeresco and ad- or inhaeresco (*haereō*), ēre, inhaesi, *to adhere to, to inhere.*
 Horresco and ex- or perhorresco (*horreo*), ēre, exhorruī, *to be terrified.*
 Ingemisco (*gemo*), ēre, ingemui, *to begin to sigh.*
 Intumesco (*tumeo*), ēre, intumui, *to begin to swell.*
 Irrauesco (*raucio*), ēre, irraui, *to grow hoarse.*
 Languesco and e- or relanguesco (*langueo*), ēre, elangui, *to become languid.*
- Liquesco (*liqueo*), ēre, licui, *to begin to melt.*
 Madesco (*madeo*), ēre, madui, *to become wet.*
 Marcesco and com- or emarcesco (*marceo*), ēre, emarcui, *to decay, wither.*
 Occallesco (*calleo*), ēre, occalui, *to become callous.*
 Pallesco and expallesco (*palleo*), ēre, pallui, *to turn pale.*
 Putresco (*putreo*), ēre, putrui, *to decay.*
 Resipisco (*aspicio*), ēre, resipui, *to recover one's senses again.*
 Rubesco and erubesco (*rubeo*), ēre, erubui, *to become red, to redder.*
 Senesco and consenesco (*seneco*), ēre, consenui, *to grow old.*
 Stupesco and obstupesco (*stupeo*), ēre, obstupui, *to become astonished.*
 Tabesco (*tabeo*), ēre, tabui, *to wither; pass away.*
 Tepesco (*tepeo*), ēre, tepui, *to become tepid.*
 Viresco and con-, e-, or reviresco (*viréo*), virui, *to turn green.*

3. Inchoatives derived from nouns and adjectives, without a perfect :—

- Aegresco (*aeger*), ēre, *to fall sick.*
 Ditesco (*dives*), ēre, *to become rich.*
 Dulcesco (*dulcis*), ēre, *to turn sweet.*
 Grandesco (*grandis*), ēre, *to grow up.*
 Gravesco and ingravesco (*gravis*), ēre, *to become heavy; to grow worse.*
 Incurvesco (*curvus*), ēre, *to become crooked.*
 Integrasco (*integer*), ēre, *to begin anew or afresh.*
 Juvenesco (*juvenis*), ēre, *to grow young again.*
- Mitasco (*mitis*), ēre, *to grow gentle.*
 Mollesco (*mollis*), ēre, *to become soft.*
 Pinguesco (*pinguis*), ēre, *to become fat.*
 Plumescio (*pluma*), ēre, *to become fledged.*
 Puerasco and repuerasco (*puer*), ēre, *to grow up to be a boy.*
 Sterilesco (*sterilis*), ēre, *to become sterile.*
 Teneresco and tenerasco (*tener*), ēre, *to become tender.*

4. Inchoatives derived from nouns or adjectives, with a perfect in *ui* :—

- Crebresco and in- or percrebresco (*creber*), ēre, crebrui, *to increase, to grow frequent.*
 Duresco and obduresco (*durus*), ēre, durui, *to grow hard.*
 Evanesco (*vanus*), ēre, evanui, *to vanish.*
 Innatesco (*notus*), ēre, innotui, *to become known.*
 Macresco (*macer*), ēre, macrui, *to become lean.*
 Mansuesco (*mansuetus*), ēre, mansuevi, *to grow gentle.*
- Matresco (*maturus*), ēre, maturui, *to become ripe.*
 Nigresco (*niger*), ēre, nigrui, *to turn black.*
 Obmutesco (*mutus*), ēre, obmutui, *to become dumb or mute.*
 Obsurdesco (*surdus*), ēre, obsurdui, *to become deaf.*
 Recrudescio (*crudus*), ēre, recrudui, *to break open afresh (of wounds).*
 Vilesco and evilesco (*vilis*), ēre, evilui, *to become low, of trifling value.*

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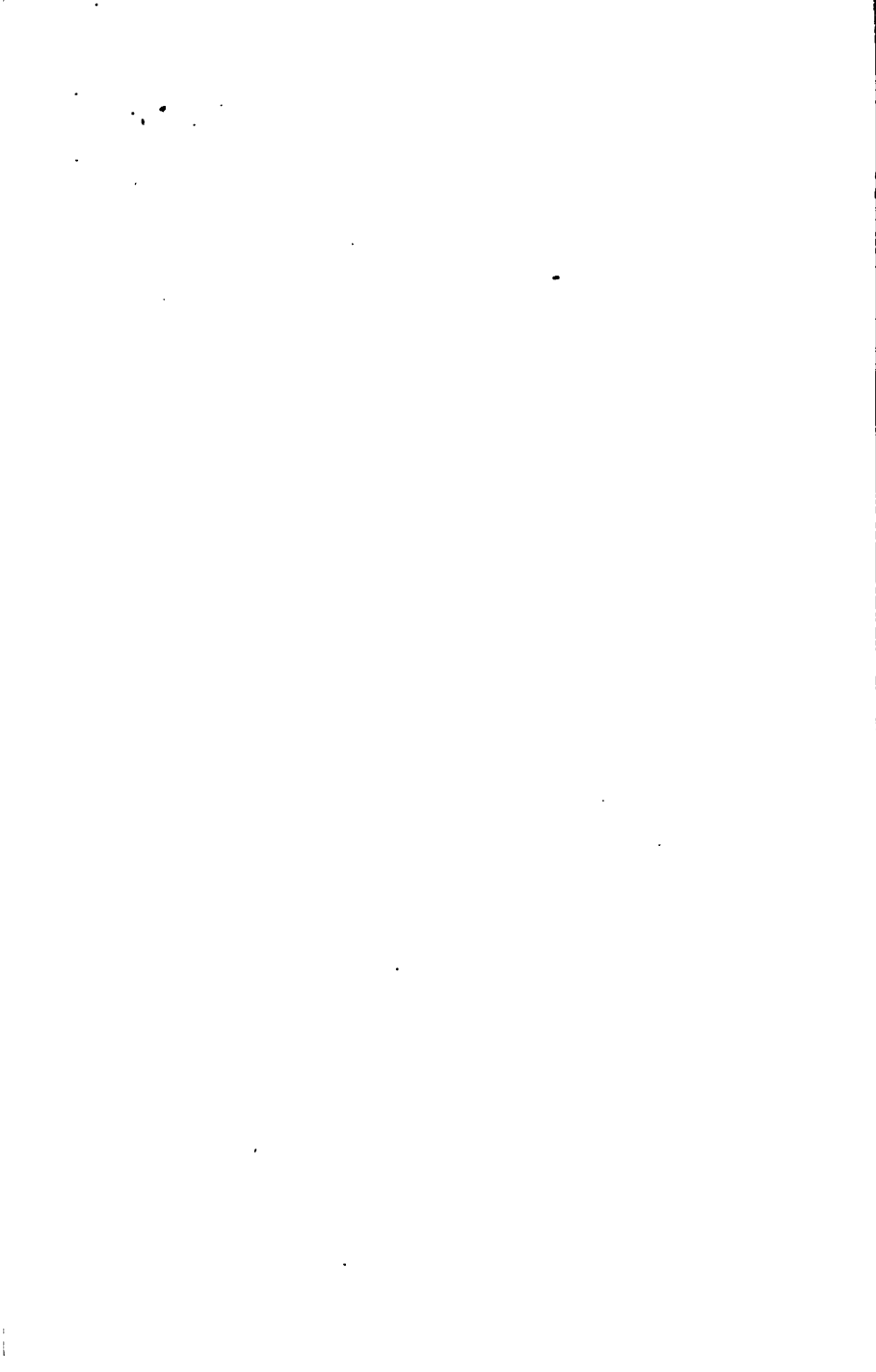
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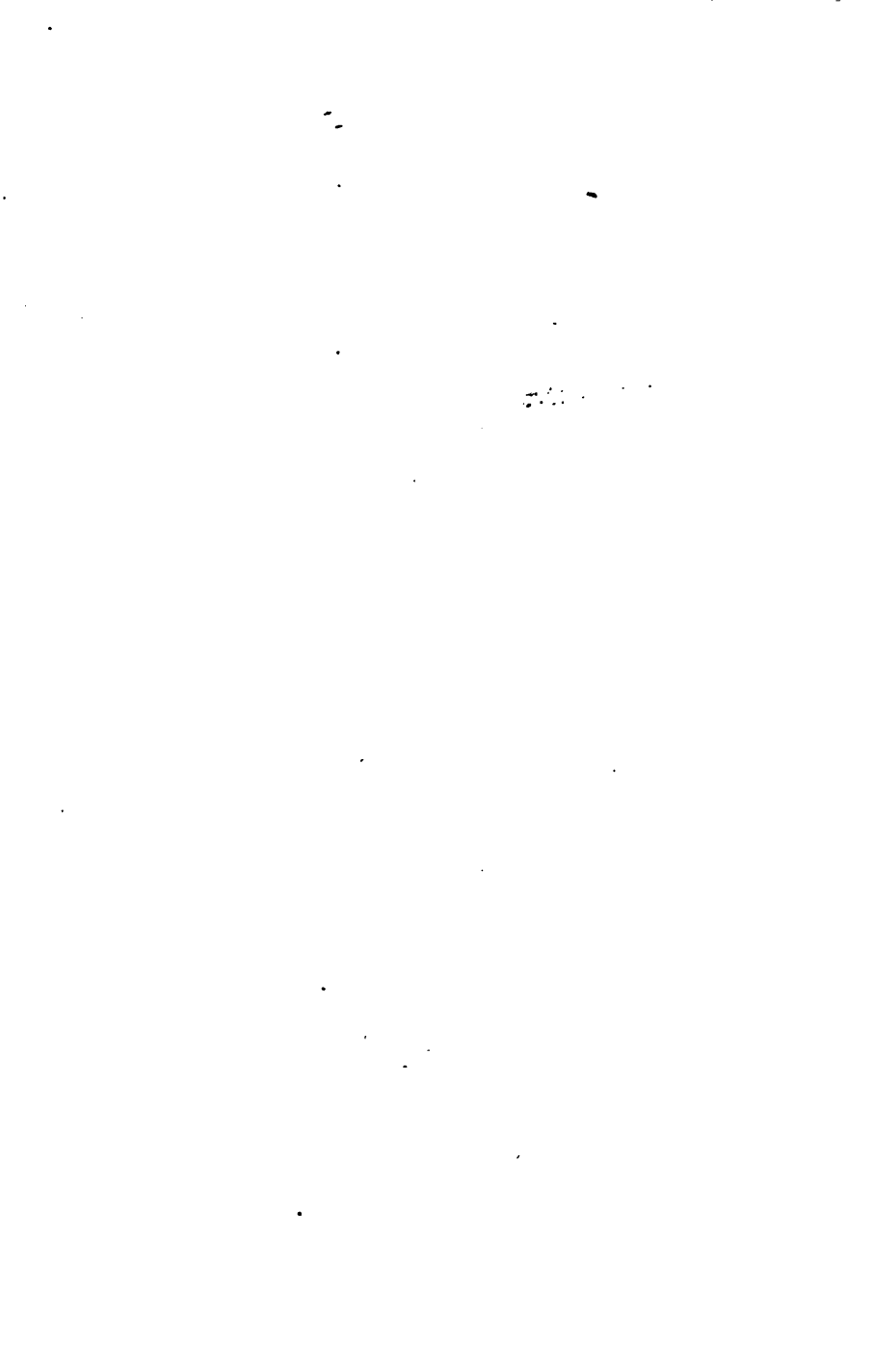
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E R R A T A .

Page	Line	
2	15	read " <i>fret</i> ," instead of " <i>fre</i> ."
40	16	read "NOM. <i>ütër</i> ," instead of "NOM. <i>üt</i> ."
89	12	read " <i>puerculus</i> ," instead of " <i>puerlulus</i> ."
97	27	read "I have them not," instead of "I have it not."
127	28	read " <i>nolo</i> ," instead of " <i>volo</i> ."
141	34	read " <i>comēdim</i> " for " <i>comedim</i> ," and in the line below, " <i>comēdam</i> " for " <i>comedam</i> ."
145	1	read " <i>occidēre</i> ," instead of " <i>accidēre</i> ."
167	20	read " <i>nōvus</i> ," instead of " <i>nōvus</i> ."
220	36	read "Lesson XCIII," instead of "Lesson LXX."
246	16	read " <i>Quid ei</i> ," instead of " <i>Quid eo</i> ."
272	36	read " <i>(veniret)</i> ," instead of " <i>(vénèret)</i> ."
292	22	read "not lawful," instead of "now lawful."
315	12	read " <i>Revertūne</i> ," instead of " <i>Revertūtne</i> ."
341	9	read " <i>tondēre</i> ," instead of " <i>tondēre</i> ."
371	14	read " <i>visēre</i> ," and on the line below, " <i>(visēre)</i> ," instead of " <i>visēre</i> ."
400	11	read " <i>pristīnae</i> ," instead of " <i>pristīnae</i> ."
532	15	read " <i>nancisci</i> ," instead of " <i>naucisci</i> ."
545	31	read " <i>sine perturbatione</i> ."
576	41	read " <i>succensērem</i> ," instead of " <i>succénserem</i> ."
578	26	read "has life in him," instead of "keeps up his spirits."
585	9	read " <i>in itinēre vestro</i> ," instead of " <i>itinēre tuo</i> ."
593	44	read " <i>Cujas</i> ," instead of " <i>Cujus</i> ."
629	23	read "They looked," instead of "They look."
644	56	read " <i>Quot, quantas</i> ," instead of " <i>Quot, quantus</i> ."
650	18	read " <i>detrimentōque</i> ," instead of " <i>detrimentaque</i> ."







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